CATECHETICS

By

M. REU, D.D., Litt.D.

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Glen Ridge, N.J.

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Theory and Practise of Religious Instruction

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By M. REU, D.D., Lit. D.
Professor of Theology at Wartburg Seminary
Dubuque, Iowa

SECOND, REVISED EDITION

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Preface to the First Edition

THIS textbook on Catechetics was originally published in German, the first edition appearing in 1915. Since it was introduced by three Lutheran seminaries a second edition soon proved necessary and was published in the spring of 1918. Ever since its first publication the desire was often expressed for an English edition. Thanks to the efforts of Rev. C. B. Gohdes, Litt. D., and Professor of History at the Capital University, Columbus, Ohio, this desire is now fulfilled. Dr. Gohdes kindly carried out the very difficult task of translation. In rendering the chapters 21 and 22 he was kindly assisted by Prof. Theo. Mees, Ph.D., D.D., of Capital University, whose conversance with the psychological terminology of the Herbart Society was placed at his disposal, while Rev. Harry Melcher of Columbus, Ohio, furnished the translation of the Practical Examples. For all such valuable assistance, especially for the unselfish, assiduous, and successful labors of Dr. Gohdes, the author takes this opportunity publicly to express his heartfelt thanks.

Although the esteemed translator, under constant collaboration with Rev. S. Salzmann, of Dubuque, Iowa, and myself, gave much time and diligent thought toward the production of this English edition, here and there an error may have crept in. May I not ask the readers to make a note of these, and kindly to bring them to my attention in order that they might be corrected in case a second edition should be necessary? I should likewise be grateful for any other suggestions.

This book, however, is not merely a translation of the German edition. For, in its present form, it was not only divested of everything which had special reference to condi-

tions in the German speaking Lutheran congregations of our country, but was also recast and amplified, as this seemed necessary for a more general use in our Church. While already in the German edition the psychological, pedagogical, and catechetical literature of our country was drawn upon, especially for chapter 22, this has now been registered and turned to account throughout the book. Chapters 30 and 31 dealing with the educational agencies and the distribution of material has been completely recast and amplified. Chapter 20 appears for the first time. It seemed necessary, in order that the student and pastor might, at least briefly, be informed on the work of religious instruction carried on by the churches round about us. One addition which I had planned, could not be embodied in this print. I had intended to write a sketch of the catechetical work of the Scandinavian Church from the Reformation to the present time, but being somewhat overworked, I had to desist from this plan in the last moment.

To some it might seem as if this Catechetics were too bulky to serve as a textbook; it was, however, purposely written in this volume, for it should be of service also to the pastor and catechist, who have stood in the ministry for years. By omitting the literature and the practical examples about one hundred pages could have been eliminated. But perhaps just the teacher of Catechetics and all who intend later to continue the study of catechetical problems, will thank me for having recorded it with such care. Hardly will they find one so relatively complete. Most of the books mentioned are found in my library, the remainder was at least examined, only a few have been cited on the authority of others. If a large proportion of the literature given is written in German, the reason for this is mainly, because nowhere has such diligent, practical as well as scientific, work been done in the catechetical field as in the Evangelical Church of Germany. How ever much conditions may change, it ought to remain a rule with us that

the Lutheran pastor or, at least, the Lutheran professor should be able to read and to understand the language in which Luther wrote. The practical examples could, in the interest of the catechist, especially of the student and beginner, not well be omitted. While some of the examples given, in my judgment, can by no means serve as models worthy of imitation, they have been added, because, in the form given, they have proved valuable for my work in the Seminary. Here, too, criticism of the material offered serves as an aid to find and appreciate what is correct. Another reason why the bulkiness of this volume should be no hindrance to its usefulness as a textbook is this: in spite of its unity the several parts are complete in themselves and can, therefore, also be taken up and studied separately. If time will not allow for a careful study of the historical part, this can be covered by a few summarizing lectures. He who has reasons to believe that his class is sufficiently grounded in the elements of psychology may restrict himself to a hasty review of the second part in which stress is laid upon the pedagogical deductions. My experience, however, is that such knowledge of psychology is rather rare among our students of theology. Where this is the case much of the necessary basis for all catechetical work is wanting.

I can truthfully say that this textbook has grown out of scientific as well as practical study of catechetical problems extending over many years. Especially what is said concerning the various educational agencies and the distribution of material has been tested as to its practicableness either by myself or by some of my former pupils who perform all their catechetical work in English.

Would, that now, when the transition into the American language has made religious instruction much easier in many respects, all would earnestly strive to "redeem the time" and to lay the foundations for a lasting improvement of ways and means of such instruction. The whole future of our Church

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is at stake. In the same measure in which we succeed in solving the question of the religious instruction of our youth, can we become what we should, a salt for our country. The following resolution was passed by the International Sunday School Convention assembled this summer at Buffalo: "The prize of our religious liberty is the sum required for the building of a system of Church schools which will parallel our system of public schools and be equally efficient. We do not have in this country a sytem of public education; we have only a system of public schools; but this system of schools does not work with the whole child. It is but half an educational arch. We must complete the arch by building a system of Church schools closely co-ordinated with the public schools. These two systems of schools—one supported by the State, with secular leadership, the other supported by the Church, with religious leadership—will form the only system of education that a country can have, in which the Church and the State are a part. The building of this system of Church schools is the task now pressing for completion." At the same time the following report comes from New York: "The Commissioner of Education for the State of New York declares that there must be some definite plan of religious education for the children of the State, this to be formulated through the co-operation of the schools and the Churches. He proposes three methods: (1) The preparation, for use in the schools, of a book of selections from the Bible by an interdenominational commission appointed by the legislature; (2) the formulation of a plan for co-operation between the school and the various denominations, that every child may be provided with religious instruction; (3) the granting of regents' credits for serious work in Bible study outside of the schools."

I still maintain what has been said in chapters 20, 30 and 31 concerning the establishment of parish schools, but in connection with these latest utterances I would like once more to

emphasize the following: Where parish schools can not be established, there let us unite and strive with all seriousness that a portion of the regular school periods of our public schools be assigned for religious instruction given by the Church, and let us train teachers for that purpose. To bring this matter before our state legislatures and boards of education would be a very important task for the newly formed National Lutheran Council. In the meantime let no one idly wait for developments which the future might bring, but let him turn to account the educational agencies mentioned on page 402, or let him choose other ways and means—if only our youth receives that religious instruction which the Church and every pastor is in holy duty bound to give.

Dubuque, Iowa, September, 1918.

M. REU.

Preface to the Revised Edition

This new edition varies but little from the first as far as contents are concerned. Wherever it was necessary, I have made changes or additions to bring the volume up to date. The most important recent publications in the field of Christian Education have been listed in their proper place; and upon repeated requests I have marked with an asterisk those works which are of special value. The translation, however, has been thoroughly revised, and many pages have even been entirely rewritten. This work was done by my colleague, Professor Julius Bodensieck, who at the present time teaches Religious Education in our theological seminary. The indexes were, likewise furnished by him, and he has seen the volume through the press. I would also at this place express my gratitude to him for the thoroughness and devotion with which he performed his arduous task.

Dubuque, Iowa, January 10, 1927.

M. REU.

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RE=Realenzyklopaedie fuer protestantische Theologie und Kirche in dritter Auflage herausgegeben von A. Hauck.
Tr.=Triglot Concordia. The Symbolical Books of the Ev. Lutheran Church, St. Louis, 1921.

Page 319, line 17, read First Chief Part.

INTRODUCTION

Henry I. Schmidt, *History of Education,* Part i: History of Education, Ancient and Modern; Part ii: A plan of Culture and Instruction based on Christian Principles, and designed to aid in the right Education of youth, Physically, Intellectually, and Morally, 1842. L. Kraussold, *Katechetik fuer Schule und Kirche,* 1843, [2]1880. Chr. Palmer, *Evangelische Katechetik,* 1844, [6]1881. *G. v. Zezschwitz, *System der chistlich-kirchlichen Katechetik*: vol. i: Der Katechumenat oder die Lehre von der kirchlichen Erziehung, 1863; vol. ii: Die Lehre vom kirchlichen Unterricht nach Stoff und Methode: part i: Der Katechismus oder der kirchliche Unterrichtsstoff, 1864, [2]1872; part ii: Die Katechese oder die kirchliche Unterrichtsmethode; div. i: Der akroamatisch-positive Bibelunterricht, 1869, [2]1874; div. ii: Die erotematische Unterrichtsform, 1872. Ziegler, *Catechetics, Historical, Theoretical, Practical,* 1873. F. W. Schuetze, *Praktische Katechetik fuer evangelische Seminare und Lehrer,* 1876, [2]1883. R. Kuebel, *Katechetik,* 1877. Theodor Harnack, *Katechetik und Erklaerung des Kleinen Katechismus,* 1882. G. v. Scheele, *Kirchliche Katechetik,* 1886. *K. Buchrucker, *Grundlinien der kirchlichen Katechetik,* 1889. E. Sachsse, *Die Lehre von der kirchlichen Erziehung nach evangelischen Grundsaetzen,* 1897. *Fr. Zange, *Evangelischer Religionsunterricht,* 1897, [2]1913. A. Eckert, *Der erziehende Religionsunterricht in Schule und Kirche,* 1899, [2]1915. M. v. Nathusius, *Handbuch des kirchlichen Unterrichts,* 1903. O. Baumgarten, *Neue Bahnen. Der Unterricht in der christlichen Religion im Geist der modernen Theologie,* 1903. E. Thraendorf, *Allgemeine Methodik des Religionsunterrichts,* 1903, [5]1912. *G. A. Coe, *Education in Religion and Morals,* 1904. J. Gottschick, *Homiletik und Katechetik,* 1908. Joh. Berndt, *Methodik des Unterrichts in der evangelischen Religion,* 1909. J. Smend, *Der evangelische Religionsunterricht auf hoeheren Schulen,* 1910. *R. Kabisch, *Wie lehrt man Religion?* 1910, [2]1912. G. H. Gerberding, *The Lutheran Catechist,* 1910. J. H. Herzer, *Ev.-Luth. Katechetik,* 1911. C. W. Hertzler, *Die religioes-sittliche Erziehung der kirchlichen Jugend,* 1911. K. Knoke, *Recht und Pflicht der evangelischen Kirche hinsichtlich der religioesen Unterweisung ihrer heranwachsenden Jugend,* 1912. Chr. Buerckstuemmer, *Der Religionsunterricht in der Volksschule,* 1913.

J. Steinbeck, *Lehrbuch der christlichen Jugenderziehung,* 1914. *G. Hodges, *The Training of Children in Religion,* 1911, 1917. *E. Hershey Sneath, George Hodges, and Henry H. Tweedy, *Religious Training in the School and Home,* 1917. *G. H. Betts, *How To Teach Religion,* 1919. *E. Pfennigsdorf, *Wie lehren wir Evangelium?* 1921, [2]1925. (S. M. Cavert), *The Teaching Work of the Church,* 1923. P. E. Kretzmann, *The Teaching of Religion,* 1925. Compare also the chapters on Catechetics by G. v. Zezschwitz in: Strack-Zoeckler, *Handbuch der theologischen Wissenschaften,* part iv, 1882, [3]1890. K. Knoke, *Grundriss der praktischen Theologie,* 1886, [4]1896. A. Krauss, *Lehrbuch der praktischen Theologie,* 1890, 1893. *E. Chr. Achelis, *Lehrbuch der praktischen Theologie,* 1890, [3]1911. E. Chr. Achelis, *Grundriss der praktischen Theologie,* 1893, [5]1903. F. Niebergall, *Praktische Theologie,* 1918-19. M. Schian, *Grundriss d. Prakt. Theologie,* 1923. Of textbooks on Pedagogics we mention: Chr. Palmer, *Evangelische Paedagogik,* 1853, [4]1869. T. Ziller, *Vorlesungen ueber allgemeine Paedagogik,* 1876, [3]1892. G. v. Zezschwitz, *Lehrbuch der Paedagogik,* 1882. *W. Ostermann-L. Wegner, *Lehrbuch der Paedagogik,* 1882, [5]1910. J. Chr. G. Schumann-G. Voigt, *Lehrbuch der Paedagogik,* about 1882, [12]1904. H. Spencer, *Education, intellectual, moral, and physical,* 1883. Jos. Payne, *Lectures on the Science and Art of Education,* 1884. E. Thring, *Theory and Practice of Teaching,* 1885. J. G. Fitch, *Lectures on Teaching,* 1886. J. Johonnot, *Principles and Practice of Teaching,* 1886. *Ch. de Garmo, *The Essentials of Method,* 1889. D. P. Page, *Theory and Practice of Teaching,* 1893. *W. James, *Talks to Teachers on Psychology,* 1900. K. Knoke, *Grundriss der Paedagogik,* 1892, 1902. *K. Heilmann, *Handbuch der Paedagogik,* 1897, 1908. W. Rein, *Paedagogik im Grundriss,* 1900, [4]1908; English by C. C. and Ida J. Van Liew, 1895. W. Rein, *Paedagogik in systematischer Darstellung,* 1902-1906. P. Barth, *Die Elemente der Erziehungs- und Unterrichtslehre,* 1906, [3]1911. F. Paulsen, *Paedagogik,* 1911. K. A. Schmid, *Geschichte der Erziehung,* 5 parts, 11 volumes, 1884 ff. K. A. Schmid, *Enzyklopaedie des gesamten Erziehungs- und Unterrichtswesens,* 2. ed., 8 volumes. W. Rein, *Enzyklopaedisches Handbuch der Paedagogik,* 2. ed., 10 volumes. Sonnenschein's *Cyclopedia of Education,* ed. by Fletcher, 1892. Monroe's *Cyclopedia of Education,* 1911-1914. W. S. Monroe, *Bibliography of Education,* 1897, 1907. P. Monroe, *Textbook in the History of Education,* 1905. *F. P. Graves, *History of Education before the Middle Ages,* 1909; *History of Education during the Middle Ages and the Transition to Modern Times,* 1909-1910.

§ 1. THE DEFINITION OF CATECHETICS

G. v. Zezschwitz i, pp. 10-34; ii, 1, pp. 27-43. Achelis ii, pp. 278-281; 383-386. Sachsse, pp. 301-302.

The term Catechetics (κατηχητικὴ τέχνη) is derived from the compound verb κατηχέω. This, in turn, is developed from the simple verb ἠχεῖν = to sound, ring, peal, not from the noun ἠχώ = echo, and thus signifies a descending sound, not a reverberating sound, an echo, or a response, for which the Greeks employed ἀντηχεῖν. The etymology of the word Catechetics therefore disproves the explanation widely spread by Melanchthon though not originated by him, according to which this term indicates instruction in the form of questions and answers.*) Originally intransitive, the verb subsequently received transitive force: κατηχεῖσθαι = receive information, κατηχεῖν τινα = to reach one by sound from above (as from a desk), to impart knowledge by the transmission of sound from lip to ear; frequently it had the connotation of the superficial, inchoate, elementary, rudimentary. In the general sense of imparting oral information Luke uses the verb in his Gospel (1:4) and in Acts (18:25; 21:21); Paul uses it in the more definite sense of giving oral instruction in religion (Rom. 2:18; 1 Cor. 14:19; Gal. 6:6). Inasmuch as oral instruction in the fundamentals of Christianity was the principal feature of the preparation for baptism, κατηχέω was used as the technical term for such preparation and subsequently came to signify all fundamental religious instruction imparted by the Church. Catechetics, accordingly, is an exposition of the principles of religious instruction and a practical method of equipping the catechist.

*Compare M. Reu, *Quellen zur Geschichte des kirchlichen Unterrichts*, i, 2, p. 17; F. Cohrs, *Evangelische Katechismusversuche vor Luthers Enchiridion*, iii, p. 20.

§ 2. THE TEACHING FUNCTION OF THE CHURCH AND THE NECESSITY OF CATECHETICS

*Th. Harnack, pp. 1-8. Achelis ii, pp. 281-282. Buchrucker, pp. 64-65. *Kabisch, pp. 1-102. *Religionsunterricht?* 80 Gutachten. Ergebnis einer von der Vereinigung fuer Schulreform in Bremen veranstalteten allgemeinen deutschen Umfrage, 1905. W. Rein, *Stimmen zur Reform des Religionsunterrichts,* 1904. ²1906. G. A. Coe. *Education in Religion and Morals,* pp. 21-32. Sneath, Hodges, and Tweedy, *Religious Training in School and Home,* pp. 1-33.

Religious instruction is one of the indispensable obligations of the Church. The very nature and the task of the church suggest the necessity of imparting religious instruction. The Church is to spread and grow. Through her missionary activity she endeavors to arouse those without to a longing for salvation and to desire membership; but her nature as the communion of believers prevents her from receiving into fellowship any but those who share her faith and confession. Thus it becomes evident that the Church must carefully instruct all applicants in her faith and confession. The need of such instruction results, moreover, from baptism as the divinely ordained Sacrament of initiation into the Church. Baptism necessitates instruction concerning its character and import; circumstances determine when this instruction will be given, whether before or after the Sacrament, but it must be given. No adult whether Pagan, Jew, or antibaptist sectarian, in whom the missionary has awakened the wish to join the Church, will be admitted to baptism without previous instruction concerning baptism and the faith; and the baptism of infants dare not take place at all if there is no guarantee whatsoever of subsequent instruction. Finally, religious instruction is explicitly required in Holy Writ. The missionary command involves the training

for a Christian life of those who have been initiated into the Church by baptism (Matt. 28:18ff.); even more, Jesus impressed upon Peter not only the guarding and feeding of the sheep (*πρόβατα, προβάτια*), but also the feeding of the lambs (*ἀρνία*) belonging to the fold (John 21:15ff.), a process to which instruction belongs as an integral part. Since Rousseau's times († 1778) the demand has indeed frequently been voiced that children should be given no religious information before the age of 16 "in order not to forestall an independent decision"; what is actually demanded under this pretext, however, is an irreligious education inasmuch as innate evil is given an opportunity for unimpeded development; besides, the parents and the Church are expected to withhold their own most precious treasure from their children, and this at a time when in every respect the foundations are laid for the future.

E. H. Sneath, George Hodges and H. H. Tweedy write in *Religious Training in the School and Home*: "To postpone the work of religious education until the preparatory school and college is as rash as it is foolish. 'Let a child wait until he is grown and then choose his own religion', said an English statesman in the hearing of Coleridge. Coleridge made no reply, but led the speaker out into his garden. Looking around upon the bare ground he said quietly: 'I have decided not to put out any flowers and vegetables this year, but to wait till August and let the garden decide for itself whether it prefers weeds or strawberries!' The blind optimism which seems to feel that the moral and religious training of the child will care for itself, ends all too soon in disaster. The business of growing good men and women will no more care for itself than the business of making a fortune or winning a success in any profession will care for itself" (p. 19).

Nor is it the mere principle of instruction as such that is in question, but rather the purposeful and systematic instruction and training. Instruction bearing a general Christian impress might be conceivable as the result of Christian association and a life within the pale of the Church. But

quite aside from the failure of many Christians to possess an adequate understanding of the Way of Salvation or to give proper ethical expression to it, such incidental instruction would leave a complete and connected teaching of essential truth a matter of chance. Gaps, misunderstandings, aberrations, would be all but inevitable while purposeful influence and coherent effort would be absent altogether. It, therefore, is the imperative obligation of the Church, as an organization, to pay most earnest attention to this work —her very future is at stake—, to prescribe an orderly process of instruction, to gain greater clearness concerning the aim, the matter, and the method, of such instruction, and most conscientiously to prepare her future servants, in both theory and practice, for a successful discharge of their teaching duties. The history of the Church is witness of the wholesome effect ever produced upon her inner development through the sacred performance of this sacred duty, and of the baneful effects wherever it has been neglected.

§ 3. THE DIVISION OF CATECHETICS

Inasmuch as the Church has had to give spiritual instruction from the time of her origin, the first element of the catechetical discipline will be a survey of its *history;* thereby the experience of the past is made available for the present, and a clearer and ampler appreciation and discharge of her teaching function is rendered possible. In order to discover the proper manner of training, the *pupil's mental faculties and their gradual development* must be studied. Furthermore, it will be necessary definitely to formulate the *aim* of instruction, to decide what *materials* must be employed in order to reach this aim and how they are to be *distributed* over the accessible educational agencies, and to study the *method* which best assures the attainment of the aim. And, finally, we must inquire when and how such instruction is to be *concluded.*

I
The Historical Development of Religious Instruction

A. Religious Instruction in the Early Church

*J. W. F. Hoefling, *Das Sakrament der Taufe nebst den andern damit zusammenhaengenden Akten der Initiation* i, 1846. Th. Harnack, *Der christliche Gemeindegottesdienst im apostolischen und alt-katholischen Zeitalter,* 1854. *G. v. Zezschwitz, *Katechetik* i and ii, 1. J. Mayer, *Geschichte des Katechumenats und der Katechese in den ersten sechs Jahrhunderten,* 1868. Fr. Probst, *Lehre vom Gebet in den drei ersten christlichen Jahrhunderten,* 1871. Fr. Probst, *Die kirchliche Disziplin in den drei ersten Jahrhunderten,* 1873. Fr. Probst, *Katechese vom Anfang des vierten bis zum Ende des sechsten Jahrhunderts,* 1884. Fr. Probst, *Geschichte der katholischen Katechese,* 1886. *H. J. Holtzmann, *Die Katechese der alten Kirche,* 1892. E. Sachsse, *Katechetik,* pp. 4-115. *F. Wiegand, *Die Stellung des apostolischen Symbolums im kirchlichen Leben des Mittelalters,* i: Symbol und Katechumenat, 1899. F. Cohrs, *Katechumenat,* PRE³, 1901. W. Moeller-Schubert, *Lehrbuch der Kirchengeschichte* i, ²1902. J. H. Kurtz-Bonwetsch, *Lehrbuch der Kirchengeschichte* i, ¹⁴1906. G. Hodgson, *Primitive Christian Education,* 1906. J. C. Ayer, *Catechumenal and Catechetical Schools* (Monroe's Cyclopedia, vol. 1). A. F. Leach, *Bishop's Schools and Cathedral Schools* (ibid., vol 1). G. Krueger, *Handbuch der Kirchengeschichte* i, 1911. E. Chr. Achelis, *Prakt. Theol.,* ii, ³1911. H. Achelis, *Das Christentum in den ersten drei Jahrhunderten,* 1912. J. Steinbeck, *Katechetik,* pp. 1-9. *Migne Patrologiae Cursus completus* (MSG = Greek Series, MSL = Latin Series). *Corpus Scriptorum Ecclesiasticorum Latinorum,* Vindebonae (CSEL). *Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte,* Berlin (GBSchr). *Bibliothek der Kirchenvaeter,* Kempten, ed. by Thalhofer (KB¹). *Bibliothek der Kirchenvaeter,* Kempten, ed. by Bardenhewer, Scherman, and Weyman (KB²). *The Ante-Nicene Fathers* (ANF). *Nicene and Post-Nicene Fathers,* ed. by Schaff, first and second series (NPNF¹, NPNF²). A. Harnack, *Geschichte der altchristlichen Literatur bis Eusebius,* 1893-1904. Bardenhewer, *Geschichte der altkirchlichen Literatur,* 1902 ff. *H. Jordan, *Geschichte der altchristlichen Literatur,* 1911.

§ 4. THE AIM OF RELIGIOUS INSTRUCTION IN THE EARLY CHURCH

G. Thomasius-Bonwetsch, *Christliche Dogmengeschichte* i, 1886. M v. Nathusius, *Handbuch des kirchlichen Unterrichts nach Ziel, Inhalt und Form* i, 1903. F. Loofs, *Leitfaden zum Studium der Dogmengeschichte,* [4] 1906. A. Harnack, *Mission und Ausbreitung des Christentums in den drei ersten Jahrhunderten,* 1906, [4] 1924. F. Kattenbusch, *Taufe,* PRE [3], 1907. *R. Seeberg, *Lehrbuch der Dogmengeschichte* i, [3] 1922. A. Harnack, *Lehrbuch der Dogmengeschichte* i, [4] 1909. A. v. Stromberg, *Studien zur Theorie und Praxis der Taufe in der christlichen Kirche der ersten zwei Jahrhunderte,* 1913.

The early Church was, to a degree never excelled, a missionary organization, and was, therefore, primarily interested in the induction of adults into membership. In conformity with the command of Matt. 28: 19 and with apostolic usage, reception into the Church took place through the act of baptism. This sacred act was highly evaluated in direct proportion as the Church vitally recognized the unique character of Christianity. It was regarded as the agency that worked forgiveness of sins and terminated the old life, as the channel for the Holy Spirit and the beginning of man's renewal. It was viewed as the door through which access was afforded to all the blessings and gifts in possession of the Church of God on earth. And when this consciousness had largely begun to fade, the praise of the teachers of the Church for baptism as an agency of salvation became particularly marked.

However, the Early Church made the saving effect of the baptismal sacrament contingent on personal faith, and at the same time viewed it as the strongest incentive to a godly life. Thus the urgent necessity arose to impart religious instruction and training to all prospective members

with a view to a blessed reception of baptism. The function of the missionary had to give place to that of the catechist in order to prepare those for baptism who were willing to join the congregation of Christian believers. In this way specific forms of a catechumenate, or a baptismal discipline, gradually developed which, notwithstanding minor local differences, universally possessed the same fundamental features. The earliest traces of the catechumenate are found in the apostolic era; it attained its highest perfection in the fourth century, but soon after, already in the fifth century, it began to decay.

§ 5. RELIGIOUS INSTRUCTION DURING THE APOSTOLIC AND POST-APOSTOLIC AGE

*G. v. Zezschwitz i, § 11. 12; ii, 1, § 16. 17. 19. 20. 26. 31. *Th. Zahn, *Glaubensregel und Taufbekenntnis in der alten Kirche,* 1881 (in Skizzen aus dem Leben der alten Kirche, [3] 1908; compare his article *Glaubensregel* in PRE [3], 1899). W. Bacher, *Die Agada der Tannaiten* i 1884, [2] 1903, ii 1900. R. Harris, *The Teaching of the Apostles and the Sibyll. Books,* 1885. C. Taylor, *The Teachings of the Twelve Apostles with Illustrations from the Talmud,* 1886. W. Bacher, *Die Agada der palaest. Amoraeer,* 1892-1899. A. Harnack, *Das apostolische Glaubensbekenntnis,* 1892, [2-7]1896. J. H. Holtzmann, pp. 62-66. *Th. Zahn, *Das apostolische Symbolum,* 1893. *F. Kattenbusch, *Das apostolische Symbolum,* i 1894, ii 1900. A. Harnack, *Apostolisches Symbol* in PRE[3], 1896. A. Harnack, *Die Apostellehre und die juedischen beiden Wege,* [2] 1896 (compare *Apostellehre* in PRE[3], 1896). A. Hahn, *Bibliothek der Symbole und Glaubensregeln der alten Kirche,* [3] 1897. *J. Kunze, *Glaubensregel, Heilige Schrift und Taufbekenntnis,* 1899. C. Weizsaecker, *Das apostolische Zeitalter der christlichen Kirche,* [2] 1902. A. C. McGiffert, *The Apostles' Creed,* 1902. W. Heitmueller, *Im Namen Jesu,* eine sprach- und relig.-geschichtliche Untersuchung, spez., zur altchristlichen Taufe, 1903. *A. Seeberg, *Der Katechismus der Urchristenheit,* 1903. *A. Seeberg, *Das Evangelium Christi,* 1905. F. W. Rendtorff, *Die Taufe im Urchristentum,* 1905. R. Knopf, *Das nachapostolische Zeitalter,* 1905. F. v. Dobschuetz, *Proselyten* in PRE, 1905. A. Harnack, *Mission und Ausbreitung des Christentums,* 1906, [4]1924. *A. Seeberg, *Die beiden Wege und das Aposteldekret,* 1906. *A. Seeberg, *Die Didache des Judentums und der Urchristenheit,* 1908. *R. Seeberg, *Dogmengeschichte* i, § 6. 8. A. Harnack, *Dogmengeschichte* i, pp. 172 ff.; 225 ff. M. Reu, *Der katechetische Unterricht in der apostolischen Zeit* (Kirchliche Zeitschrift), 1909. F. Schuerer, *Geschichte des juedischen Volkes im Zeitalter Jesu* iii, [4] 1909. G. Klein, *Der aelteste christliche Katechismus und die juedische Propagandaliteratur,* 1909. W. Brandt, *Die juedischen Baptismen,* 1910. J. Kunze, *Das apostolische Glaubensbekenntnis und das Neue Testament,* 1911. *J. Behm, *Handauflegung im Urchristentum,* 1911. W. Heitmueller, *Taufe und Abendmahl im Urchristentum,* 1911. O. Moe, *Paulus und*

die evangelische Geschichte, 1912. A. Seeberg, *Die Taufe im Neuen Testament,* ²1912. H. Achelis, *Das Christentum* etc., i, pp. 121 ff. A. v. Stromberg, *Studien,* etc., 1913. H. Lietzmann, *Symbole der alten Kirche,* 1914. J. Haussleiter, *Trinitarischer Glaube und Christusbekenntnis in der alten Kirche,* 1920. *Feine, *Die Gestalt des apost. Glaubensbekenntnisses in der Zeit des N. T.,* 1925. *W. Foerster, *Herr ist Jesus.* Herkunft und Bedeutung d. urchristlichen Kyrios-Bekenntnisses, 1925. Sources: *Patrum apostolicorum opera,* rec. Oscar de Gebhardt, Ad. Harnack et Theod. Zahn, editio minor ⁵1906; German by I. Chr. Mayer, 1869 (KB¹); English in ANF, vol. i. *The Didache or Teachings of the Twelve Apostles*: Didache mit kritischem Apparat ed. by H. Lietzmann, ³1912; English in ANF, vol. vii, pp. 369 ff.; Greek and German ed. by Harnack, 1896. *Writings of the Apologists*: E. J. Goodspeed, Die Apologeten, die aeltesten Texte mit kurzen Einleitungen, 1914; English in ANF, vol. i and ix; German by Rauscher, Julius, a. o. in KB², vol. i and ii. *The Apologies of Justin*: Justins des Maertyrers Apologien, ed. G. Krueger, ⁴1904; English in ANF, vol. i; German by Rauscher in KB², vol. i.

At the beginning of his ministry Jesus called the Twelve to become fishers of men, to induce others to become disciples of Jesus (Matt. 4:19; Luke 5:10). Already during his sojourn in the flesh they began to exercise their missionary vocation (John 4:12; Matt. 9:36—10:15; Mark 6:7-13; Luke 9:1-6). Despite their failure to meet the test during his passion, the risen Christ reinstated his disciples in the apostolate (Matt. 28:19; Luke 24:47; John 20:21-23; 21:15-23; Acts 1:8) and assigned to them in unambiguous words the whole world, Jews and Gentiles, as the object of their missionary activity, thereby dispelling whatever remnant of uncertainty in this matter may still have lingered in their minds. To make them sure of their ground, the Saviour designated the means of discipling the nations, viz., the testimony concerning him, baptism into the name of the triune God, and the inculcation of all his commands.

The Lord, indeed, had nowhere explicitly declared instruction to be a necessary part of the preparation for baptism. The words sometimes adduced as proving that the Lord

enjoined such instruction are not in point: the verbs *κηρύσσειν* (Luke 24:27) and *μαρτυρεῖν* (Acts 1:8) denote missionary proclamation; the *βόσκειν* and the *ποιμαίνειν* of the lambs of Jesus (John 21:15) presuppose membership in the congregation and, accordingly, also baptism whereby it is effected; and the order of sentences in Matt. 28:19 f. also shows that the work of "teaching them to observe all things whatsoever I have commanded you," follows upon baptism. Especially the last passage cannot have failed to remind the apostles of the vast amount of disciplinary toil which their Master was forced to lavish upon them even long after they had attained to faith; and, undoubtedly, these words suggested to them the duty of continuously training and instructing those who by baptism had been inducted into the Christian fold so that their walk of life might ever more fully conform to their confession. But a specific command to impart pre-baptismal instruction was not needed at all; for if it is true that baptism removes man into communion with Father, Son, and Spirit, then pre-baptismal instruction regarding these factors of salvation simply cannot be escaped, and if the baptised persons were expected to lead holy lives, then they must have been impressed with the urgent necessity of a profound change in morals and they must have been given at least rudimentary information about the *ἐντολαί* of Christ, before the Sacrament was administered.

It was likewise obvious that **baptismal instruction** as imparted to Gentiles must differ from that imparted to **Jews.** In the case of the latter there probably was no specific catechetical activity at all, for when the missionary's sermon had convinced the Jewish hearer that Jesus is the promised Christ sent by the Father, and when he had expressed his readiness to accept him as his Saviour and King, all the conditions for a blessed reception of baptism were fullfilled, particularly since the ethical standard required by Christ was

not at all contrary to that of the Old Covenant. Thus we observe that Peter's catechetical work on the day of Pentecost was limited to what Luke reports in Acts 2:38-40, and Philip's way of treating Queen Candace's treasurer was not radically different because as a proselyte he had been "precatechised by the prophets." The baptismal instruction of Gentiles must needs be much more comprehensive, particularly when there had been no acquaintance with the Septuagint and Judaism. Here both factors called for due recognition: instruction concerning salvation as wrought by God through Christ and appropriated in the Spirit, and instruction concerning the moral life required of a disciple of Christ.

Should the apostles have had any doubt concerning the proper arrangement of the baptismal instruction for **Gentiles,** the proselyting method in vogue among the Jews readily suggested itself as a sort of model. For decades Jewish missionaries had covered the mediterranean world (Matt. 23:15); they had developed a highly successful propaganda and created a genuine catechumenate for proselytes, which embraced instruction in faith and morals and concluded with a baptism. It is easily explained that the apostles, who also in other respects, in worship and private life, clung to the historic forms of Judaism, adopted this proselyte catechumenate as far as their convictions permitted.

The chief features of the *proselyte catechumenate* were as follows: When anyone had declared his willingness to become a member of the covenant people, he first received instruction in regard to the God that had created the world and wondrously guided Israel. Thereby he took upon himself "the yoke of the Kingdom of God." This was followed by instruction in regard to right morals based chiefly on Lev. 18 and 19; its substance may still be found in the "Two Ways" of the *Didache.* Accepting this ethical standard, the proselyte submitted to "the yoke of the commandments." Probably an eschatological element treating of final judgment and Israel's ultimate glory was also included in this instruction. The preparation was followed

by the tripartite act of reception: 1. Circumcision (followed by a feast); 2. the thebilah, or baptism by immersion; 3. a sacrifice, or, in the dispersion, fasting and alms.

A careful examination of the New Testament actually discloses the fact that before baptism a certain amount of instructive material was delivered to every Christian which the apostles utilized as the basis for further instruction or admonition. To this common foundation the author of Hebrews refers when he speaks of the "first word of Christ" through which the foundation of the readers' faith has been laid (6:1), for this can only signify the instruction by means of which the Saviour, operating through the apostles and their co-laborers had begun his work in them. A considerable number of passages confirms the existence of such baptismal instruction, esp. 1 Thess. 4:1; 2 Thess. 3:6; 1 Cor. 4:17 (*αἱ ὁδοί μου ἐν Χριστῷ*); Rom. 6:17 (analyze as follows: *εἰς τὸν τύπον (τῆς) διδαχῆς, ὃν παρεδόθητε = ὃς παρεδόθη ὑμῖν*); Rom. 16:17; Eph. 4:20 (*διδάσκεσθαι καὶ μανθάνειν τὸν Χριστόν*). The terms *παράδοσις, παραδιδόναι* and the corresponding terms *παραλαμβάνειν* and *μανθάνειν* become particularly significant if we bear in mind that among the Jews *παράδοσις* had become the technical term for the oral transmission of the law (Mark 7:3). While the above passages refer to instruction in morals, 1 Cor. 15:3-5; 1 Tim. 6:11 ff.; 2 Tim. 3:10—4:3 (Compare also Rom. 6:4; Col. 2:11-13; 1 Peter 3:18—22) refer to instruction in the faith; and Heb. 6:2 (cf. *Didache* 16) shows that the eschatological element was not lacking.

The literature extant enables us to ascertain rather definitely the contents of this body of evangelical truths and **practical precepts.** Let 1 Thess. 4:3-8 serve as an illustration. Here we find that the apostle warns the Thessalonians against adultery, covetousness, and avarice; but he does so immediately after reminding them of the fact that he had previously given them moral precepts (v. 1: *καθὼς παρελάβετε παρ' ἡμῶν* etc.;

v. 2: οἴδατε, τίνας παραγγελίας ἐδώκαμεν ὑμῖν). This forces us to conclude that the warnings here given formed part of the body of moral precepts. But we meet the same sins time and again in the so-called catalogues of vices (Gal. 5:19 ff.; 1 Cor. 6:9 f.; Eph. 5:3-5; Col. 3:5 ff.; Rom. 1:29 ff.; 1 Cor. 5:10 ff.; 1 Tim. 1:9 ff.; Rev. 21:8; 22:15), and everywhere they appear with rather definite regularity, though not with absolute uniformity. A similar definiteness may be observed wherever the so-called catalogues of virtues (e.g., Gal. 5:22 ff.; Eph. 5:9) and the tables of domestic duties (e. g., Eph. 5:22—6:9; Col. 3:18 ff.; 1 Peter 3:1-7) appear. This suggests very strongly that such passages represent portions of the groups of moral precepts. According to the varying needs of the congregations addressed, the apostles would emphasize their admonitions by reminding them of the body of moral precepts delivered to them and by actually enumerating some of the sins and virtues contained therein, just as the preacher of today will occasionally lend emphasis to an admonition by quoting part of the Catechism. Fortunately, we possess, moreover, since 1883 in the "Two Ways" of the *Didache* (ch. 1-6) an illustration of the moral formulas then in vogue and a cogent proof for the correctness of the above conclusions. At the same time, the Christians' far-reaching dependence upon the Jewish proselyte catechumenate becomes evident, for the "Two Ways" represent a Christian adaptation of an originally Jewish catechism for proselytes.—It would seem that already in the days of Paul this ethical material was designated by definite terms; note, besides the expressions "way" and "doctrine" (Rom. 6:17; 16:17; 1 Cor. 4:17; Acts 9:2; both terms are used in a wider and narrower sense), especially the phrases "sound doctrine" (1 Tim. 1:10; 2 Tim. 4:3; Tit. 2:1) and "the good doctrine" (διδασκαλία, 1 Tim. 4:6; cf. 5:17). At a later time (cf. Justin, *Apologia* i 14-17) the "doctrines of Christ" (διδάγματα τοῦ

Χριστοῦ) were frequently positively identified with his moral precepts (Matt. 28: 19 and the Sermon on the Mount).

The contents of **doctrinal instruction** may be deduced from the creedal statement connected with baptism. It is true that this formula is nowhere in the N. T. recorded in its entirety, and in the earliest times it can hardly have been perfectly uniform and unchangeable; nevertheless, such passages as 2 Tim. 3:10 ff.; 1 Tim. 6:13 ff.; 1 Cor. 15:3.4 permit of reasonably certain inferences. Accordingly, it must have treated first of God and then of Christ, all stress falling upon the christological features. It appears that in this formula God was confessed as the Creator of every living thing, and Christ as sent by Him (?), as coming from the seed of David, making his confession before (or in the time of) Pontius Pilate, having died for our sins according to the Scriptures, buried, having risen on the third day according to the Scriptures, appearing to Cephas and afterward to the Twelve, ascended to heaven (?), having under him the angels, principalities, and powers, and returning to judge the quick and the dead. This survey shows that instruction concerning God and Christ was an integral part of doctrinal instruction. The doctrine of God probably differed but little from that found in the Jewish catechumenate for proselytes. What was stressed, however, was the fact that God fulfilled his promise and sent His Son into the world for its salvation. The repeated usage of the phrase "according to the Scriptures" (1 Cor. 15: 3 ff.) indicates that the argument based upon prophecy and fulfilment which later became one of the favorite proofs for Christianity (cf. e. g., Justin *Apol.* i 32 etc., and the *Epideixis* of Irenaeus), played an important rôle in the baptismal instruction of the earliest times. In this connection the catechumen doubtless was introduced to the chief facts of the life of Jesus and to its significance as part and parcel of the work of salvation (1 Cor. 15: 3: ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν).

Here are the first traces of **Biblical History** as catechetical material. In discussing the significance of Christ, however, strong emphasis must have been placed upon the truth that he now rules as sovereign over everything in heaven and on earth, and that he is to be worshipped as the One true "Lord," in whom we must be saved. Thus only can we account for phrases which sound almost like formulas (1 Pet. 3:22; Eph. 1:20 f.; Col. 2:10; Rom. 8:34), and for the terminology used with reference to the confession of Christ as Lord in Rom. 10:9; Phil. 2:11; 1 Cor. 12:3; cf. Acts 2:36.—It appears that also this doctrinal material was gradually given definite designations; besides διδαχή and ὁδός which occur also in a wider sense, παραθήκη (1 Tim. 6:20; 2 Tim. 1:12. 14) and πίστις (Gal. 1:23; 1 Tim. 6:21; Jude 20) are so used, perhaps also εὐαγγέλιον (Rom. 2:16; 2 Tim. 2:8).

The inferences thus far drawn are corroborated in every way by Heb. 6:2 no matter what reading (διδαχῆς or διδαχήν) or what construction is adopted. Both elements, moral and doctrinal instruction, are here mentioned side by side; "turning the heart away from dead works" denotes the former, and "turning the heart to God" the latter. The eschatological element is divorced from the others, very likely on account of the peculiar circumstances of the addressees. In one respect, however, this passage advances our investigation. So far no explicit statement referring to **instruction concerning baptism** had been noted, but here the author specifically includes in prebaptismal instruction "the doctrine of baptisms and of the imposition of hands." That the plural form "baptisms" is used, need not surprise us; the Christian teacher could not very well explain the peculiar nature of baptism without referring to the numerous washings practiced at that time, the baptism of John, the baptism of proselytes, the lustrations connected with various cults, etc. The "imposition of hands" can only refer to that applied at baptism. It is possible

that the author of Hebrews regarded remission of sins as the special blessing of baptism, and the impartation of the Spirit as that of the imposition of hands. Others combined both effects with the one act of baptism (Acts 8:17; 2:38. So much is clear, however, that in discussing baptism the early Christians must have treated of remission of sins and the impartation of the Spirit. This fact is borne out by some passages in the New Testament which otherwise would be rather unintelligible (cf. Gal. 3:1-14 where the reception of the Holy Spirit is named as the specifically new blessing of Christianity; Eph. 1:13 where attaining to faith and receiving the seal of the Spirit are so closely connected; 1 John 2:20. 27 where the anointing from the Holy Spirit is practically identical with baptism). Quite likely anointing, sealing, and baptism were synonymous for the early Christians. Compare also Acts 19:2 ff.; Gal. 4:4-6; Rom. 8:15, and do not overlook the close connection of baptism with adoption and sonship.

It is no less certain that the words of institution of the **Lord's Supper** were imparted to the catechumens. We would draw such a conclusion from the order of parts in the *Didache* (1-6 instruction, 7 baptism, 8 Lord's Prayer, 9 Lord's Supper), and also from the dependence of the Christians on the Jewish catechumenate (circumsision was followed by a festive meal). But we need not rely on inferences; Justin (*Apol.* i 65) testifies that the newly baptized were admitted to Holy Communion, we know that in even earlier times the Lord's supper was celebrated throughout the Christian church, and Paul explicitly declares that he transmitted the words of institution to the Christians at Corinth (1 Cor. 11:23). We are not so certain as to the time when these words were imparted, whether before or after baptism.

Finally, it appears that either shortly before, or immediately after baptism the catechumens were made acquainted with the **Lord's Prayer.** The order of parts in the Didache

and later usage suggest this conclusion, to say the least, and passages like Rom. 8:15 and Gal. 4:6 corroborate it. Here Paul evidently reminds his readers of a well known prayer which they offer in their common services and which begins with the word Father. This supposition also serves to explain the juxtaposition of the Aramaic "Abba" and the Greek ὁ πατήρ: along with Aramaic terms like Amen, Hallelujah, Hosannah, Maranatha, also "Abba" was used in the common service of Greek speaking Christians; adding the Greek equivalent they evidently used this word to designate the Lord's Prayer and to begin it. All the facts bearing upon the matter favor this construction: having become children of God through baptism and having received the Holy Spirit, they offer the prayer of the children of God.

Thus it is clear that the elements of instruction employed by the Church today, are rooted in apostolic times.

Baptismal instruction was followed by baptism. It is not difficult to reconstruct the **baptismal rite.** A confession of sin introduced the holy act (cf. Acts 2:38 and John's baptism), perhaps also an act of renunciation (Tit. 2:12, ἀρνησάμενοι) and a confession of faith (1 Tim. 6:12; Heb. 10:22 f.). In case the latter was pronounced by the baptizer, it is probable that the catechumen signified his assent with the words, "Lord is Jesus" (1 Cor. 12:3; Rom. 10:9). Concerning the administration of baptism itself the *Didache* writes (ch. 7): "Baptize into (εἰς) the name of the Father and of the Son and of the Holy Spirit in (ἐν) flowing water (ὕδατι ζῶντι). Having no flowing water, use another kind. If cold water is impracticable, take warm water. If you have neither, pour upon the head water three times in the name of the Father and of the Son and of the Holy Spirit." The injunction is added: "Before baptism both the person that baptizes and he that is baptized shall fast, and such others as may be able to do so. The person baptized shall

be commanded to fast for one or two days previous." No more mention is made here of the laying on of hands than, for instance, in Acts 2:38 ff. The recitation of the Lord's Prayer and the reception of the Holy Communion probably followed Baptism (ch. 8-10).

The Scriptures are silent on the question who imparted baptismal instruction. That the apostles and their fellow workers did most of this work is self-evident; not unlikely, however, they were assisted by laymen provided they were rich in knowledge. It is reasonable to suppose that the teachers mentioned beside apostles and prophets in 1 Cor. 12:28 and Eph. 4:11 f. did not only teach members of the congregation (Gal. 6:6), but also candidates for baptism. Paul taught large numbers at Antioch for a year (Acts 11:26), he taught at Corinth for 18 months (Acts 18:11), and he disputed at Ephesus for two years and three months (Acts 19:8 ff.); undoubtedly he instructed most of those who applied for baptism, no matter how great the number of his co-laborers. On the other hand, Aquila and Priscilla "expounded the way of the Lord more accurately to Apollos" (Acts 18:26) and evidently did this before his baptism. Certainly they were not the only "laymen" qualified for teaching; but gradually the "elders" and the above mentioned "teachers" assumed the responsibility for preparing the baptismal candidates. Apparently, itinerant teachers are mentioned in *Didache* 12 if we may judge from statements in ch. 13.

The writings of the Apostolic Fathers do not add anything to the information so far gained. The "Two Ways" are worked into the *Epistle of Barnabas* (ch. 18-20). Eusebius testifies (*Hist. eccl.* iii 3, 6) that even in his day many still valued the *Mandata* of Hermas as indispensable aids for instruction of catechumens. Justin does not offer anything essentially new; he writes (*Apol.* i, 61): "All those who have

been convinced and believe that what we teach and speak is true and promise to live accordingly, are induced to pray and to fast and to implore divine forgiveness of the sins of the past; and we pray and fast with them." Thereupon baptism is administered.

§ 6. THE DEVELOPMENT OF THE GRADED CATECHUMENATE BETWEEN 180 AND 325

*G. v. Zezschwitz i, ch. 8-9; ii, 1, ch. 17. 21. 26. 27. 30-32. *E. Sachsse, pp. 4-115. E. Chr. Achelis ii, pp. 281-294. *J. H. Holtzmann, pp. 76-85. E. Cohrs, *Katechumenat* in PRE³, 1901. O. Moe, *Die Apostellehre u. d. Dekalog im Unterricht der alten Kirche,* 1896. E. v. d. Goltz, *Das Gebet i. d. aeltesten Christenheit,* 1901. Concerning grades in the catechumenate see also: Fr. Probst, *Lehre vom Gebet,* pp. 119 ff.; *Katechese und Predigt,* pp. 39 ff.; *Geschichte,* pp. 6 ff. F. H. Funk, *Die Katechumenatsklassen des christlichen Altertums* (Theol. Quartalschrift) 1883, pp. 41 ff.; 1886, pp. 355 ff.; 1889, pp. 434 ff. F. H. Funk, *Kirchengeschichtliche Abhandlungen,* 1897, pp. 209-241. K. Holl, *Enthusiasmus u. Bussgewalt im griechischen Moenchtum,* 1898. Ed. Schwartz, *Bussstufen und Katechumenatsklassen* (Schriften der wissenschaftlichen Gesellschaft Strassburgs vii), 1911. *Irenaei opera,* ed. by Stieren, 2 vols., 1848-1853. *The Five Books Against Heresies,* German by E. Klebba, KB², 1912; English in ANF, vol. ii; *Presentation of the Apostolic Message* (Ἔνδειξις τοῦ ἀποστολικοῦ κηρύγματος) German by Karapet Ter-Mekertschian and Edward Ter-Minassiantz, with notes by A. Harnack, ²1908; German also by S. Weber, Irenaeus ii, KB², 1912. *Clementis Alexandr. opera,* ed. by O. Staehlin, 4 vols., 1905 ff. (BGSchr); Selected Writings, German by L. Hopfenmueller and J. Wimmer, KB¹, 1875; *Protreptikos,* pp. 75-214; *Paidagogos,* pp. 215-465. *Protreptikos, Paidagogos, and Stromata* in English in ANF, vol. ii. Bratke, *Die Stellung des Clemens Alex. zum antiken Mysterienwesen* (Theol. Studien und Kritiken), 1887. *Tertulliani opera,* ed. by F. Oehler, 1851-1853; German by H. Kellner, 1882; English in ANF, vol. iii and iv; *Tertullians katechetische Schriften,* by H. Kellner, KB², 1912. Catechetical discourses (perhaps enlarged) we have at least in *De baptismo, De spectaculis,* and in *De poenitentia* (*De bapt.* 20; *De spect.* 1; *De poenit.* 6; *De idol.* 24). *De poenitentia* and *de pudicitia,* ed. by E. Preuschen, ²1910; *De praescript. haereticorum,* ed. by E. Preuschen, ²1910; *Adversus Parxean,* ed. by F. Kroymann (Krueger's Collection), 1907. *Cypriani opera,* rec. W. Hartel, 1868-1871 (CSEL). *The Three Books of Testimonia* are found in

vol. i, pp. 35-184; *De dominica oratione,* vol. i, pp. 267-294. Selected Writings, German by U. Uhl, J. Niglutsch, A. Egger, KB[1], 1879, 1892. *The Three Books of Testimonies,* English in ANF, vol. v, pp. 507 ff.; *Treatise on the Lord's Prayer,* pp. 447 ff. Concerning the authenticity and purpose of the *Testimonia* compare Glaue's article in *Zeitschrift fuer neutestamentliche Wissenschaft,* 1907. *Origenis opera,* ed. by P. Koetschau, E. Preuschen, and E. Klostermann, 1889 ff. (BGSchr). *Books Against Celsus,* vol. i, pp. 52-324; vol. ii, pp. 1-293; *On Prayer,* vol. ii, pp. 294-403; *De principiis,* vol. v, pp. 1-364. Selected writings, German by J. Roehm and J. Kohlhofer, KB[1], 1874-1876; *On Prayer,* vol. i, pp. 21 ff.; *Against Celsus,* vol. ii and iii. *De principiis* and *Against Celsus,* English by F. Crombie, ANF, vol. iv, pp. 239 ff.; iv, pp. 395 ff. *Canones Hippolyti,* ed. by H. Achelis (Texte und Untersuchungen vi, 4), 1891. *Didascalia,* translated into German from the Syriac by H. Achelis and J. Fleming, 1904. **Didascalia et Constitutiones Apostolorum,* ed. by Fr. X. Funk, 2 vols., 1905. *The So-called Apostolic Constitutions and Canons,* German by F. Boxler, KB[1], 1874; English in ANF, vol. vii, pp. 348 ff. P. Drews, *Der literarische Character der neuentdeckten Schrift des Irenaeus* (Zeitschrift fuer neutestamentliche Wissenschaft), 1907. *A. Harnack, *Ueber den privaten Gebrauch der heiligen Schriften in der alten Kirche,* 1912; translated into English by J. R. Wilkinson, Crown Theological Library, vol. xxxvi, 1912.

The end of the second century marked a significant change in the life of the Church. Now the period of rapid general growth, but also of universal persecutions began. The first of these persecutions (under Septimius Severus, 202) was directed against those who had resolved to enter the Church, the catechumens. These conditions placed upon the Church if she would be true to herself, the duty of exercising more care than ever before in the reception of new members. The Church recognized this task and adjusted herself to the new status; she rejected such as did not seem able to meet the new demands, subjected all others to a lengthy period of probation and preparation, and took loving care of them. More stringent rules of admission into membership were adopted, and a graded catechumenate was developed.

The recently (1907) discovered treatise Ἔνδειξις τοῦ ἀποστολικοῦ κηρύγματος which was written by **Irenaeus** after 190, clearly shows what painstaking methods were used in the preparation of prospective church members, at least at Lyons in Gaul. The course of instruction was based upon the tripartite confession of faith, it also offered a **history** of divine revelation and of the economy of grace from creation to the entrance of the Israelites into Canaan adding brief references to Solomon and the prophets, and closed with a detailed presentation of Christ's incarnation and redemptive work as a fulfilment of prophecy. Throughout the course, especially at the beginning and at the end, much stress was laid upon Christian morality.

More information may be gathered from **Tertullian's** writings. In Africa new members were received in accordance with definite rules (cf. also the *Canones Hippolyti*, a constitution which Hippolytus gave to his independent congregation at Rome about 220 A. D.); the catechumens formed a distinct order, the church watching over them with loving care; they were taught by means of sermons or lectures, and received a thorough moral training. Cyprian's statements do not reveal anything additional except that his *Testimonia* give eloquent proof of his sincere efforts at introducing the catechumens into the **Scriptures;** this booklet is a collection of Bible passages gathered and arranged by him for a catechumen named Quirinus with the view of acquainting him with the Christian faith and the Scriptures.

Distinct grades of catechumens, however, are found in Alexandria. The passage in which **Origen** discusses this **matter** (*Contra Celsum* iii 51), has indeed been variously interpreted, but the following conclusions seem warranted: (1) In Alexandria entrance into the catechumenate was preceded by an exploration and by a course of instruction. During this time the catechumen received general information concerning

Christianity and he was more or less closely observed as to his sincerity and uprightness. We have no means of knowing whether this task was performed by officers of the congregation or by experienced laymen. (2) When the catechumen had satisfactorily passed through this preliminary stage, he was advanced into the catechumenate proper and began to attend the congregational services. But there were two orders of catechumens, the one embracing the newly admitted, the other those who had demonstrated by their life their sincere devotion to Christian ideals. The last stage naturally was of short duration; why should those already sufficiently tested be further delayed? Transition from the lower to the higher class was signalized by the symbol of purification (i.e., renunciation and exorcism), and from the higher into full membership, of course, by baptism. In this passage Origen does not give particulars concerning the material or the method of instruction, but stress is once more laid upon moral discipline. In several other passages he mentions "Moses and his law" as the means of moral instruction, however without having in mind specifically the Decalogue. He attaches profound importance to **Bible reading** and strongly commends it. He advises catechumens to begin with the Old Testament Apocrypha which present less difficulties to the reader and abound in moral maxims; these books, he says, offer the milk required by immature believers. According to several passages (*Contra Celsum* vi 10; *Hom. in Iudices* v; *De Princ. praef.*) the catechumens were given instruction concerning the baptismal confession and the Sacraments toward the end of the last stage.

In the order of baptism found in the *Apostolic Constitutions* (vii 39 ff.) we would have a valuable witness for catechetical instruction as practiced at **Antioch** if it really owes its origin to Lucian Martyr (311/2). In that case, the material used at Antioch was identical with that used at

Lyons. It is especially noteworthy that also here Biblical History was employed for moral training. Apparently also the graded catechumenate was known at Antioch; the transition from the first stage to the second was signalized by prayer and laying on of hands.

At the beginning of the fourth century the graded catechumenate was a universally recognized institution. The preliminary stage attested by Origen has been abandoned; all applicants, after passing an examination, entered into the order of catechumens; after remaining here for some time they applied for baptismal instruction which was brought to a close, usually at Easter, with the Sacrament. How much time the catechumen spent in this course depended, of course, on the circumstances; toward the end of our period, two or three years were generally required.

§ 7. THE CATECHUMENATE IN PERFECTED FORM, ABOUT 325—450

*G. v. Zezschwitz i, ch. 8-10; ii, 1, ch. 17. 22-24. 27. 30-33. H. J. Holtzmann, pp. 66 ff. *F. Wiegand, pp. 1-176. E. Chr. Achelis, pp. 286-294. Compare also the bibliography given in ch. 4 and 6. K. Krawutzky, *Die Katechesen des Augustin und die Vaterunserkatechesen des Augustin* (Neues St. Hedwigsblatt Breslau), 1875-77. *K. Knoke, *Zur Methodik d. bibl. Geschichte* i, ²1878. O. Moe, *Die Apostellehre und der Dekalog im Unterricht der alten Kirche,* 1896. K. Weiss, *Die Erziehungslehre der Kappadozier,* 1903. W. Kroll, *Alte Taufgebraeuche* (Archiv fuer Religionswissenschaft viii, suppl. pp. 27 ff.), 1905. E. Chr. Achelis, *Der Dekalog als katechetisches Lehrstueck,* 1905. *P. Rentschka, *Die Dekalogkatechesen d. Augustin,* 1905. F. J. Doelger, *Der Exorzismus im altchristl. Taufritual* (Studien z. Geschichte u. Kultur d. Altertums iii, 1 and 2), 1909. J. Kunze, *Die Uebergabe der Evangelien beim Taufunterricht,* 1909. G. Rietschel, *Lehrbuch der Liturgik* ii, 1909. R. Reitzenstein, *Von den dreierlei Fruechten d. christl. Lebens, eine fruehchristlichle lat. Predigt* (Zeitschrift fuer ntl. Wissenschaft), 1914; of importance in this connection on account of its emphasis of the Decalogue; compare E. Seeberg, *Eine neuaufgefundene lat. Predigt aus dem 3. Jahrhundert* (Neue Kirchliche Zeitschrift, 6 and 7, esp. pp. 506 ff.), 1914. MYSTERY CULTS: Chr. A. Lobeck, *Aglaophamus de theologiae Graecorum causis,* 2 vols., 1829. G. v. Zezschwitz i, ch. 10. *N. Bonwetsch, *Wesen, Entstehung und Fortgang der Arkandisziplin* (Zeitschrift fuer hist. Theologie, pp. 201-299), 1873. E. Rohde, *Psyche. Seelenkult und Unsterblichkeitsglaube der Griechen,* 1890 (the Eleusinian mysteries, pp. 257 ff.; the Orphic teachings, pp. 395-428). *G. Anrich, *Das antike Mysterienwesen in seinem Einfluss auf das Christentum,* 1894. N. Bonwetsch, *Arkandisziplin* in PRE³, 1897. A Mommsen, *Die Feste der Stadt Athen im Altertum,* 1898 (pp. 204 ff.; 405 ff.). P. D. Chantepie de la Saussaye, *Lehrbuch der Religionsgeschichte* ii, ³1905 (pp. 362 ff.). L. R. Farnell, *The Cults of the Greek States* iii, 1907 (pp. 164-199). A. Dietrich, *Eine Mithrasliturgie,* ²1910. *F. Cumont, *Die orientalischen Religionen im roemischen Heidentum,* 1910. *R. Reitzenstein, *Die hellenistischen Mysterien,* 1910. A. Jakoby, *Die antiken Mysterien-*

religionen u. d. Christentum, 1910. *F. Cumont, *Die Mysterien des* Mithra, ²1911. H. C. Sheldon, *The Mystery Religions and the New Testament,* 1918. *M. Manitius, *Geschichte der christlich-lateinischen Poesie bis zur Mitte des 8. Jahrhunderts,* 1891. *Commodiani carmina,* ed. B. Dombart, CSEL, 1887; *Instructiones,* pp. 3-112; *Carmen apologeticum,* pp. 115-188; The *Instructiones* in English by R. E. Wallis, in ANF, vol. iv, pp. 199-218. *Iuvenci evangeliorum libri quattuor,* ed. I. Huemer, CSEL, 1891. *Sulpicii opera,* rec. C. Halm, CSEL, 1866 (*Chronica,* pp. 3-105). *Sedulii opera,* rec. I. Huemer, CSEL, 1885 (*Carmen paschale,* pp. 14-146; *Opus paschale,* pp. 175-303). **Cyrilli Hieros. opera,* ed. in Greek and Latin by W. K. Reischl, 2 vols., 1848. 1860 (*Catechetical Discourses* i. pp. 1-320, and ii, pp. 1-398); *Catechetical Discourses,* German by J. Nirschl, KB¹, 1871; English by Gifford, NPNF², vol. vii. *Gregory Nazianzen,* MSG, xxxv-xxxviii; Selected Writings, German by J. Roehm, KB¹, vol. i, 1874 (*Discourse on Baptism,* pp. 48-91). *Gregory of Nyssa,* MSG, xliv-xlvi; Selected Writings, German by H. Hayd and J. Fisch, 2 vols., KB¹, 1874, 1880 (The Λόγος κατηχητικός, vol. i, pp. 123-205; *Discourses on Prayer,* vol. ii, pp. 10-81; *Discourse on Epiphany,* ib., pp. 276-299); *Oratio catech.* and *Orationes de precatione,* ed. with Latin translation by J. G. Krabinger, 1838, 1840. *Basil the Great,* MSG xxix-xxxii; Selected Writings, German by V. Groene, vol. i, 1875 (*Admonition on Baptism,* pp. 402-417). *Chrysostom,* MSG xlvii-lxiv; Selected Writings, German by M. Schmitz, KB¹, 1879 (*Two Discourses for Catechumens,* vol. iii, pp. 90-131); English in NPNF¹, vol. ix. *Ambrose,* MSL xiv-xvii; Selected Writings, German by F. H. Schulte, KB¹, 1871 (*De mysteriis,* pp. 119-225). Ambrose is indirect author of *De sacramentis.* The *Explanatio Symboli* reprinted in P. Caspari, *Ungedruckte, unbeachtete und wenig beachtete Quellen z. Geschichte d. Taufsymbols u. d. Glaubensregel* ii, 1869, pp. 48-127, and in P. Caspari, *Alte und neue Quellen, etc.,* 1879, pp. 196-222, is Ambrose's own. The *Exhortatio sancti Ambrosii episcopi ad neophytos de symbolo,* reprinted in Caspari, *Ungedr., etc. Quellen* ii, 128-182, and in Caspari, *Alte und neue Quellen* pp. 186-195, was not written by him; perhaps it was written by Eusebius of Verrelli and was delivered between 340 and 360. **Rufinus,* MSL xxi; *Commentarius in symbolum apostolorum,* with notes and English translation, 1908; German by H. Bruell, KB¹, 1876 (pp. 19-85). *Silviae vel potius Aetheriae Peregrinatio ad loca sancta.* CSEL xxxix, ed. W. Heraeus, 1908. **Augustine,* MSL xxxii-xlvii; *De catechizandis rudibus,* ed. by G. Krueger, ²1909; in German by Th. Ficker, with introduction

by G. v. Zezschwitz, 1863; in English by Shedd, NPNF[1], vol. iii. *Enchiridion,* ed. by O. Scheel, 1903; German by J. Molzberger, KB[1], vol. iv of Augustine's writings, pp. 572-695; English in NPNF[1], vol. iii. *De fide et symbolo* and *De fide et operibus,* CSEL, ed. by J. Zycha, 1900, pp. 1-97; English in NPNF[1], vol. iii. *De fide et operibus,* German by R. Storf, KB[1], vol. iv of Augustine's writings, pp. 485-565. *De symbolo ad catechumenos,* German by R. Storf, ibid. pp. 351-481. Of this series of sermons only the first one was written by Augustine (2-4 were written by another African bishop, probably Vigilius of Tapsus); it is a sample of Augustine's explanation of the Symbol before compententes. *In *Sermo* 220, 228, 227 (MSL xlvii) we have samples of addresses delivered in connection with the *traditio symboli,* or after baptism before the assembled congregation. The last mentioned sermons are reprinted in Lietzmann, *Ausgew. Pred.* ii (Kleine Texte 13), 1905, pp. 10-16. Cf. Wiegand, pp. 42 ff.; 83 ff. *Petrus Chrysologus,* MSL lii; Selected Discourses, German by M. Held, KB[1], 1874 (esp. **Three Discourses on the Symbol,* pp. 58 ff.; 313 ff.; 321 ff.; and **Three Discourses on the Lord's Prayer,* pp. 65ff.; 326ff.; 331ff.); cf. Wiegand, pp. 120ff. *Niceta of Remesiana,* MSL lii; *Explanation of the Symbol* in Caspari, *Kirchenhistorische Anekdota* i, 1883, pp. 341-360; cf. Wiegand pp. 108ff., and A. E. Burn, *Niceta of Remisiana, His Life and Works,* 1905. *Maximus of Turin,* MSL lvii; *Tractatus de baptismo,* an explanation of the baptismal rite for Neophytes, pp. 771-782; there we find also an address on the symbol delivered in connection with the "tradition" of the same; cf. Wiegand, pp. 133ff.

The graded catechumenate was developed by the Church during a period of bitter persecution and severe adversity. By 325 it was universally recognized and established. And although now oppression and tyranny ceased, the Church possessed sufficient vitality to keep this institution efficient for over a hundred years, surely a commendable achievement. The preliminary stage mentioned by Origen had indeed been reduced to a mere introductory catechesis, but everywhere throughout the Church a distinction was now made between catechumens and φωτιζόμενοι or applicants for baptism.

Augustine's work *De catechizandis rudibus* supplies the best information concerning the mode of **reception into the**

catechumenate, and the introductory catechesis. Upon the request of Deogratias the deacon, he does not only theoretically discuss the subject matter and the method of the introductory catechesis, but he also offers two model catecheses, one long, the other short. According to this treatise, a heathen who at that time (about 400) intended to join the Church, was examined as to his motives by the bishop or a presbyter or a deacon. In all probability inquiries in regard to the applicant were made also among others, for the number of nominal Christians who had joined for social and business reasons was constantly increasing. If ignoble motives were discovered, an attempt was made to treat the applicant individually and so to implant purer ones in him. The catechetical lecture —it did not proceed in the form of questions and answers; cf § 1—was, of course, adapted to the special needs of the individual applicant; but in all cases it was composed of two elements: a **historical survey of the kingdom of God** from creation to the present, and the inculcation of the **mandates of true morality.** Employing the argument from prophecy and fulfilment, the catechist would present Jesus and his Church as the center of history; he would point out that the infinite love of God is the all-impelling motive and that, in return, God expects the Christian to love him and his fellowman; and he would endeavor to re-enforce his admonitions to true morality by turning the applicant's mind to the last judgment and life eternal.

The introductory catechisation finished, the applicant avowed his faith in what he had heard, and his intention to pattern his life after the commandments received. Several liturgical acts were performed by which he was "made" a **catechumen** or Christian, and thenceforth he was regarded as a member of the congregation. For the time being he received no further formal instruction. By conscientious attendance of public worship (*missa catechumenorum*; Scripture reading

and sermon) and by fruitful association with experienced Christians, it was thought, he would be gradually introduced more thoroughly into Christian faith and life. Writings like those of Commodian (*Instructiones* and esp. *Carmen apologeticum*; middle of third century), of Sulpicius Severus (*Chronica*; about 400), of Iuvencus (*Libri evangeliorum;* about 330), and of Sedulius (*Carmen paschale*; about 400-450) were well suited to acquaint the catechumens more thoroughly with sacred history and the progress of the Church. In the West, the catechumens were often called "hearers" because of their obligation to attend the church services. From *Apost. Const.* viii, 6 it appears that by a special petition the congregation remembered its catechumens every Sunday. Throughout this period, instruction in true morality was kept in the foreground.

Unfortunately an injurious practice arose during this period: many of the catechumens remained for years and decades in the first grade of the catechumenate and did not enter the second grade until they were old and gray, frequently not until they were on their deathbed. Various reasons may be adduced for this aberration. Ever since 325 the number of applicants had so tremendously increased that the Church frequently was unable to exercise the necessary discrimination at their reception into the catechumenate. Still more catechumens, however, voluntarily remained in the lower class because it was taught that certain sins done after baptism were unpardonable or that forgiveness for them might be attained only upon the arduous way of penitential discipline. Thus many sincere souls postponed their baptism in order not to jeopardize their salvation. But much more frequently this was done by frivolous and light-minded persons who had entered the catechumenate for the most superficial reasons and continued to live in sin; they refused to submit to church discipline, yet desired to belong to the church and eventually

to partake of salvation. Baptism administered shortly before death appeared to them as a safe and convenient indulgence for a life of sin. This sinful practice continued to spread in spite of the earnest efforts of many faithful preachers. In this way, the first grade of the catechumenate became so protracted that many catechumens were totally unknown to the bishop of the congregation when they entered into the second grade; real baptismal instruction under these circumstances did not begin until then. Nevertheless, the idea of successive stages was still retained for some time.

The catechumen who desired to be baptized, had to announce his intention and his name to the bishop at the beginning of lent. If his previous life presented no obstacles, he was duly matriculated. This moment marked the beginning of a very significant period of his life. As **baptismal candidate** (φωτιζόμενος, competens) he stood in much closer relation to the congregation which, in turn, devoted itself to him with particular interest, directed his thoughts to the great day of Baptism, and endeavored to prepare him inwardly for it.

Three sets of influences were brought to bear upon the candidate: **ascetic, educational,** and **liturgical.**

Already in the preceding periods candidates for baptism had been **ascetically** influenced — we use this word in the widest sense. Now, however, this was done to a much larger extent, possibly in reverse proportion to the candidate's personal preparation. Confession of sin, required ever since apostolic times, was retained, and the "competent" period was represented as the time best suited for confessing although an enumeration of all sins was not demanded. Fasting formerly practiced during the time immediately preceding baptism, was extended over the whole period. The competentes were expected to show their sincerity in many ways: they must not attend theatres or banquets, married people must live

continently, all of them must offer daily prayer with genuflection, read the Scriptures daily, and give alms.

The bishop himself or, by his order, the presbyter imparted the prebaptismal **instruction.** As far as the East is concerned, we receive the fullest information about this through the *Catecheses* of Cyrillus of Jerusalem, i.e., discourses delivered by him to competentes in 348 when he was presbyter at Jerusalem. These lectures may well be considered "the typical catechetical sermons of antiquity." An exhaustive explanation of the apostolic **symbol** forms the center of gravity. 13 catecheses out of 18 are devoted to it. The third lecture discusses **baptism.** But the ethical element was not absent; it appears now and then in the more dogmatical and polemical sections on the symbol, and with special emphasis in the preliminary and the first two catecheses. Chrysostom pursues the same aims in the two extant discourses for photizomens. He wishes to inform them thoroughly of the nature and effect of baptism and to arouse them to a life in harmony with the Christian confession.

The best witness for the instruction of competentes in the West is Augustine whose testimony is corroborated and supplemented by a number of others. No little importance was attached to **moral training.** In *Sermo* 216 Augustine, as young presbyter (391), charges the competentes whom he was addressing: "Do not withdraw your hand from the plow! Away from the world! Be God's own!" A compendium of moral instruction did not exist. Not even the Decalogue was used as such, although Augustine presupposed its knowledge and occasionally referred to it. The practical needs of the competentes suggested the ethical subjects to be discussed, and texts were chosen accordingly if the lectures were based on texts at all. All precepts, even the 10 Commandments, were generally summed up in the "Twin command of love" as the sum and substance of all true morality. The trend of the

times did not favor such moral training; what was demanded was an easier approach to baptism, and restriction, yes, even elimination of moral training before baptism. The prevalent moral laxity and the practical impossibility of exercising adequate moral control over thousands of catechumens served to obscure the Church's sense of responsibility; and there were many leaders who argued that photizomens should receive doctrinal instruction only and that moral instruction should not be imparted until after baptism. Even adulterers were admitted to the second grade and to baptism, and this practice was defended in all seriousness; it was thought that only idolaters and men of disgraceful occupation could be excluded from the Sacrament. Augustine's forceful book *De fide et operibus* (413) is directed against these demoralizing tendencies, and he himself clung to the moral training of competentes; he succeeded in retarding the movement, but was unable to conquer it.

Also Augustine accorded to instruction in the **symbol** more space than to the other subjects. This is demonstrated by his short sermons upon the symbol (*Sermo* 213-215) and esp. by the tract *De symbolo ad catechumenos* (MSL xl, pp. 627-636). The former were delivered when the competentes received the symbol or recited it (see page 42), and the latter is an exhaustive explanation of the symbol designed as a means of further instruction of competentes. Others accord similar eminence to the symbol. Rufinus, the erudite presbyter of Aquileia, for instance, published in his *Expositio in symbolum apostolorum* a suitable manual for the use of bishops and presbyters in the instruction of competentes. Again, Peter Chrysologus, the indefatigable bishop of the rising city of Ravenna (430-451), explained the symbol to competentes as is evident from his sermons. Maximus of Turin testifies to the prevalence of the same usage in northern Italy. Likewise Nicetas, the missionary bishop of Dacia

(about 400-410), explained the symbol to his competentes as may be seen from an extant address which he delivered when they recited the symbol. It is not unlikely that the three catecheses on the symbol generally found in connection with Augustine's *De symb. ad. catech.* (*Aug. Serm.* 237-239; MSL xxxix, 2183 ff.) are of African origin (possibly Vigilius of Tapsus is the author). This impressive array of names permits of only one conclusion: Whatever stress was laid upon ethical instruction, summarized in the twin command of love (cf. in addition to Augustine esp. Nicetas), the symbol was the article that overshadowed all others; it was the real *verbum abbreviatum.* The early Church thought that every subject of faith and doctrine was summarized in the symbol.

At some places in the West also the **Lord's Prayer** was an integral part of the instruction imparted to the competentes. In Africa, for instance, Augustine delivered it to them "within the *quadragesima,*" i.e., on the Saturday before Judica so that they might commit it to memory and at their first communion pray it with the congregation. He also gave them a concise explanation so that we find brief catecheses on Prayer corresponding to those on the symbol. Chrysologus of Ravenna followed the same custom, as his discourses on the Lord's Prayer show.

The most important characteristic of this period, however, was a feature adapted from paganism, **arcane discipline,** with which a multitude of **liturgical acts** was connected. It is well known that in the second and third centuries the traditional cults of Greece and Rome rapidly decayed and in ever increasing manner failed to supply men's religious needs. As a result, some of the ancient Graeco-Roman mystery religions, particularly the Eleusinian cult, were revived, and a number of Eastern mystery cults, notably Orphism and Mithraism, became widely diffused in the mediterranean world. Surprisingly large numbers entered the societies of devotees

in their quest of redemption and immortality. The Christians were in daily contact with these mystery worshippers; they heard them boast that the mystery cult with its washings, processions, symbolic acts, with its secret formulae and rites, gradually leads to the vision of deity and atonement and that it secures the hope of immortality. It is only natural that converts from the ranks of cultured paganism were tempted to reply in defense: "We possess the true mysteries, Baptism and Communion. Fellowship with God is attained only through them," and that they made efforts to surround the Sacraments with a halo of secrecy and to embellish these simple acts with a mass of liturgical acts. The Church unfortunately did not long resist these temptations, but appropriated the fundamental features of the mystery cults and thus introduced the so-called arcane discipline. It must be remembered, however, that by acceding to these demands the Church not only met the trend of the times, but also the hierarchic imperialism which since the end of the third century rapidly became conspicuous. Now the priest became the mystic-theurgic agent on whose performances the validity of all sacred rites depended, the priest's activity was indispensable, without him there was no approach to God. At the beginning of our period this transformation had been accomplished. Baptism and communion now are known as *μυστήρια*, baptismal preparation as *μύησις*, the officiating bishop as *μυσταγωγός*, and the baptized as *μεμυημένοι* or *ἐπόπται*. Just as in the Eleusinian mysteries the climactic feature of the initiation, the opening of the temple, took place at night, so also Baptism was performed at night, preferably in that of the Passover. Just as a series of ceremonies prepared the candidate for the initiation into the mystery and for the vision of deity, so now various holy acts preceded baptism. Strict secrecy must necessarily be observed in regard to the "mysteries" of Baptism and Communion; a little later, Chris-

tians were pledged to secrecy even regarding the preparatory rites and particularly the symbol and the Lord's Prayer. This is the explanation of the fact that the symbol itself was delivered in its integrity in a final solemn act although the competentes had received it piecemeal during the period of instruction, and that they were not given the Lord's Prayer until immediately before baptism.

Thus the following series of liturgical acts resulted: Having heard the introductory catechesis, the applicant in general terms expressed his faith and his intention to obey the commands of the Church. Now he was "made a Christian" by the *signatio crucis* upon the forehead, the imposition of hands, and (in the West) the exorcised and consecrated salt (*Christianum facere, catechumenum facere*). Especially the *datio salis,* was in the West, accounted as *sacramentum catechumenorum.* When he entered into the second grade, his name was entered in the roster of the congregation by the bishop or a presbyter, and in some instances he was given a new name (*nomen dare*). This was followed by exorcism, i. e., the evil spirit was expelled by the laying on of hands, afflation, and adjuration, a procedure based on the notion that pagans, like the possessed, were physically, no less than mentally and spiritually, in the power of Satan. By this act of exorcism the candidate was enrolled as a competent; the second grade of the catechumenate was supposed to be the period during which the soul is delivered from Satan's power and dominion. In the West, another act, the *apertio aurium* (cf. Mark 7:33), was performed at this moment; the bishop touched the candidate's ears and nose (not the mouth; occasionally exorcised oil was used in this rite) and said: "Ephphatha!" to indicate that henceforth he would be able to understand the words of the gospel and to perceive "the sweet savor of Christ." In some localities this symbolism was carried out still further by the *traditio*

or *expositio evangeliorum*: after a short discourse on the term "gospel", on the four evangelists, and on the symbols generally assigned to the Gospels (*homo, leo, vitulus, aquila,* cf. Eze. 1:10), the bishop read the first verses of each of the four Gospels. The candidate's response to these acts was a solemn renunciation. From now on he was aided in his battle against the forces of evil by a number of "scrutinies", i.e., religious meetings at which various liturgical acts were performed on him, as the sign of the cross, imposition of hands, exorcisms, and other supposedly beneficial ceremonies. The climax was reached with the *traditio symboli,* when the symbol, this secret, wonder-working formula, was delivered to him in a solemn church service; as a rule, a sermon on the symbol was preached at this occasion (cf. *August. Serm.* 212-214). In Africa this was done on the Saturday before Laetare, at other places usually on Palm Sunday. The next step corresponded to the *traditio;* it was the *redditio symboli,* i.e., the recitation of the symbol by the competent. As a rule, this was done one week after he had received it (Saturday before Judica, Saturday before Easter, Maundy Thursday, in Jerusalem on Palm Sunday); profound importance was attached to this act of confession before the assembled congregation. No less significant was the *traditio orationis dominicae*; the competentes were expected to commit the Lord's Prayer to memory so as to be able to pray it with the congregation before Communion. In Rome two scrutinies were conducted on Good Friday and the final scrutiny on the following day. Finally, the candidate was sufficiently well prepared for baptism.

This whole procedure impresses us as rather grotesque and strange. Discontented with the divinely instituted means of grace, men resorted to all sorts of human devices and crowded back indoctrination in the essentials of Christianity. So much is certain that the hierarchy welcomed this mum-

mery; for the individual was now hopelessly chained to the church whose bishops and priests were the only persons capable of performing these acts that purified the soul and conveyed grace, that paved the way to baptism and thus to communion with God.

§ 8. THE DECAY OF THE CATECHUMENATE (ABOUT 450—600)

G. v. Zezschwitz i, ch. 9. J. H. Holtzmann, pp. 86 ff. *F. Wiegand. pp. 181ff. F. Probst, *Katechese und Predigt vom Anfang des 4. bis zum Ende des 6. Jahrhunderts,* 1884. Wilson, *The Gelasian Sacramentary,* MSL lxxiv, 1894.

The catechumenate of the Early Church received its first blow when the heathen in large masses crowded to the baptismal font. Still, a considerable measure of Christian knowledge was imparted and a reasonably thorough moral training was accomplished as long as the Church insisted upon a careful examination of the baptismal candidates, upon a catechumenate of sufficient length, and, especially, upon thorough instruction during the competent period. Now, however, just these three essential conditions were increasingly disregarded. The preparatory catechetical discourse was discarded, probably as early as the fifth century. The time of the catechumenate was dangerously shortened. Thus in 506 the Synod of Agde declared that Jewish converts must remain in the catechumenate for 8 months; hence, ordinarily the time of preparation was still briefer (this action was taken because experience had showed that many former Jews withdrew from the Church soon after they had joined). This, however, was not all. At the council at Bracara in 610 the time for the instruction of competentes was actually cut down to 20 days; and in most cases religious instruction was so completely overshadowed by ever increasing scrutinies that only a few formulae were memorized. That was all that remained of instruction which at one time had been conscientiously cultivated and cherished as an indispensable obligation of the Church. But all the alien elements adapted from pagan-

ism, the ceremonies and magic formulae, were retained in the Church. No wonder that this period produced large numbers of sacramentaries and liturgical treatises and books about the scrutinies, but very few catechetical writings. The catechumenate decayed, it was buried under the scrutinies. This would perhaps have been less dangerous if conditions had been such that but few unbaptized adults remained within the precincts of the Church; but the very opposite is true: as the Roman Empire crumbled before the onslaught of the barbaric peoples, ever new pagan nations settled within the boundaries of the Church which needed thorough instruction and training. The sad state of affairs was aggravated by the fact that even those baptized in infancy received no regular or sufficient training. A spiritually sterile church, poisoned by hierarchic thought with its emphasis on mystic-theurgic acts, was unable to renew these nations inwardly though she subdued them outwardly—with the help of the state.

§ 9. THE CONCLUSION OF THE CATECHUMENATE IN THE EARLY CHURCH

J. W. Hoefling, *Das Sakrament der Taufe,* vol. i, 1859, pp. 277-550. G. v. Zezschwitz i, ch. 9. E. Sachsse, pp. 74-92. *F. Wiegand, pp. 217ff. *G. Rietschel, *Lehrbuch der Liturgik* i, pp. 13-58. P. Drews, *Taufe, Liturgischer Vollzug* in PRE³, 1907. Compare the literature for chapters 7 and 8.

The goal of instruction in the Early Church was baptism; this holy act formed its conclusion. As early as the second century (in Rome, e.g., in 194), Easter Sunday was thought to be the most appropriate time for baptism, in as much as the baptized "were buried with Christ into death and like as Christ raised up from the dead." Tertullian, however, mentions Pentecost beside Easter and admits that in itself any day is suitable for baptism. The Synod of Carthage, 256, concurred in this view, at least in respect of the baptism of infants. In the fourth century the custom arose to baptize all competentes jointly at Easter and—save in imminent danger of death—not to baptize at all except at stated seasons. The Apostolic Constitutions, Basil, Chrysostom, for instance, prescribe the night between Easter eve and Easter morn for baptism. Thus the act became very impressive: the somber period of lent just ending, the stirring final appeals of the instructing bishop, the serious vows soon to be offered, all served to enhance the solemnity of the hour. However, alongside of Easter, Pentecost retained its baptismal celebration; at some places baptisms took place on the festival of Epiphany or even on Christmas Day (celebrated on December 25th as early as 354 in Rome, at Constantinople in 379, at Antioch in 388). When adults were no longer baptized, Easter was stripped of its chief solemnity

except where the children born during the year were baptized on that day.

Formerly every **place** was deemed appropriate for baptism; Tertullian goes so far as to say that it makes no difference whether one is baptized in the ocean, in a pond, in a river, in a fountain, or in a basin. However since baptism was performed in the night, special baptisteries were needed. They were either added to the church structure or built in its vicinity.

According to **mode,** baptism was performed by immersion; but this was by no means now, nor had it ever been, the exclusive form. It is not likely that the 3000 converts added on Pentecost Day were immersed. The passage from the *Didache* quoted above (cf. p. 23) explicitly permits another form of baptism not only for the sick, but in all cases where there was not sufficient water for immersing. Tertullian recognizes the validity of "baptism in a fountain." In the cemetery of Callistus (217-222) in Rome two illustrations of the baptismal act are found, both representing the candidate for baptism standing naked in water which reaches to his ankles; according to the one the baptizer pours water over his head, according to the other over his head and body.

While in the earlier times baptism was a very simple act, an extensive **ritual** of baptism was developed later. As early as the fourth century the following ceremonial was generally observed: When the last scrutiny had been completed on the great sabbath, the baptismal act commenced at about three o'clock in the afternoon. In solemn procession the whole group marched to the church; here the candles were consecrated symbolizing the φωτισμός, and several prayers and scripture lessons were read, generally concluding with Psalm 42. Now the procession moved to the baptistery. In the meantime night had fallen and frequently the whole

city was illuminated for the occasion. Again several liturgical acts were performed before baptism was administered. Cyril of Jerusalem has given us the most graphic account of these ceremonies: The candidates for baptism entered the vestibule of the baptismal chapel and took their position on the West side. Stretching forth their hands, they renounced Satan and all his works, his pomp and his dominion (*abrenuntiatio diaboli, ἀποταγὴ τοῦ Σατανοῦ*). Now they shifted to the East side of the chapel and confessed, one by one: "I believe in the Father, and in the Son, and in the Holy Spirit, and in the one baptism of repentance" (*συνταγὴ τοῦ Χριστοῦ*). In the West this confession was made in the form of questions and answers and therefore called *interrogatio de fide*. After a separation of the sexes the candidates proceeded into the baptistery proper, divested themselves of their garments, and were anointed from head to foot with sacred oil (in the West only upon certain parts of the body). This anointing conveyed supposedly heavenly powers. Then the baptismal water was consecrated through invocation of God and the sign of the cross. And now finally the baptismal act was performed. The candidates descended into the water and were thrice immersed in the name of the triune God (in Spain but once, as a symbol of the unity of the three persons of the Trinity, and a testimony against the Arians). Occasionally the several parts of the Creed were recited, the candidate replying after each, "I believe," before he was immersed. The baptizer concluded with a supplication like the following: "God the almighty Father, who regenerated thee of water and the Spirit, and forgave all thy sins, anoint thee unto life eternal." Therewith forgiveness of sins had been bestowed upon the candidates and they were received as children of God.

Three additional acts concluded the ceremony: another anointing, the making of the sign of the cross, and the

imposition of hands. Especially the last was highly esteemed particularly in the West and already in Jerome's times it was performed only by the bishop and frequently in a special room, the *consignatorium*. Soon these supplementary acts were valued even higher than baptism because the impartation of the Spirit (cf. Acts 8 and 19) and of His gifts (cf. Isa. 11:2) was ascribed to them (beginnings of the *confirmatio*). The newly baptized were arrayed in white garments as symbol of purity and innocence; at times a mixture of milk and honey was given them as a concluding act to indicate that at last they had arrived in the Church, the true Canaan. The climax of all acts was the first Communion. As believers and full members of the Church they enjoyed on Easter Sunday for the first time the privilege of attending the *missa fidelium*, of praying the Lord's Prayer with the assembled children of God, and of approaching the Lord's table.

A brief period of **supplementary training** followed upon baptism. As far as the East is concerned, this practice is attested by the mystagogic catecheses which Cyril of Jerusalem addressed to the neophytes in the week after Easter. He explained to them the various ceremonies connected with **baptism** (Catecheses 1-3; the nature and meaning of baptism itself had been discussed during the competent period), also the nature and blessing of the **Lord's Supper** (Cat. 4), and of the liturgical acts embellishing the same (Cat. 5). In the last catechesis he also explained the **Lord's Prayer** because this prayer spoken with a loud voice by the whole congregation immediately before approaching the altar formed part of the liturgical elaboration of the Eucharist, and because he never explained it before baptism. Also in the West supplementary instruction concerning the Sacraments was imparted in the week after baptism, and if the Lord's Prayer had not been explained before, this was done now. Augustine's *Sermones* clearly show that earnest efforts were made to awak-

en in the *renovati* or *infantes* the firm resolution to lead a new life. Frequently, but by no means always, the Decalogue was used in this connection.—During this week the newly baptized were accorded special attention also in the public services, and they were allowed to appear in their white baptismal vestments. They had to take them off again on the Saturday or Sunday after Easter which in consequence was known as *Dominica post albas* or *Dominica in albis* (the latter perhaps an abbreviation for *in albis depositis*). The neophytes were expected not to attend banquets, etc., but fasting was not required: a season of gladness had begun.

§ 10. INFANT BAPTISM AND THE CHRISTIAN INSTRUCTION OF THE YOUNG IN THE EARLY CHURCH

J. W. Hoefling i, pp. 98-126. *G. v. Zezschwitz i, ch. 13 and 19. *E. Sachsse, pp. 92-101. *F. Wiegand, pp. 217-238. Moeller-Schubert, *Lehrbuch der Kirchengeschichte* i, ²1902, pp. 806ff. G. Thomasius, *Dogmengeschichte* i², pp. 547 ff. A. Harnack, *Lehrbuch der Dogmengeschichte* i⁴, pp. 472ff. G. Rietschel, *Liturgik* ii, pp. 6-8. P. Drews, *Taufe. Kindertaufe. Pateninstitut* in PRE³, 1907. J. Steinbeck, *Lehrbuch d. kirchl. Jugenderziehung,* 1914, pp. 8-9. S. S. Laurie, *Pre-Christian Education,* 1900. G. Rauschen, *Das griechisch-roemische Schulwesen,* 1901. J. Brunner, *Der heilige Hieronymus und die Maedchenerziehung,* 1910. A. Harnack, *Ueber den privaten Gebrauch der heiligen Schriften,* 1912. M. Reu, *Der kirchl. Jugendunterricht in der Alten Kirche,* in Kirchl. Zeitschrift, 1913. *Cypriani Epistolae,* CSEL³, ii; English in ANF, vol. v; German by J. Niglutsch and A. Egger, KB¹, 1879; *Letter to Fidus,* pp. 328ff. *Basilii opera,* MSG xxix-xxxii; *Regulae* in vol. xxxi; Selected Writings in English in NPNF², vol. vii; German by V. Groene, KB¹, 1877; *55 regulae,* pp. 37-161, in the fifteenth of which we find four chapters on reception and education of children in convents (pp. 85ff.), cf. *regula* 53. **Sancti Ioannis Chrysostomi de educandis liberis liber aureus,* ed. by F. Combesis, 1656; English: *The Golden Book of St. John Chrysostome, Concerning the Education of Children,* translated by John Evelyn, 1658 (reprinted in: *The Miscellaneous Writings of John Evelyn,* 1825); German: *Ueber Hoffart und Kindererziehung samt einer Blumenlese ueber Jugenderziehung aus des Chrys. Schriften,* ed. by S. Haidacher, 1907.

The Catechumenate of the Early Church was an institution designed for the preparation of adults for membership in the Church. However, what was the status of infant baptism and of the instruction of children in the Early Church?

That infants stand in need of baptism, the New Testament clearly states when it teaches original sin and heredi-

tary guilt (John 3:6; Rom. 5:12. 18. 19; Eph. 2:3); and when examined in the light of the context, 1 Cor. 7:14 confirms, rather than contradicts, the necessity of infant baptism. That infants may be baptized and that Christ would bless them, is attested by Luke 1:15, by Christ's own course of action, by Christ's direction to the disciples (Matt. 19:14), and by the universality of the divine redemptive will (1 Tim. 2:4; Matt. 28:19).

It is quite another question whether the Church universally recognized the duty of infant baptism and fulfilled its obligation. From Eph. 6:1 it would appear that grown up children were baptized, for the apostle addresses the children, no less than women, men, and slaves, as members of the congregation; evidently he presupposes that children no less than their parents had been baptized. No case of infant baptism is explicitly recorded in the New Testament, but events as those narrated in Acts 16:15. 33; 1 Cor. 1:16, and the significant type of circumcision very strongly suggest that it was practiced in apostolic times. The absence of explicit attestation undoubtedly is due to the fact that the Early Church, like Foreign Missions today, concentrated its energy upon the winning of adults, and that infant baptism could not possibly become a general rule until there were Christian homes which would guarantee subsequent training. Moreover, that infant baptism was actually, even if not universally, practiced, is borne out by the manner in which it is discussed by its first undisputed witnesses. They do not speak of it as a recently adopted custom, but as a familiar and widely prevalent usage. Compare, e.g., the words of Irenaeus in his *Books Against Heresies* ii, 22 (written during the reign of Commodus, 180-192): "Christ came to save all through himself—all, I say, who are regenerated of God: sucklings and children and boys and young men and old people," and bear in mind that according to Ireneaus' usage regeneration

refers to baptism (*Adv. Haer.* iii 17, 1). In the same manner Tertullian testifies to the practice of infant baptism when he warns against a premature baptism of children which practice —to judge by his words—must have been justified by an appeal to Matt. 19:14 (*De bapt.* 18). Still more plainly Origen actually asserts: *"Ecclesia ab apostolis traditionem suscepit etiam parvulis baptismum dare"* (*In Rom.* v 9), and defends infant baptism by referring to the natural pollution of infants (*In Luc. evang. hom.* 15; *In Levit. hom.* 8). At the synod of Carthage, 256, the question was not whether infants should be baptized at all, but whether they should be baptized before the eighth day. Cyprian's letter in this matter to Fidus, the presiding bishop, exhibits surprise that any indecision concerning this question existed. In the *Constit. Apost.* the injunction is found: "Moreover baptize also your children (*νήπια*) and bring them up in the nurture and admonition of the Lord!" (vi 15), and in viii 11. 13, also in Cyprian's writings, the communion of children is mentioned which postulates their baptism. It is true that in the third century parents now and then had to be admonished to have their children baptized, and that in the fourth century even pious parents let their children grow up without baptism; but this does not at all mean that infant baptism had not yet met universal recognition, it is rather due to the fear that all the blessings received in baptism would be forfeited by subsequent sins, and undoubtedly also to the unwillingness of assuming the parental obligations inseparably connected with infant baptism (Cf. esp. Tertullian *De bapt.* 18 and *Apost. Constit.* vi 15). Gregory Nazianzen whom the parents did not have baptized in his youth, grows emphatic in his demand that children should be baptized immediately when danger threatens, otherwise in the third year (*Discourse on Baptism* 17, 28). Augustine speaks of countless numbers of baptized infants, and Leo the Great, in an Easter sermon, of thousands of infants

snatched out of Satan's power. And Gregory the Great imposes triennial penance upon parents who have permitted a child three years old to die without baptism. Usually infants were baptized at the seasons fixed for the baptism of adults.

A grievous error was committed when the complete ritual of adult baptism was employed in the baptism of infants. Without abridgment the whole series of liturgical ceremonies was performed upon the children, the responses, especially the renunciation and the confession, being made by the sponsors. Such seems to have been the condition already at Tertullian's times (*De bapt.* 18). So it happened that the act of renunciation, originally presupposing idolatry, was insisted upon even in the case of children of Christian parents; not even its form was changed: "Do you renounce? Do you believe?", although Augustine already said that these baptismal questions could no longer be understood in their proper sense, but only in a "future" sense inasmuch as the children did not believe as yet, but were merely called to faith through the Sacrament. He thought that eventually they would attain to faith by virtue of the spiritual fellowship of children and sponsors, or rather the children and the Church; in his mind the child was brought to the baptismal font by the communion of saints, the Church, not by the sponsors only. During the period when the "scrutinies" enjoyed undisputed supremacy, the following order was observed in the baptism of infants. On the Monday after Oculi the parents were asked to announce the children to be baptized on Easter Sunday. On the following Wednesday the sponsors appeared in front of the church with the children. After their names were registered, the church doors were opened, and the sponsors moved in with their God-children lining up in two rows, the boys on the right side, the girls on the left side. Five acts made the children catechumens: the sign of the cross, laying on of hands, exorcism, presentation of salt, and prayer. The

competent period was represented by seven scrutinies conducted in church in the presence of the children. The most important of these acts was the opening of the ears with which the *traditio symboli et evangeliorum* and the *redditio symboli* by the sponsor or the acolyte were connected. The last scrutiny was conducted on the Saturday before Easter. Later all these ceremonies were performed at one time so that the infants were brought to church but once; still, the fiction was maintained that in this one act the children passed through the two stages of the catechumenate and the photizomenate.

The **training of children baptized in infancy** and those who had remained unbaptized, was assigned by the Early Church exclusively to the Christian home. In this respect the example of Israel of old was followed where the home was expected to train the young. In the Jewish home reading was taught, the Ten Commandments, some of the Psalms, and important prayers were committed to memory (cf. Deut. 6:7); not rarely the Scriptures were read in the family circle. "From a child," Paul writes to Timothy, "thou hast known the Scriptures" (2 Tim. 3:15). No change was made in this respect in the Jewish-Christian home, and the Gentile-Christian home soon acquired the same custom. Paul assumes that the children in Gentile-Christian congregations have learned the Ten Commandments (Eph. 6:1), and he urges the parents to bring their children up in the nurture and admonition of the Lord (Eph. 6:4; Col. 3:21). We know that for this purpose copies of the Bible were supplied to the Christian homes; and we have abundant proof for the wide prevalence of Bible reading in the Christian home, especially at noon or in the evening when the whole family was gathered around the table. Those who were too poor to buy copies were now and then visited by Christians who would read the Bible to them, also to the children. We

hear of Origen that he "exercised already from childhood in the Scriptures" and that his father "made him each day learn and say by heart some passages" (Eusebius, *Historia Eccles.* vi 2, 6 f., ed. by Schwartz, 1908). Something similar is told of Basil; and the *Apost. Constit.* give the direction: "Teach your children thoroughly the word of the Lord and place in their hands every book of Holy Scripture" (iv 11). The singing and learning of Psalms was especially strongly recommended. Besides a number of Psalms, the children undoubtedly memorized the Creed and the Lord's Prayer. The information thus acquired may have been somewhat fragmentary, yet this defect was largely supplied by the Christian attitude of the home.

Conditions changed materially after 325. Far and wide, parents began to neglect their sacred duties. It is this ominous situation which caused **Chrysostom** who loved children and sympathetically appreciated their needs, so frequently to exhort to better care of the Church's youth. No writer in the Early Church has discussed this problem so thoroughly. Without wearying and from ever new aspects, he appeals to the congregation to take serious this most urgent and essential of all tasks. He thinks that Christian parents will achieve the best results if they read the Scriptures together with their children, if they attend divine services with their children, and if they will ponder and contemplate the contents of the sermon with them. He desired the father to instruct his children in **Biblical History;** and he did not think too highly of himself to write a booklet on the education of children. In this work he also offers practical examples of the most excellent type showing how a father should tell his children the stories of the Bible. Feeling his way, as it were, he laid down some of the most fundamental principles of teaching: the stories shall be selected according to the mental capacity of the children, they shall be presented

in the form of free and vivid narratives with due attention to the limited range of the children's concepts, in the teaching process the co-operation of the children shall be engaged, and the religious and moral truths of each story shall be set forth.

Chrysostom and others, as Basil, Rufinus, Salvian, also advised parents to have their children educated in **convents.** Evidence is found that convents in the East and even more so in the West received children and gave them not only practical employment but also instruction. This applies chiefly, but by no means exclusively, to those who desired to become monks; many who later returned into the world to choose some secular calling were taught in convents. We lack more definite information about the religious instruction here given; Basil demands that instead of fables, the children should study "renowned events", i.e., (to judge by the context) the events of Bible History, and that they should be made acquainted with the Proverbs of Solomon.

Only small numbers, however, could thus be reached. On the whole, indifference toward the most sacred duties advanced too swiftly to be checked. In proportion as truly Christian living decreased in the Church, fidelity in the instruction of the children vanished from the home. At the time when infant baptism became the general rule, the Church proved unequal to the task of devising new forms of education or of reforming the home. Thus the problem of religious instruction on which the future depended, was passed on unsolved to the medieval Church.

B. Religious Instruction in the Middle Ages

J. W. Hoefling i, pp. 551 ff.; ii, pp. 27-49. *G. v. Zezchwitz i, ch. 19. 23; ii. 1, ch. 11. 18. 25. 27. 28. 30. 32. 33; ii, 2, 1, ch. 11; ii, 2, 2, ch. 30. Fr. Probst, *Geschichte der katholischen Katechese,* pp. 55-129. Th. Harnack, pp. 55-65. G. Schumann and E. Sperber, *Gesch. des Religionsunterrichts,* 1890, pp. 14-23. *E. Sachsse, pp. 116-185. F. Cohrs, *Katechismusunterricht im Mittelalter* in PRE³. 1901. W. Caspari, *Konfirmation* in PRE³, 1901 E. Chr. Achelis, pp. 294-303. G. Rietschel, *Liturgik* ii, pp. 8-63. P. Drews, *Taufe* in PRE³, 1907. J. Steinbeck, pp. 10-26. R. v. Raumer, *Die Einwirkung des Christentums auf die althochdeutsche Sprache,* 1845. G. Th. Ditmar, *Beitraege zur Geschichte des katechetischen Unterrichts in Deutschland,* 1848. P. Goebl, *Geschichte der Katechese im Abendland vom Verfall des Katechumenats bis zum Ende des Mittelalters,* 1880. A. T. Drane, *Christian Schools and Scholars from the Christian Era to the Council of Trent,* 1881. *H. J. Holtzmann, *Die Katechese des Mittelalters* in *Zeitschrift fuer prakt. Theologie,* 1898. O. Dibelius, *Das Vaterunser. Umrisse zu einer Geschichte des Gebets in der alten u. mittelalterl. Kirche,* 1903. *Fr. Wiegand, *Das apostolische Symbol im Mittelalter,* 1904. K. A. Schmid, *Geschichte der Erziehung* ii, 1, 1892. *A. Hauck, *Kirchengeschichte Deutschlands* i ³1904, ii ³1912, iii ³1906, iv ²1913, v 1, 1911. F. Watson, *English Grammar Schools Before 1660,* 1909. F. P. Graves, *History of Education during the Middle Ages,* 1909. A. F. Leach, *Church Schools, Bishop Schools, Cathedral Schools* in Monroe's *Cyclopedia of Education,* 1911. A. F. Leach, *Schools of Medieval England,* 1915.

§ 11. RELIGIOUS INSTRUCTION FROM THE SEVENTH CENTURY TO THE END OF THE TWELFTH

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The Church of the Middle Ages found herself face to face with two problems the solution of which was to determine her entire subsequent development. The one problem arose from the gradual dissolution of the catechumenate for adults in which, as was seen, Christian saving truth had been all but replaced by liturgical ceremonies. The other problem arose from the fact that so far no method of instruction for those baptized in infancy had been worked out.

Let us begin by turning our attention to the Church's attempts at solving the former of the two problems. Very largely it was not seriously attacked or even appreciated. Quite generally the missionary preachers thought that they had fulfilled their duty if they impressively proclaimed the gospel and immediately baptized those whom they had thus convinced of the vanity of idolatry and of the greater worth of Christianity. This was the practice of Augustine when he labored among the Anglo-Saxons (597/8), of Wilfrid and Willibrord among the Frisians (678; 690 ff.), even of Boniface among the Hessians and Frisians (719 ff.), of Ansgar among the Danes and Swedes (837 ff.), and of Otto of Bamberg among the Pomeranians (1124-1128). They admitted to baptism whoever applied for it; prebaptismal instruction did not exist. Moreover, if we read how Boniface expressly enjoined that the candidate should be given the formula of renunciation and the Creed in his native tongue, we must conclude that even this was not always done and that therefore often the candidate did not know what he renounced or professed. And baptismal instruction was, of course, altogether out of the question when Christianity was by force imposed upon whole nations (as the Saxons under Charlemagne, the Livonians by the Order of the Sword, 1200 ff., or the Prussians by the Teutonic Knights, 1230 ff.).

Frequently post-baptismal care was also sadly lacking. The rite of *confirmatio* which in some localities had been detached from baptism and was allowed to be administered only by the bishop, was seldom properly utilized for instruction; and most of the priests were not equal to the task of remedying the neglect through preaching and instruction after baptism. The belief in the magical effect of the sacraments everywhere manifested its destructive power. It is evident that under such circumstances only a defective and barren kind of Christian life could result. These defects were intensified by the unscrupulous manner in which the well meant counsel of Gregory the Great was observed. He had advised the missionaries to retain wherever possible the ancient pagan forms and sanctuaries and to give them a Christian interpretation; but the result was an incongruous combination of worship true and false, of magic formula and Christian ceremony; yes, magic efficacy was only too often ascribed to Christian rites. Such were the conditions among the Alemanni near the Lake of Constance and in Alsace, according to Pirmin's testimony, or, as Boniface tells, in Bavaria. Centuries were required to retrieve this grievous error.

To be sure, it would have been impracticable simply to transplant the catechumenate of the Early Church into this new environment. The catechumenate was developed in the highly civilized Graeco-Roman world, in an age of pronounced individualism where no one joined the Church unless he was inwardly, personally convinced of the truth of Christianity. Now, however, the Church dealt with primitive peoples as yet possessing no literature, with nations and tribes of the strongest collectivism where the individual simply followed the decision of the group, either for or against Christianity. But this profound difference did not absolve the Church from the duty of baptismal discipline.

A few voices in the wilderness laid stress upon instruc-

tion. Above all, we name **Pirmin.** Whenever adults were to be baptized among the "christianized" Alemanni (724-753), he first instructed them, using for this purpose the "catalogue of mortal sins" (*cupiditas, gula, fornicatio, ira, tristitia, acedia, vana gloria, superbia;* cf. Gal. 5:19 ff. and 1 Cor. 6:9 f.) and the Apostolic Creed. Instruction, in his mind, was the principal thing; in distinction from Boniface who introduced the complete Roman baptismal ritual, Pirmin employed a very plain form of baptism consisting of renunciation, confession of the Creed, immersion, anointment, and robing in white. A little later, it was **Alcuin** who insisted on thorough prebaptismal instruction when the Christianisation of the Avari was undertaken; and Charlemagne remembering the evil consequences of the forcible conversion of the Saxons, accepted his advice. Alcuin reverted to the practice of the Early Church, recommending to the missionaries Augustine's book *De catechizandis rudibus,* as the most appropriate manual. He demanded that the course of instruction should offer general information concerning immortality, judgment, life eternal and damnation, a brief explanation of the symbol and the Lord's Prayer, and after baptism, an introduction into the commandments of the gospel. The commission appointed by Charlemagne adopted his counsel. It also decided that the period of instruction should last no longer that 40 days nor less than 7 days, an echo, as it were, of the competent institute of the Early Church. It is true, the time allotted seems entirely too short, and it is also likely that the instruction did not always attain to the high level of the extant missionary catechism from the diocese of Ratisbon (about 800); nevertheless, it is commendable that the Church once more seriously attempted to do justice to her duty and succeeded in a measure far surpassing the achievements of the two previous centuries. Alcuin's example was followed by **Rhabanus Maurus.** In his letter to Reginbald, a missionary among the Slavs (about

845), he prescribed — again in close agreement with Augustine — a course of baptismal instruction consisting of the *narratio,* i.e., the essentials of sacred and church history, the *exhortatio* based on the hope of the resurrection, and of an explanation of the Creed and the Lord's Prayer. How widely and how long these directives were effectively obeyed, is unknown.

Except in mission territory, **infant baptism** was, of course, universally practiced. In England, for instance, as early as 691 all children of Christian parents had to be baptized within thirty days under penalty of law, in Northumberland within nine days; Charlemagne fixed the limit at one year. In Germany the traditional baptismal dates, Easter and Pentecost, enjoyed special favor for five or six centuries. This was due to the introduction of the Roman service, which emphasized such externals. The baptismal rite was also performed according to the Roman form although the so-called Gregorian Sacramentary which Hadrian I sent to Charlemagne was not adopted without change. Immersion remained the more usual mode of baptism, but after 1287 aspersion, or sprinkling, gained ever greater prevalence.

This carries us to the second problem. How did the Medieval Church adjust herself to the problem of **instructing those who were baptized in their infancy?** Such training was urgently needed, far more so than in the Early Church because of the almost negligible number of Christian homes. Yet, no attempt was made at introducing some sort of discipline; more yet, the seriousness of the situation was at first not even appreciated. In Alemannia, for instance, the clergy simply performed the magic rite of baptism and paid no more attention whatsoever to the baptized children. Not so **Pirmin.** He nobly endeavored to instruct the children after their baptism. As material he used the catalogue of mortal sins and the Creed (now divided into 12 articles because of the legend

that each of the apostles contributed his share at the time of its composition). Boniface likewise was active in this direction. But the achievements of these men were rather fragmentary. No fixed and stable method was established until the time of **Charlemagne.** It is true, he enjoined that the ritual of the scrutinies should be followed in infant baptism and that at least the final scrutiny should be conducted completely; but he also demanded that instruction be imparted in connection with this ceremony, not of course to the children themselves, but to their **sponsors.** They were addressed in the introductory catechesis, they were instructed in the Creed and the Lord's Prayer, they had to learn them by heart and recite them in the place of the children, and had to promise solemnly that they would teach them to their god-children. In a stringent decree, Charlemagne barred from sponsorship all persons who were unable to recite these parts, and he took drastic steps against the recalcitrant. In this way the state took control of a task which properly belonged to the Church; no wonder that henceforth baptismal instruction savored of legalism and compulsion. The parents likewise were directed to instruct their children. Moreover, the priests were required to conduct periodical meetings of parents, to teach them the Creed and the Lord's Prayer, and to exhort them to retain these parts in memory. The institute of auricular confession allowed at least some sort of control in this respect; those parents and sponsors who had failed to do their duty were excluded from Holy Communion and from sponsorship, and at their occasional visitations the bishops were required to examine especially this phase of congregational life. Likewise an attempt was made at enabling the clergy to fulfil their duties and at controlling them: every parsonage library, it was decreed, must contain an authorized and practicable explanation of the Creed and the Lord's Prayer, and the bishop must ascertain whether it has been

put to faithful use. Also in their sermons the priests had an opportunity to offer instruction, in fact most of the preaching, such as it was, turned upon the material supplied in the catalogue of mortal sins, the Creed, and the Lord's Prayer, and a sermon especially on the articles of the Creed had to be delivered on the last Sunday in lent in order that the baptismal rite performed on Easter Sunday might be intelligently appreciated.

The Creed and the Lord's Prayer were translated into German for the benefit of the pastors and congregations and were made the basis of doctrinal and edifying tracts. Thus the **first German catechisms** came into existence. The most important of them is the so-called Weissenburg Catechism of 789. It contains the following five parts: (1) The Lord's Prayer in German with a brief explanation based on Tertullian and Cyprian (partly appropriated, by the way, by Luther); (2) an enumeration of mortal sins according to Gal. 5: 19-21, in Latin and German; (3) the Apostolic Creed, German and Latin; (4) the Athanasian Creed, German and Latin; (5) the *Gloria in Excelsis,* German and Latin. Other noteworthy catechisms dating from this period are the Freising Explanation of the Lord's Prayer (802); an erotematic explanation of Creed and Lord's Prayer attributed to Alcuin (*Disputatio puerorum per interrogationes et responsiones,* ch. xi and xii); and the catechism of Notker of St. Gall (950-1022) which contains, in both German and Latin, the texts of the Lord's Prayer and of the two Creeds, and German explanations of these parts (only the explanation of the Lord's Prayer is of moment).

The seriousness of purpose and the energy of effort revealed in these labors are certainly commendable, especially when we bear in mind the tremendous difficulties connected with the task of instructing those baptized in infancy. But it must be admitted that rarely more than rote learning was

achieved, and that the dangerous substitution of knowledge for real, saving faith was very effectively promoted. This manner of externalizing what lives in the innermost recesses of the heart manifested itself already in the Early Church; now, however, it had well nigh succeeded in crushing true inward piety.

Owing to Charlemagne's ceaseless efforts somewhat better results were attained in the **schools** which were extended and raised to a higher standard of efficiency. This does not apply so much to the "parish" schools; here only those boys received more training who were to become attendants at the services. But in the cathedral and convent schools the Lord's Prayer, the Apostolic and the Athanasian Creeds were learned, Psalms were sung and memorized, and the regular New Testament pericopes were studied. The pupils were also made acquainted with some of the most important phases of sacred history: the explanation of the Creeds was somewhat historical in tenor, the sermons — since Charlemagne preaching became more general — often contained material from sacred history, and the prevalent exercise of calculating the dates of festivals gave frequent occasion for such study. Even more useful in this respect was the widely used *Ecloga* written by Theodul (i.e., Gottschalk) about the middle of the ninth century; this was a dialogue in verse between a young man personifying the spirit of paganism and a young woman representing Christianity, and offered much historical material, chiefly from the Old Testament. Some knowledge of the life of Christ undoubtedly was communicated by the epic *Heliand* (830) and the *Krist* (860; Otfrid of Weissenburg is the author). But genuine instruction in Bible history was not given in these schools, and after all their sphere of influence was very limited in as much as they were chiefly attended by future clerics and *religiosi*.

As soon as these institutions passed from under the

vigorous hand of Charlemagne, many features fell into disuse in spite of the earnest efforts of Louis the Pious; the fundamental ones, however, remained in force and in subsequent times were now and then employed by synods and councils as the basis for further development. Numerous decrees show that the teaching duty was often impressed upon parents, sponsors, and priests. Alcuin's explanation of the Creed and the Lord's Prayer was in current use in Southern Germany for over two centuries, and Notker's catechism was used until the twelfth century. More than 150 manuscript copies of Theodul's *Ecloga* are extant, the copies dating from every century of the Middle Ages, and we possess a printed copy dated 1504. In the latter part of the twelfth century, the *Scholastica Historia* by Peter Comestor († 1179) was added to this class of literature; this bulky work, however, was not intended for the instruction of children and reached only a very limited number of people. Since the eleventh century some knowledge of Biblical history was also imparted by means of religious spectacles and by mural, altar, and window decorations in the churches (Note that the *Biblia Pauperum* to be mentioned later, originated from the headpiece of the altar of Klosterneuburg, 1181). But when all has been said, the fact remains that baptized children grew up without receiving regular instruction in Bible History and many of them without any instruction at all. Moreover, what little religious information was imparted, was largely contaminated with apocryphal and legendary material of every description.

§ 12. RELIGIOUS INSTRUCTION FROM THE THIRTEENTH CENTURY TO THE END OF THE MIDDLE AGES

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einzigen bis jezt bekannten Exemplar der Hof- und Staatsbibliothek zu Muenchen, Stuttgart, s. a.; belongs to the 15th century; cf. the Heidelberg illustrations for the commandments, confession, and the seven mortal sins in Geffken, *op. cit.*, suppl. *Tafel des christlichen Lebens* (from the end of the 15th century), reprinted by Bahlmann, pp. 61-75. *John Colet*: *Catechyzon,* reprinted in J. H. Lupton, *A Life of John Colet,* 1877, pp. 286 ff., also in Cohrs iv, pp. 421 ff., and by Reu in Kirchl. Zeitschrift, 1910. *Desiderius Erasmus*: *Institutum hominis Christiani,* reprinted in Cohrs iv, pp. 421 ff. *Tritonius*: *Enchiridion,* cf. Cohrs iv, pp. 430 ff. *Rostocker Kinderlehre* (first decades of the 15th century) reprinted by K. E. H. Krause, *Programm der grossen Stadtschule zu Rostock,* 1873. *Dietrich Koelde*: *Spegel des cristene mynschen* (1470), translated into High German by Moufang, *Kathol. Katechismen,* pp. i-1. On other popular writings containing catechetical explanations, e.g., *Der Seele Trost,* Stephanus Lanzkranna's *Die Hymmelstrass, Das Buch der 10 Gebote, Spegel der leyen,* see Bahlmann and especially Geffken. **Ulrich Surgant*: *Manuale Curatorum,* Basel, 1503; esp. *Libri secundi consideratio quinta* (print of 1506, leaves 80-81) prescribes the form in which the chief parts are to be read from the pulpit every Sunday, reprinted in part by Reu, *Religious Instruction etc.* On the *Tabulae Catechismi* still extant compare Reu, *Der Religionsunterricht am Vorabend usw.;* also a Cologne print of about 1490 with the title *Paternoster, Ave Maria, Glaubensbekenntnis und die 10 Gebote;* another single leaf print (Low German) in J. Halle, Antiquariat, Muenchen, Katalog xlvi, No. 463 [Price $125.00]. CONFESSIONAL BOOKLETS: Muenzenberger, *Das Frankfurter und Magdeburger Beichtbuechlein und das Buch vom sterbenden Menschen,* 1881. *F. W. Battenberg, *Das Beichtbuechlein des Magisters Joh. Wolff,* 1907. *F. Falk, *Drei Beichtbuechlein nach den 10 Geboten aus der Fruehzeit der Buchdruckerkunst,* 1907. Compare also the rich material given in Geffken, *op. cit.*, suppl. pp. 1-218. — Wiclif: His Works, ed. by the Wiclif Society, 1883 ff.; *Opera minora,* 1913, No. 5: *De fide catholica;* No. 15: *De oratione dominica;* No. 16: *De salutatione angelica;* cf. Loserth, *Wiclif* in PRE³, 1908. *Writings of J. Wiclif,* ed. by Religious Tract Society, London, 1831; here is found the *Pauper rusticus,* or *The Poor Caitiff,* i.e., a popular explanation of the customary parts of the catechism, viz., *On the belief,* pp. 51-59; *On the Ten Commandments,* pp. 60-86; *On the Lord's Prayer,* pp. 86-98; cf. Geffken, *op. cit.* suppl. pp. 214 ff. *John Hus*: Since 1913 his works are being edited by Flasjhans. Of these the first volume

contains the *Expositio Decalogi.* Two works written in Bohemian are of special importance: (1) *The three stranded cord of faith, love, hope, to which every Christian should cling if he would gain eternal salvation,* 1412 (in the edition of his works in Bohemian by Erben it is found in vol. iii, pp. 152 ff.); (2) *Explanation of the creed, the ten divine commandments and the Lord's Prayer* (in Erben's edition, vol. i, pp. 1-386). Besides his postil, these two are the most important works of Hus in Bohemian. Like all his works, however, these are based upon similar writings of Wiclif. Both works were translated into Low German and published by Mag. Nicholaus Rutze (not Rus) of Rostock († about 1508). The first of these two works of Hus was published according to Rutze's text in 1886 by K. Nerger in *Osterprogramm des Rostocker Gymnasiums.* J. Mueller proved that Rutze merely translated from Hus; cf. also Geffken, suppl., pp. 159 ff. *Moravian Catechisms*: *Jos. Mueller, *Die deutschen Katechismen der bochmischen Brueder* in Monumenta Germaniae Paedagogica vol. iv. *Waldensian Catechism,* reprinted by G. v. Zezschwitz, *Die Katechismen der Waldenser und Boehmischen Brueder,* 1863; cf. K. Mueller, *Die Waldenser,* 1886.

A new era began to dawn in Germany and the rest of the Western world as a result of the Crusades and the splendid achievements of the Hohenstaufen dynasty (esp. Frederick II, 1215-1250). True, the Church came out victoriously from the conflict with the State; but she also realized the imperative necessity of satisfying the growing desire for culture, of adjusting religious instruction to the demands of the new age. Besides, it was advisable no longer to ignore the teaching duty, for heretical movements arose and spread at an alarming rate. Charlemagne's institutions were drawn forth from oblivion and sincere efforts were put forth to introduce them anew.

Much attention was paid (1) to the restoration of the **domestic catechumenate.** Parents and sponsors were strongly urged to instruct their children. Theodulf of Orleans in *De ordine baptismi* (about 788) had expressed the idea that instruction should be given when the "period of discernment" is reached; now the seventh year was fixed as the time when

the young should be introduced to religious truth. In one of the sermons of Berthold of Ratisbon († 1272) we read: "When the child is seven years old, his sponsors shall teach him the Creed and the Lord's Prayer; that is their duty, they are his spiritual parents. They shall say to his parents: 'Friends, you must teach my god-child the Lord's Prayer and the Creed; else he shall come to me and I will teach him.' And if he learns also the Ave Maria, that is so much better." Neglect of this duty is often found among the sins enumerated in the customary formulae of confession used in that period. The 13th century and still more the 14th have produced an abundance of ascetical tracts and books which helped to revive the domestic catechumenate. The more important are *La Somme le Roi* by Laurentius Gallus (1279), *Eyn speyghel des christen gelouben* by Ludolf of Goettingen (1472), *Der Seele Trost,* author unknown (before 1472), *Die Hymelstrass* by Stephan Lanzkranna (1484), *Di dottrina cristiana* (13th century), *Instructions of the Synod of Toledo* (1323), and especially John Gerson's *Opusculum tripartitum de praeceptis decalogi, de confessione et de arte moriendi* (about 1412). The last three works are designed for children; all of them were widely circulated, frequently copied and reprinted, and translated into various languages.

(2) During the preceding period confirmation had been separated from baptism (see p. 62); it was performed only by bishops, and gradually gained sacramental acceptation (probably Hugh of St. Victor, † 1144, was the first to count it as the second sacrament; by 1439 it was universally recognized). The age at which this rite was usually performed was the seventh year (so decided by the synod of Cologne, 1279, and the synod of Liege, 1287), but we have no information to what extent, if at all, instruction was connected with it. The **confessional,** however, offered an opportunity to supplement domestic instruction: the Fourth Lateran Council

(1215) required all children from the seventh year to confess at least once a year and to commune on Easter Sunday (the communion of infants had gradually fallen into disuse in the Western Church, see p. 53); thus the priests were enabled to determine the amount, and the kind of instruction which the children had received at home, and often enough they themselves were impressed with the duty of supplementing the children's information. The technical term applied to these confessional questions concerning Creed, Lord's Prayer, etc., was *catechismus;* we observe that this word still retained its original significance of oral teaching (cf § 1), but that it acquired the connotation of erotematic instruction, that is to say, instruction in the form of questions and answers. In England, France, and Germany, councils now and then also decreed that the clergy should teach the young the Creed and the Lord's Prayer. The Ave Maria is mentioned in this connection with increasing frequency since mariolatry became popular, i.e., since the 13th century. The parents were exhorted to bring their children to church regularly every Sunday for the purpose of instruction. In order to equip the clergy for this work of teaching, special manuals, popular as well as technical, were prepared. We mention *Expositio symboli apostolorum* by Thomas Aquinas (1274), *Speculum ecclesiae* by Edmund of Canterbury (1240), *Fundamentum aeternae felicitatis* by an unknown author (about 1470), and *Beichtbuechlein* by John Wolff (1468). In certain localities, e.g., at Torgau, Basle, and Bamberg, the priests were even commanded to read, from the pulpit or from the "ambo", the principal parts of instruction every Sunday. Ulrich Surgant's widely circulated *Manuale curatorum* (Basle, 1503) contains the form in which these parts were read to the congregation. Frequently the Creed, the Lord's Prayer, the Decalogue, and other parts were written or printed on paper or cardboard and hung on the walls of churches, schools, or

hospitals. Knowledge of this material was spread also by "catechetical sermons" which we meet occasionally toward the end of the Middle Ages.

(3) Religious instruction was imparted also in the **Latin Schools** which were established in cities since the 14th century, and in the convent schools. In the lower classes the pupils had to memorize the Lord's Prayer, Creed, and Ave Maria, now and then also the Benedicite and Gratias and the Confiteor, more rarely the Ten Commandments and a few liturgical formulae and hymns; in the upper classes some of these parts were learned in Greek. The same is true of the German **schools for reading and writing** which since the 15th century were established throughout Germany, even in villages, under the influence of the Hanse and of the Brethren of the Common Life, except that here naturally these subjects were taught in the German language. One of the summaries of instruction for Latin schools has come down to our times, viz., the *Catechyzon* by John Colet of London (1510). We also name two works which were intended especially for the instruction of children in the home (perhaps also for school use?), viz., *A B C des simples gens* by John Gerson († 1429) and the Low-German *Tafel des christlichen Lebens* by an unknown author (latter part of the 15th century).

While the catechetical parts received considerable attention in the schools, **Bible History** was neglected, comparatively speaking. Information of only the most general type was imparted by means of mural and window paintings, by the observance of the church year, or by sermons on gospel texts. More was achieved by the widely spread *Passionalia* and the *Biblia Pauperum* (Old Testament and New Testament pictures placed side by side with brief explanations), and by Biblical picture books such as the *Speculum humanae salvationis*. The most essential facts of sacred history were thus made known to old and young.

If, however, we conclude from the above enumeration of facts that the Medieval Church did justice to her task of teaching or "ushered in a golden period of education," we should commit a grievous error. True, the domestic catechumenate existed by right, but it was woefully deficient. The Church Visitations in Saxony during 1528 and 1529 disclose the sad fact that large numbers of adults knew neither Decalogue nor Creed nor Lord's Prayer; what kind of instruction would such parents impart to their children? True, the parts of the catechism were read at some localities by the priest after the sermon; but that the rule was more frequently violated than observed appears from the prevalence of synodical decrees repeating it. Also the recorded minutes of visitations contain abundant and unambiguous evidence of the wide-spread lack of such reading. Besides, this reading was intended primarily for the benefit of adults, not of children. True, the priest was expected, by means of auricular confession, to exercise control over domestic instruction, and if necessary to supplement it; but how largely this order must have passed unnoticed appears when we read, e.g., in the official records of church visitations that a priest applied for a position who did not know the Ten Commandments and since six years had not looked into a book. True, in the Latin schools the catechism was incorporated into the text books; but this was done chiefly in order to preserve a connecting link between the German home and the Latin school, and not for the purpose of religious instruction. Moreover, a few notable cases excepted, the learning process in these schools consisted in mechanical memorizing. True, numerous expositions of catechetical material and Biblical picture books had been published; but their cost was so high and the number of illiterates so large that they affected only very limited circles. Besides, in point of contents, this whole literature was by no means evangelical—a few genuine

gems excepted, but largely legendary, apocryphal, and even antibiblical.

Memory material was monstrously increased: it made hearing confession a much easier task for the priest. Besides the Lord's Prayer, the Creed, the catalogue of mortal sins, and the Ave Maria, the young had to memorize the seven charisms, the seven cardinal virtues, the seven sacraments, the seven works of mercy, the eight Beatitudes, the twelve fruits of the Spirit, the Ten Commandments of God, the crying sins, the alien sins, the five senses etc. As the material increased, the possibility of inner appropriation decreased; the only way to arrive at mastery over the wealth of subject matter was mechanical memorizing with the aid of mnemonic verses or rhymes. The one gratifying feature is the final incorporation of the **Decalogue** in the catechism; henceforth it enjoyed, especially owing to its connection with confession, great prominence. As G. v. Zezschwitz said: "John the Baptist's penitential preaching preceded the gospel preaching of the Reformation."

By linking instruction with the confessional institute the Church completely shifted her **educational aim.** Confession being compulsory throughout life, the goal no longer was maturity and independence of the individual catechumen, but absolute submission to the clergy, lifelong subjection to these mediators between God and man.

Such was the result of the Church's educational endeavors in the later Middle Ages. Heretical movements, such as the Waldensian, Wiclifite, or Hussite, with their emphasis of instruction and training, constituted a vigorous appeal to the Church to fulfill her sacred duty — but the call was not heeded. The earlier **Waldenses** (1170 ff.) taught their children the Decalogue and the Lord's Prayer, also brief statements concerning the Trinity, the Church, the Sacraments, and the works of mercy, and insisted especially on cultivating Bible

knowledge (e.g., they had the young memorize the current gospel and epistle lessons). **Wiclif** did not write anything of a juvenile character; but his tracts on the Creed, Decalogue, and Lord's Prayer (found in the *Pauper rusticus, poor caitiff*) which were written for the home undoubtedly exerted some influence upon the domestic catechumenate. Nor did **Hus** ever write books for the instruction of children; but two of his works (both of them dependent on Wiclif) were used in the composition of the first Hussite Catechism (between 1420 and 1436) and the so-called Raudnitz Catechism (contemporary with the former). These two treatises by Hus are entitled *Das dreigeflochtene Tau aus Glaube, Liebe, Hoffnung* (=The Three-stranded cord of faith, love, hope), and *Expositio symboli, decalogi et dominicae orationis.* The Hussite and the Raudnitz Catechisms form the basis for the first Catechism of the **Moravian Brethren** (Bohemian before 1502, German 1522) entitled *Ein christliche Unterweisung und Vorschrift der Jungen im Glauben* or simply *Die Kinderfragen,* and also for the Catechism of the **Waldenses** in Bohemia which bears the title *Las interrogacions menors* (= The minor questions). Both of these catechisms bear the mark of a threefold division: faith, love, hope; they contain Symbol, Decalogue, Beatitudes, Lord's Prayer, Sacraments, and other parts, and lay stress upon living, personal faith. The actual value of these catechisms is not so great; the Waldenses and Moravians excelled the official Church rather by the faithful exercise of the parental teaching obligation. In this respect the Church would have done well to emulate their example.

C. Religious Instruction During the Reformation Period and the Following Centuries

J. W. Hoefling ii. * G. v. Zezschwitz i, ch. 24-30; ii, 1, ch. 12. 18. 25. 33. 34; ii, 2^1, ch. 14-19; ii, 2^2, ch. 31-47. Th. Harnack, pp. 66-105. Schumann and Sperber, *Geschichte des Religionsunterrichts in der evgl. Volksschule,* pp. 23-155, 1890. E. Sachsse, pp. 186-300. E. Chr. Achelis, pp. 303-332 and 383-420. J. Steinbeck, pp. 26-61. Fr. Ehrenfeuchter, *Zur Gesch. des Katechismus,* 1857. H. F. Th. L. Ernesti, *Zur Orientierung ueber die Katechismusliteratur,* 1859. H. Heppe, *Geschichte des deutschen Volksschulwesens,* 5 vols., 1858-1860. K. A. Schmid, *Gesch. der Erziehung* ii 2 and the following volumes, 1889 ff. K. Hartfelder, *Ph. Melanchthon als Praeceptor Germaniae,* 1889. *Fr. Paulsen, *Gesch. des gelehrten Unterrichts vom Ausgang des Mittelalters bis zur Gegenwart,* 2 vols., ^{2}1896. F. V. N. Painter, *Luther on Education.* A. F. Leach, *English Schools at the Reformation,* 1896. J. W. Richard, *Melanchthon, the Protestant Preceptor of Germany,* 1898. Fr. Paulsen, *German Education,* 1908. *F. P. Graves, *History of Education during the Middle Ages and the Transition to Modern Times,* 1910. *F. W. Graves, *History of Education in Modern Times,* 1913. Compare literature for § 13-15.

§ 13. THE WORK OF THE REFORMATORY CHURCH FROM 1517 TO 1529.

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Form des Glaubens, eine kurze Form d. Vaterunsers, 1520, vol. vii, pp. 194 ff., *Betbuechlein, 1522,* vol. x, pp. 331 ff.; **An die Ratsherrn aller Staedte deutschen Landes, dass sie christl. Schulen aufrichten und erhalten sollen, 1524,* vol. xv ,pp. 9 ff.; *Deutsche Messe u. Ordnung d. Gottesdienstes, 1526,* vol. xix, pp. 53 ff.; *Unterrichtung, wie man moege die Kinder fuehren zu Gottes Wort u. Dienst, ibid.,* pp. 52. 61 f.; *Vermahnung u. kurze Deutung d. Vaterunsers, ibid.,* pp. 52 ff.; *Was dem gemeinen Volk nach der Predigt vorzulesen, ibid.,* p. 52. 62 f.; **Katechismuspredigten, 1528,* vol. xxx, part i, pp. 1 ff.; **Deutsch Katechismus, 1529,* Text and various readings, vol. xxx, i, pp. 123 ff.; **Der kleine Katechismus, 1529,* Text and various readings, vol. xxx, i, pp. 239 ff.; of great value is O. Albrecht's Introduction to the Two Catechisms, *ibid.,* pp. 426 ff.; **Passionale, 1529,* vol. x, part ii, pp. 458 ff. (reprinted for the first time in Reu, *Quellen* ii, pp. 32 ff.). *Luther's Small Catechism*: C. Moenckeberg, *Die erste Ausgabe von Luthers kleinem Katechismus in niedersaechsischer Uebersetzung* ²1868. K. F. Th. Schneider, *Dr. M. Luthers kleiner Katechismus nach den Originalausgaben kritisch bearbeitet* (edition of 1531), 1853. *Th. Harnack, *Der kl. Katechismus Luthers in seiner Urgestalt* (Erfurt reprint of the original Wittenberg edition, 1529; enlarged Wittenberg edition, 1529; Wittenberg edition, 1539), 1856. H. Hartung, *Der kleine Katechismus Luthers* (Erfurt reprint, 1529), 1860. H. J. R. Calinich, *Dr. M. Luthers kleiner Katechismus* (Wittenberg print, 1542), 1883. F. Goepfert, *Woerterbuch zum kleinen Katechismus Luthers* (Wittenberg edition, 1537), 1889. A. Ebeling, *Historisch-kritische Ausgabe von Luthers kleinem Katechismus,* 1901. K. Knoke, *Ausgaben des Lutherschen Enchiridions bis zu Luthers Tod und Neudruck d. Wittenb. Ausg. von 1535,* 1903. O. Albrecht, *Luthers kleiner Katechismus nach der Wittenberger Ausg. von 1540* in Jahrbuch der Akademie der Wissenschaften in Erfurt, 1904. K. Knoke, **M. Luthers kleiner Katechismus nach den aeltesten Ausgaben in hoch-, niederdeutscher und lateinischer Sprache* (6 different editions and translations, e. g., Marburg 1529 and Wittenberg 1543), 1904. O. Albrecht, *Der kleine Kat. Luthers nach der Ausgabe von 1536,* 1906. J. Meyer, *Luthers grosser Katechismus. Textausgabe mit Kennzeichnung der Predigtgrundlagen,* 1914. *O. Albrecht, *Luthers Katechismen,* 1915. F. Cohrs, *Supplementa Melanchthoniana.* Katechetische Schriften, 1915. *Catechisms antedating Luther's Catechisms* are reprinted in Cohrs, *op. cit.,* and Reu, *Quellen.* G. Buchwald and O. Albrecht, *Bugenhagen's Katechismuspredigten von 1525 und 1532,* 1909. *Instructions for Visitors,* reprinted in Sehling, *op cit.,* vol. i. *R. Vorm-

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We must turn to the Church of the Reformation if we would find the most profound appreciation of the Church's important teaching function and unexcelled zeal in its exercise. The Reformers examined and sifted the mass of material transmitted by the Medieval Church; they fixed a much more correct aim of instruction; they also improved the method of instruction; and above all, they **understood evangelically and interpreted biblically the traditional material of instruction.** As in nearly all other phases of the Reformation, so also here it was Luther himself who did most of the work and gained most of the achievements. His Small Catechism grew forth from intense pastoral occupation with the catechetical material; it is the result of thirteen years of strenuous labor.

When in the summer of 1516 Luther began to supply the pulpit of Simon Heinz at Wittenberg, he preached on the Ten Commandments, following the example of medieval preachers. Having finished this series in February 1517, he preached during lent 1517 a series of sermons on the Lord's Prayer. In the same year he wrote a very brief exposition of the Ten Commandments in order to help the parishioners examine and prepare themselves for confession (cf. 1 Cor. 11:28). It is quite significant that then already he began to sift the material by calling attention to the fact that all customary catalogues of sins and vices are really superfluous because virtually contained in the Decalogue. It is true, he still enumerates the individual sins and virtues in the form of a *tabula confessionis,* but he also points out that all sins flow from one source, selfishness, and all virtues from the love of God and fellowman. In 1518 Luther had this ex-

planation of the Ten Commandments printed in German and Latin under the title *Kurze Erklaerung der 10 Gebote.* Its purpose as an aid in confession suggested the publication in the form of charts or placards rather than in bookform. In the same year he also revised for publication his sermons on the Decalogue of 1516/7 and published them under the title *Decem praecepta Wittenbergensi praedicata populo.* Publication of the simple but edifying sermons on the Lord's Prayer of 1517 followed in 1519; the title was *Auslegung des Vaterunsers fuer die einfaeltigen Laien.* Two additional tracts on the Lord's Prayer were printed in the same year, *Eine kurze Form, das Paternoster zu verstehen und zu beten,* and the briefer *Auslegung des Vaterunsers fuer sich und hinter sich,* both of them results of practical labors: in evening services Luther had explained the catechism parts *pueris et rudibus.*

Luther's explanation of the Decalogue received unstinted praise; it was declared that "he had taken the veil away from the face of Moses"; the explanation of the Lord's Prayer was acclaimed even more highly. Beatus Rhenanus the humanist wrote to Zwingli that this treatise should be spread throughout Switzerland in every city, hamlet, and village, yes, it should find a place in every home. And the censor at Venice wrote: "Blessed are the hands which wrote this; blessed the eyes that read it; blessed the hearts that believe the book and so earnestly call upon God."

In 1520 the Reformator* collected the results of his catechetical labors and added a third part to the Decalogue and the Lord's Prayer. He published, in the form of a confessional mirror, a treatise for the common people, bearing the title *Eine kurze Form der zehn Gebote; eine kurze Form des Glaubens; eine kurze Form des Vaterunsers.* We find here

*We use this term advisedly. The word "Reformer" fails utterly to do justice to Luther's singular importance.

Luther's first explanation of the Creed, a truly classical model of vigorous diction and evangelical grasp. This work is an important landmark in Luther's catechetical labors; it is the precursor of the Small Catechism. Three points deserve special attention: (1) The whole mass of auxiliary material handed down from the Middle Ages is swept aside; Luther says: "God so ordered it that the ordinary Christian who is unable to read the whole Bible, should be taught the Ten Commandments, the Creed, and the Lord's Prayer, for these three parts comprehend all the essentials of Christian knowledge." (2) Decalogue, Creed, and Lord's Prayer had indeed been grouped in this order before Luther in a number of instances, but always more or less accidentally. Luther, however, consciously so arranged the material stating as his reason that these three parts so correlated reflect the way of salvation (cf. § 14, p. 111). (3) Instead of adhering to the traditional division of the Creed into twelve parts, Luther divided it into three parts with conscious reference to the saving deeds of the three persons of the Trinity. During the following decades the Short Form was frequently used as basis and source for catechetical helps. In the form of the Booklet of Prayers (1522) it was translated into English (1534?) and formed England's first Evangelical catechism (Marshal's Primer, ²1535).

Luther explains the first article in the *Short Form* as follows: "I renounce the evil spirit, all idolatry, all witchcraft and false belief. I put my trust in no man on earth, nor in myself, my strength, knowledge, property, piety, or anything I may possess. I put no trust in any creature in heaven or on earth. Deliberately I put all my trust in the one invisible and incomprehensible God, the creator of heaven and earth, the Lord of all the universe. Again, I have no dread of all the malice of the devil and his host; my God is higher than they all. I will believe in God though all men forsake or persecute me. I will still believe though I be poor, dull, unlearned, despised, or penniless. Sinner that I am, I will believe none the less. My faith shall soar above all things, above things that abide and things

that fail, above sin and virtue, that it may rest, pure and true, in God alone, as the first commandment requires. I seek no sign from heaven to tempt God. And though he tarry, I will cling to him with constancy. I will fix for him no limit or time, I will bind him to no measure or mode, but in faith free and true I will commit all to his divine will. He is almighty: whatever I lack he can supply. He is the creator of heaven and earth and Lord of all things: who can harm or hurt me? Yea, all things must work together for good if he is on my side whom all things serve and obey. He is my God, omniscient and mighty to help in every time of trouble. He is my Father, with loving heart supplies my every need. Nothing doubting, I will put my trust in him and so remain his child, servant and heir forever. And as I trust, so shall it be."

Also after 1520, catechetical labors occupied Luther's attention time and again. Perhaps the disturbances raised by Carlstadt at Wittenberg moved him to preach on catechetical material more frequently than before. In 1522 he preached on the trilogy (Decalogue, Creed, Lord's Prayer) and, in order to suppress mariolatry, also on the Ave Maria. In the same year he also learned to know the German edition of the *Questions for Children,* the Catechism of the Moravian Brethren (see p. 79); possibly this work exerted some influence upon Luther's catechetical activity. The Short Form of 1520 was published in the summer of 1522 as the *Booklet of Prayers;* in this form it went through many editions and met the requirements of school and home much more effectively than the numerous editions and revisions of the Questions for Children just mentioned. In 1523 Luther again preached sermons on the trilogy; as a new feature we find the *Five Questions concerning the Lord's Supper* taken from a sermon by Luther on Holy Communion. These questions were propounded to prospective communicants who since Easter 1523 were examined as to their knowledge of the nature and meaning of the Lord's Supper. Owing to Luther's efforts Wittenberg received in 1521 a regular catechist for its youth in the person of Agricola.

In the first part of 1524 the Reformator issued his proclamation *"To the Councilors of all Cities in the German Empire on the Establishment and Maintenance of Christian Schools"* arousing all Germany with flaming words to attend to the duty of Christian training. "When the Turk threatens," he says, "or when you are in danger of war or perils of water, you know without exception what to do; you decide how much money a city shall spend on muskets, roads, and dams. Much money has been squandered on indulgences, masses, pilgrimages, and the like. Oh, that but a part of this money might be spent upon the training of the children! If you give one guilder for the war against the Turk, you would not do too much by giving a hundred of them for the proper training of one single boy." While chiefly interested, at that time, in the maintenance of the Latin schools, Luther hints at the building up of a Christian public school system, at least in the cities, when voicing the demand that boys should be given a minimum of two hours of daily instruction and girls one hour.

More and more Luther was impressed with the necessity of publishing in bookform a brief exposition of the chief parts, in order to facilitate Christian training of the young and immature. The Booklet of Prayers though used occasionally for this purpose, had not been written specifically with this aim. In letters to his friend Nicolaus Hausmann of Zwickau who had strongly emphasized the duty of Christian training in two official opinions (1523 and 1525), Luther repeatedly discussed this subject. Himself occupied too much with other matters, he commissioned, in February 1525, Justus Jonas and Agricola with the preparation of a *catechismus puerorum,* this being the first time that the word catechism was applied to a book. When this project came to nought, Luther decided to write a catechism himself; to what extent he was acquainted with catechetical efforts put forth by other

Evangelicals, we have no means of knowing. Before he was able to carry out his plan, however, the *Booklet for Laymen and Children* appeared, in the fall of 1525. If this booklet was composed by Bugenhagen which is quite probable, Luther must have been cognizant of its composition; in fact, it presents in part the explanations of the Reformator and in other respects approximates his thoughts. Three factors render the booklet particularly noteworthy: for the first time Baptism and Communion appear as catechetical parts beside the trilogy; the text of the Catechism is largely couched in the wording with which we are familiar; and several prayers are added which we find later in Luther's Small Catechism.

In the year 1526 Luther brought forth the *"German Mass"*, another important landmark in his catechetical labors. Far and wide in evangelical lands it served as a model for divine worship. Everywhere it fired the consciences in regard to religious instruction with words like these: "On in the name of God! What we need most in our German worship, is a plain, simple, clear and succinct catechism (i.e., oral instruction)." As subject matter he had in mind the trilogy: "I do not know how to make such instruction better or simpler; it is best to leave it as it was established at the beginning of the Church and has remained ever since, and to teach these three parts: the Ten Commandments, the Creed, and the Lord's Prayer." The father shall diligently teach these parts to his children and servants in the **home;** but such instruction is also to be part and parcel of the divine **service:** "These lessons shall be read from the pulpit at stated seasons, or daily, according to circumstances, and in the homes they shall be read or recited to the children in the morning and in the evening." In addition he requires that on Mondays and Tuesdays at the matin service a German lesson (i.e., a catechetical **sermon**) shall be given concerning Decalogue, Creed, Lord's Prayer, Baptism, and Communion,

'in order that these two days serve to maintain and to explain the catechism." Furthermore it is noteworthy that Luther seriously insists that the children really learn to **understand the catechetical parts,** and that he shows by practical examples how one should teach a child. He revives the important pedagogical principle of Chrysostom and Augustine: "Christ when he came to train men, had to become man; if we are to train children, we must become children with them." Herewith a new educational aim was established. He also demands that parents teach their children a number of Bible **passages** and unfold to them their meaning. Finally, Luther suggests the preaching of catechetical sermons on Baptism and Communion; he himself preached a sermon on Communion annually from 1523 to 1528, and on Baptism from 1526 to 1528. Thus it is seen that the addition of the Fourth and Fifth Chief Parts of the Catechism is heralded.

The German Mass stimulated a considerable number of Evangelicals to write catechetical text books for the youth. The total number of **catechisms** issued between 1522 and 1529 is about thirty, and some of them were published in many editions. Besides the Booklet of Prayers and the Booklet for the Laity and Children, the most important are the books by Capito, Lachmann or Graeter, Agricola, Sam, Althamer, and Brenz. Althamer's book was the first to bear the name "catechism" in its title; and Brenz's is worthy of notice because it contained two graded sets of questions prepared respectively for younger and older children, a feature which later became important, and because it begins with Baptism and by means of appropriate questions unites the several parts of the catechism into a system. How Luther evaluated these attempts if he was acquainted with them at all, we do not know. At any rate, he did not abandon his plan of composing a catechism of his own.

In 1527 Luther preached once more on the Ten Commandments while Melanchthon in collaboration with him wrote the "Instructions for Visitors" which appeared in print the following year. The institutions for the training of the common people and the young which so far had been introduced locally, were now extended to the whole of Saxon territory, with limitations even to the villages. It is enjoined that servants and young people attend church on Sunday afternoons in order to study Decalogue, Creed, and Lord's Prayer, subsequently also Baptism and Communion, and that every catechetical sermon end with a recitation of the trilogy. In cities and market towns where day schools existed, Saturday or Wednesday was to be devoted exclusively to religious instruction. Here also some of the easier Psalms were to be committed to memory, and the catechism was to be explained with the aid of Bible stories. In the villages, according to the visitation records, the verger (Kuester) was directed to instruct the children in the Decalogue, the Creed, and the Lord's Prayer, and also in the more important German hymns. For the time being this was the limit of the attainable; erection of regular village schools was not to be thought of. Gradually knowledge of the trilogy had come to be regarded as a condition for the admission to the Holy Supper. Thereby the way was prepared for a new educational goal, admission to Holy Communion.

In conformity with the injunction of the Instructions for Visitors Luther preached three series of catechetical sermons in 1528. Following a precedent set by Bugenhagen, he delivered them during the Ember weeks of May, September, and December; the last series he preached after personally taking part in the visitations. The results of the visitation were such that Luther felt the imperative need of publishing a catechism *pro pueris et rudibus*, and he decided to do it on basis of the three series of catechetical

sermons of 1528. In a letter bearing the date of January 15, 1529, Luther writes that he was engaged in the preparation of a catechism, and on the twentieth of the same month Roerer, the Wittenberg proof-reader, expressed the hope that the work would soon be on the market. Undoubtedly, therefore, about the close of 1528 or the beginning of 1529 Luther began the composition of this *catechismus praedicatus pro rudibus et simplicibus* (= for the crude heathen, the uneducated masses), that is, the work that was later called the Large Catechism. But during its preparation, Luther evidently concluded that this work would be too elaborate for the "crude heathen" and quickly resolved to write also a brief catchism *pro pueris et familia*. This work, or rather the first three parts were printed in the first week of 1529 *) and published in the form of tables. In choosing this form of publication Luther followed the practise of the later Middle Ages (cf. also p. 75); printed on tables or placards and fixed upon the wall in the home or the school, they might be seen and read by all at all times. It is probable that now already the superscription of the charts was addressed "to the fathers that they may instruct their children and servants." The tables issued at this time contained no more than the three parts which he had repeatedly designated as genuine *Kinderlehre,* viz., Decalogue, Creed, Lord's Prayer, together

*) The time of publication is fixed definitely by the Schoenewalde visitation records. In the constitution which the visitors, among them Luther, gave this city, the stipulation is found that on Sunday afternoons "the Ten Commandments, the Creed, and the Lord's Prayer are to be recited for the people and, after that, to be explained in a very simple manner as shown by the table published." Now this constitution cannot have been promulgated earlier than January 7, nor later than January 9. On January 12, Roerer sent these *tabulae catechismi* to Spalatin at Altemburg; according to a letter of January 20, Roerer had charts hanging on the walls *complectentes brevissime simul et crasse catechismum Lutheri pro pueris et familia;* February 12, he announced that the supply of tables was exhausted and that one could not buy one even for a gold guilder (originally they sold at two or three pennies).

with an explanation. Not until March 16, probably in consequence of Luther's illness and the pressure of other urgent work, did the *tabulae confessionis* together with the *Litania Germanica,* and the *tabulae de sacramentis baptismatis et sanguinis Christi* appear. They were ready for transmission just in time for the Easter confession and communion although this factor did not exclusively prompt their publication at this time. Luther had observed since compulsory confession had been abrogated how frequently evangelical freedom was used as a cloak to cover one's contempt of the Sacrament; to promote a correct understanding of the Sacrament and to arouse a heart-felt desire for it, Luther added these parts to the first three parts (cf. the Preface to the Small Catechism). Probably at the same time two additional tables were published, the one containing the morning and evening prayers, the other the *Benedicite* and the *Gratias;* a Low German table, printed at Wittenberg in 1529, containing the morning and evening prayers has come down to our times. When the last part, the table of domestic duties (*Haustafel*) was published, is unknown. The first to unite all these tables as far as he knew them, in book form, apparently was Bugenhagen; occupied at the time with the regulation of church and school affairs at Hamburg he issued the five Chief Parts and the Table Prayers in Low-German; a copy of this book, with a Hamburg imprint, is extant.

So far as Luther is concerned, he issued in book form first what was later called "The Large Catechism." The completion of this book had been somewhat delayed, but it was ready for transmission on April 23, 1529. A companion volume for the German Mass of 1526, its title was simply *Deudsch Catechismus. Mart. Luther.* There was as yet no occasion to designate this book as the Large Catechism for the reason that at this time no book with the title "Small Catechism" existed. Its component parts still circulated in

the form of tables; and the above mentioned Hamburg print was designated *Eyn Catechismus effte underricht,* not "Small Catechism." After Luther had published the substance of the tables in bookform and called it Small Catechism, the new title "Large Catechism" gradually replaced the original title "Deudsch Catechismus."

This "German Catechism" contained (1) the texts of the Ten Commandments, the Creed, and the Lord's Prayer, "the most necessary parts which every Christian should first learn to repeat word for word"; (2) the words of institution of Baptism and Communion, introduced by the remark: "When these three parts are apprehended, we ought to know how to speak concerning our Sacraments which Christ himself instituted"; (3) the detailed exposition of these texts. A brief preface served to remind especially the fathers of their duty. In the same year 1529 a second edition appeared, augmented by a confessional exhortation (cf. Mueller, *Symbol. Buecher,* pp. 773 ff.) and an addition to the exposition of the Lord's Prayer (cf. Mueller, *op. cit.,* p. 463). In 1530 a third edition was published, containing a second, rather lengthy preface (cf. H. F. Jacobs, *Book of Concord* i, pp. 383 ff.) in which Luther also justifies catechism study in the well known words, "I am also a doctor and preacher etc." (cf. Jacobs, *op. cit.,* p. 384). From that time its compass has remained the same.

Having grown forth from Luther's catechetical sermons, the "German Catechism" offered excellent models for such sermons, and often was read in the place of original sermons. Even today it is the best commentary on Luther's Small Catechism.

After issuing the Large or German Catechism, Luther arranged for the issue in book form of the educational material hitherto published in the form of tables. The issue was completed on May 16, 1529. Already on June 13, an "enlarged and revised edition" was in circulation (the second [?] or third Wittenberg edition). The original Wittenberg edition is no longer extant, but we possess one Marburg and two Erfurt reprints (possibly these texts are reprints of the second Wittenberg edition which is likewise extinct). Ac-

cording to these reprints, the booklet had the title *Der kleine Catechismus fur die gemeine Pfarherr vnd Prediger. Mart. Luther. Wittemberg.* As is seen, Luther dedicated the book to the preachers although the superscriptions at the head of the several parts*) were not eliminated. No doubt he did this, in part at least, because of the ignorance of many preachers and because they were in need of a definite form upon which to base the instruction of the common people and especially the young.

The **Original Edition (May 16, 1529)** evidently had the following contents: (1) Preface to pastors and preachers; (2) text and exposition of the five Chief Parts (the three reprints omit the third question pertaining to the Lord's Supper, possibly on account of a misprint in the original Wittenberg edition); (3) Morning and Evening prayer, and the Blessing and Thanksgiving at Table; (4) a selection of appropriate "passages for various holy orders and conditions of men"; (5) the Marriage Booklet. Confession received no attention in this edition; and the Lord's Prayer lacked the introduction and its explanation.

The **Third** (or second?) **Wittenberg Edition** (June 13, 1529) bears the word "Enchiridion" on its title page and is designated as "enlarged and revised." The following parts were added: (1) The third question pertaining to the Lord's Supper; (2) the Baptismal Booklet in the form of 1526; (3) "A brief form of Confession before the Pastor, for the Simple" (not identical with the statement concerning confession which was later incorporated); (4) the German Litany with music, and three concluding collects. This is the earliest Wittenberg edition which is extant though poorly preserved. By the addition of the Baptismal Booklet, the Form of Confession, and the Litany, the little book had grown to the size of a pastoral manual. For this reason perhaps the word Enchiridion was added on the title page. But Luther had in mind not only the pastors, but also the laity; he was in hopes that these additions would bring about an intelligent appreciation of, and active participation in the various acts outlined. In fact, during the sixteenth century, the Small Catechism largely served the purpose of a "church book"; other liturgical

*"In the plain form in which they are (resp. it is) to be taught by the head of a family." The precursors of the Small Catechism, the tables, had been addressed primarily to the heads of families.

parts were added from time to time, as Psalm 111 which was sung at the celebration of the Holy Supper, the *Tedeum,* the *Magnificat,* the Prayer against the Turk ("Lord, keep us steadfast in thy word"). We observe here the faint beginning of liturgical training as a part of Christian instruction (cf § 11, p. 66). Finally, this edition was also embellished with biblical pictures corresponding to the parts of the Catechism and offering welcome illustrative material; whether this applies also to the first and second Wittenberg editions, we do not know.

The **Edition of 1531** brought the following changes: (1) The introduction to the Lord's Prayer with its explanation was added; (2) the paragraph on Confession which was found in the third edition immediately after the Baptismal Booklet, was replaced by the part entitled: "How the Simple should be Taught to Confess" (i.e. the three questions (1) What is Confession? (2) What Sins should we Confess? (3) Which are these?, and the section "Please show me a short way to confess"). Luther inserted this part between the Fourth and Fifth Chief Parts.

In all essentials the Enchiridion retained the form of 1531. The few changes which were made and in part were dropped again, are rather insignificant. They are chiefly attempts to harmonize the Bible passages in the Catechism with the phraseology of the German Bible; Luther himself had simply adopted the text form current at Wittenberg. Little consistency, however, may be observed in these efforts. Thus we find *missbrauchen* in 1536, but in 1540 the original *unnuetzlich fuehren;* in 1540 the promise is added to the Fourth Commandment; the Table of Domestic Duties is enlarged in 1540 and again in 1542; no Wittenberg print of Luther's time has *geluesten* in the Ninth and Tenth Commandments or the threat in the Second Commandment. Most of these changes (also the addition of the Introduction to the Ten Commandments: "I am the Lord thy God") can be traced back to the catechism text of the very important *Nuremberg Sermons for Children* of 1533. To what extent Luther himself authorized these changes, or whether the typesetter and the proof-reader are responsible for them, is impossible to determine. At any rate, the Eisenach Conference was ill-advised when it adopted the text of 1542 as the basis for the uniform text of the Small Catechism.

From the foregoing statements it is readily inferred that the material appearing now as Fifth, now as Sixth Chief Part, under the title **"Of the Office of the Keys and Confession"** belongs only in

part to the catechism issued by Luther. The paragraph on Confession is indeed Luther's product, but that on the Office of the Keys is traced back to two other sources. The Nuremberg Sermons for Children (composed by Osiander and Schleupner, not by Brenz or even Veit Dietrich; appended to the Nuremberg Church Order of 1533) regularly conclude with the words of Luther's Catechism. Now this series contains between Baptism and Holy Communion a sermon on the Office of the Keys which is summarized in the words John 20:22-23 and the explanation: "I believe when the called ministers etc." Thus the appearance of these words as part of Luther's Catechism is easily accounted for. The question "What is the Office of the Keys" with its answer is found in the exact form in which we know it today, for the first time in an edition of Luther's Catechism for Saxony-Altenburg of 1584 (1582 ?); but the substance is found much earlier, even before 1550, in original catechetical compositions; owing to Knipstro's endeavors it forms a regular part of the edition of Luther's Catechism for Pomerania (1554).

The so-called **"Questions and Answers for Prospective Communicants"** so frequently appended to Luther's Catechism and even ascribed to him (since 1549), were not composed by Luther, but possibly by his friend, Dr. John Lange of Erfurt.

As soon as Luther's Catechism appeared, they were translated into **Latin.** John Lonicer of Marburg, and a little later Obsopoeus of Ansbach translated the Large Catechism. An unknown author translated the Small Catechism for a Latin edition of the above mentioned Booklet of Prayers, taking the liberty of changing the question and answer form into the thetic form. Probably dissatisfied with this translation, Luther commissioned a certain John Sauermann with preparing a Latin translation and assisted him in this work. Its title *Parvus catechismus pro pueris in schola* indicates that it was intended for school use; wherever in the German original the father of the family was mentioned, this edition substituted the *paedagogus.* Since 1529 this Latin version has gone through many editions, and even today deserves to be consulted.

The appearance of Luther's Catechisms, especially the Small Catechism to whose significance we shall devote a special chapter, is sufficient to stamp the year 1529 as the most momentous in the history of religious instruction. But so far we have not even touched upon another very important

work which was issued also by Luther, in the same year, a work which may well be called the **first Biblical History for the Christian Home.** We have in mind Luther's *Passionale.* The importance of history, especially sacred history, for the education of the young had been stressed repeatedly by Luther and Melanchthon before this time; Otto Braunfels of Strassburg had made an effort to introduce instruction in Bible History in his Latin school and had collected in his *Heldenbuechlein* a number of exemplary and godless characters from the Bible; and Luther himself — perhaps unconsciously following the cue given by Melanchthon — had inserted biblical pictures in his Small Catechism and advised the teacher to adduce many biblical examples showing how God punishes the wicked and rewards the godly (cf. the Preface to the Small Catechism). But when he issued a new edition of his Booklet of Prayers in 1529, he added to it the Passionale. This is a collection of 49 pictures with explanatory texts; 11 of them are from the Old Testament, the remainder from the New Testament; no less than 15 illustrate phases of the Passion of our Lord, hence the name of the book. The work was written for the Christian home with special reference to the instruction of children. In the preface the Reformator says explicitly that he collected the pictures and supplied them with biblical texts "chiefly for the sake of the children and the simple folks who will remember the sacred stories more readily when you use pictures and illustrations in teaching." It is true that Luther followed medieval precedent in the selection and publication of this material; but the finished product was something new and reformatory, something totally different from any medieval picture book, for (1) Luther offered only biblical pictures expunging all legendary matter; (2) he augmented the number of pictures and arranged them according to the order of sacred history; (3) he added carefully selected portions of

Biblical History. Luther blazed the way — though perhaps not quite as successfully as in catechetical instruction — and unquestionably deserves to be honored as "Father of instruction in Bible History in the Evangelical Church." Except for its name this significant booklet was completely forgotten until the present writer had it reprinted in his *Quellen zur Geschichte des kirchlichen Unterrichts im evangelischen Deutschland zwischen 1530 und 1600.* In the same work about thirty different editions dating from 1529 to 1600 are noted, giving eloquent evidence of the wide circulation of this book.

§ 14. THE SIGNIFICANCE OF LUTHER'S SMALL CATECHISM

G. v. Zezschwitz ii, 1, ch. 37-40. *G. v. Zezschwitz, *Luthers Kleiner Katechismus. Seine Bedeutung u. s. Urgestalt,* 1881. J. Gottschick, *Luther als Katechet,* 1883. K. Knoke, *Ueber Katechismusunterricht,* 1886. G. v. Rohden, *Ein Wort z. Katechismusfrage,* ²1890. G. v. Rohden, *Ueber christozentrische Behandlung des luth. Katechismus,* 1891. Th. Kaftan, *Auslegung des luth. Katechismus,* 1892, ⁶1913. Th. Hardeland, *Die katechetische Behandlung des Kleinen Katechismus Luthers im Geist s. Verfassers,* 1899. F. Cohrs, *Katechismusversuche vor Luthers Enchiridion,* 1900 ff. Koestlin-Kawerau, *Martin Luther. Sein Leben u. s. Schriften,* 1903. H. Huebner, *Was d. Kleine Katechismus fuer ein grosser Schatz ist,* 1904. M. Reu, *Die Eigenart des Katechismus Luthers u. s. katechetische Behandlung* in Kirchliche Zeitschrift, 1906. J. Gillhoff, *Zur Sprache u. Geschichte des Kleinen Katechismus,* 1909. *F. Rendtorff, *Das Problem der Konfirmation u. der Religionsunterricht in der Volksschule,* 1910. O. Albrecht, *Luthers Katechismen,* Weimar Edition of Luther's Works, vol. xxx, pp. 635 ff., 1910. *M. Reu, *Die grosse Bedeutung des Kleinen Katechismus Luthers,* 1913.

In issuing the Small Catechism **Luther gave the Church** a book of singular, superlative importance. Its great significance is found first in the fact that it represents **the crowning consummation of the educational endeavors put forth by the Church** during the course of fifteen centuries. Although Luther did not include in his Catechism all those elements of instruction which had been employed during this period of development, he gathered all the necessary and essential material and issued it in handy and convenient form. Quite correctly he eliminated the mass of auxiliary material accumulated during the Middle Ages, retaining, however, the Decalogue which had not until lately been in universal usage. Luther had a conservative and historical turn of mind; and he was well aware of the intimate relation of his catechetical work to that of the past (cf. his preface to the Short Form). This connection shows itself not only in the

adoption of the doctrinal parts (Decalogue, Creed, Lord's Prayer, words of institution of the two Sacraments, in part also the prayers), but also in the wording of the catechetical texts, and, in the Third Chief Part, even in the explanation.

Thus Luther retained the traditional enumeration of the Commandments, omitting the prohibition of images and keeping separate the Ninth and Tenth Commandments; this arrangement had won favor since Augustine's times and at the close of the Middle Ages was the only one in use. He retained the abbreviated form of the first Two Commandments, "Thou shalt have no other gods, Thou shalt not take the name of the Lord thy God in vain." He did not, as is frequently stated, cast the Third Commandment in a new form when he wrote "Thou shalt sanctify the holy day"; in this instance the reformatory element is found in the explanation. In the First Article he clung to the form *Vater allmacchtiger* (correct Middle High German where the attributive adjective often follows the noun), although other catechisms of his day adopted the form *Allmaechtiger Vater* which grammatically is more correct. He adhered to the words "resurrection of the flesh" though stating in the Large Catechism that "resurrection of the body" might be preferable. With all countrymen of his he continued to pray *Vater Unser* (Old High German grammar places the pronoun after the noun in the vocative case) while in his German Bible he transposed the two words in harmony with the grammatical rule which gradually became recognized. He retained the broader form of the Seventh Petition "And deliver us from evil" and explains it in this sense although in the Large Catechism he states that the original speaks of the evil one, the devil; when Bugenhagen introduced this form at Wittenberg in 1533, he raised no objection. In the Fifth Petition he prays with the Christian people of his time *"Verlasse uns unsere Schulde"* (*Schulde* is plural) while in his German Bible he wrote *"Vergib uns unsere Schuld,"* the form which later gained greater currency. Finally, he omits the Doxology at the end of the Lord's Prayer (it was missing in the old manuscripts and in the Vulgate, hence also in church forms), retaining and explaining only the Amen. Luther knew himself called to something greater than a philological reformation of linguistic forms; with pedagogical insight and historical piety he preserved whatever might be safely retained.

The traditional form, however, was for Luther no in-

violate shackle. He changed the "un-German" *Gemeinschaft der Heiligen* in the Third Article into *Gemeinde der Heiligen,* and he added the Conclusion of the Ten Commandments which was not found at all in the traditional forms of the Decalogue, removing it from its place in the Old Testament and placing it at the end. In both instances he was actuated by pedagogic considerations which to him appeared of greater importance than devotion to the customary form.

The second and most significant feature of the Small Catechism is the **deeply evangelical interpretation of its constituent parts which issues from the article of justification.**

This is made evident in the **First Chief Part** by three important points: (a) by the freedom with which he treats the Old Testament text. For in omitting the prohibition of images Luther did not merely follow medieval precedent, but actually exemplified his evangelical attitude toward the Old Testament law. According to Luther, the Christian needs no longer any prohibition of image worship, and whatever permanent value this inhibition possesses, is found in the First Commandment correctly understood. Attempts have been made, are being made even in the present, to correct Luther in this matter; but they all betray more or less distinctly a legalistic trend, in harmony with the Old Testament rather than the New. Their authors and advocates ought to study Luther's writing *Against the Heavenly Prophets, of Images and the Sacrament.* Here he demonstrates with all possible clearness that the Old Testament Decalogue contains also ceremonial and civil regulations the observance of which was restricted to Israel. Among such temporary laws he classifies the prohibition of images and the Sabbath law; and he states that the Decalogue is obligatory only in so far as it corresponds to the natural law, and that therefore the New Testament determines what features are of permanent force.

Luther's thesis is: "All the laws which Moses added to the natural

law, as those concerning images and the Sabbath, are now abrogated and no longer in force because they are not part of natural law and were intended for Israel alone. An emperor or king may give his people special laws and ordinances, like the Saxon mirror of Saxony; but natural law is in force everywhere, as honoring one's parents, abstaining from murder and adultery, serving God, etc. France pays no attention to the Saxon mirror; yet it agrees with Saxony in the observance of natural law. Therefore let Moses remain the Saxon mirror of the Jews and let no one trouble us gentiles with it. Why then do we keep and teach the Ten Commandments? Answer: Because natural law is nowhere so well arranged and composed as in Moses."

In the Third Commandment he ignores the concept "day" entirely. He does not consider Sunday as a substitute for the Sabbath: the Sabbath is abrogated (Gal. 4:10 f.; Col. 2:16 f.). The establishment of the holy days of the Church would merely serve to sanctify all the days of the week.

(b) In the second place Luther's evangelical interpretation of the Decalogue shows itself in the attitude toward the letter of the law. Luther follows the precedent set by Jesus in the Sermon on the Mount: he does not stop at the individual, overt act named in the commandment; he rather takes the sin mentioned in the commandment as the coarsest outgrowth of the wrong forbidden; he traces all sinful thoughts, words, and deeds back to sin dwelling in man's heart; he demands that the Christian battle against sin and strive after perfection. He requires of him a new attitude: external deeds may be done even by natural man, but true Christian morality grows forth from the proper disposition of a godly heart, from a holy attitude which influences every phase of life.

(c) Those two factors would suffice to lift Luther's explanation above most of the medieval explanations of the Decalogue; but its evangelical character is most plainly evidenced, thirdly, by the fact that he points out the "fear and love of God" as the one and only root of Christan morality. By "fear" he means reverence, veneration (*Ehrfucht*), or filial

awe. That Luther traces the words "we should fear and love God" through all the Commandments and thus welds them into a unity, this is an achievement of truly reformatory significance, an absolutely unique accomplishment. Thereby an end is made of the "bargain features" of Romanism; no longer work is added to work in the hope that the sum of them all will suffice to earn God's favor. The Christian life is no more regarded as a series of separate works, but as the organic development of fear and love which God himself kindled in the heart. Instead of bewildering the child, or common man, or mature Christian with an almost countless number of virtues, Luther shows him the one and indispensable requirement; fear and love embraces, and produces everything else. And by representing as perfectly worthless all other works if detached from this source, he emphasizes most effectively the important evangelical principle that works are not acceptable to God unless the person has first become acceptable.

The fairest pearl in the whole Catechism is the explanation of the **Second Chief Part,** and in the whole realm of catechetical literature we know of nothing that equals or even approximates its choice beauty. In two ways Luther's evangelical understanding of Holy Writ has found clear expression. (a) His first merit is that he groups all the material of the Creed which up to that time had been treated as a mass of unrelated detail, around the three great saving deeds of the Triune God — creation, redemption, and sanctification. As early as 1520 Luther indeed divided the Creed into three parts, and most of the catechisms brought out since that time had followed this method, but neither Luther nor his followers had advanced beyond a mere tripartite division; during the process of explanation they would dissolve the three articles again and again into a number of independent particles and ascribe to each one of them a specific redemptive

significance. In Brenz's Catechism, e.g., we read: "What benefit do you derive from this article: 'Conceived by the Holy Ghost, born of the Virgin Mary'? Answer: I receive this benefit that my conception in sin is not accounted as sin in the judgment of God, and that my sinful birth is sanctified through Jesus Christ. — What benefit do you derive from this article: 'Suffered under Pontius Pilate'? Answer: That his life, in God's judgment, is a satisfaction for my sin, and that all my sufferings are blessed and sanctified through his." In the Small Catechism, however, Luther connects all the individual statements, subordinates them to the main thought, conceives them as the organic members of a unit, and, in truly classical fashion, sets forth the meaning of this unit for the Christan life. In the First Article he selects the idea of creation, places it in the center, and makes it the controlling factor. It is true, he also confesses God as "Father Almighty" ("and all this purely out of fatherly, divine goodness and mercy"; as a matter of fact, the idea of God's fatherhood is present also in the foregoing statements), but he carefully refrains from making this the governing aspect. How exactly this mode of treatment harmonizes with the New Testament conception of faith, may be seen especially plainly in the Second Article. Viewed separately, the events of Christ's life here mentioned, are without saving significance, but as joint factors of the life of Jesus they become supremely important. Of what benefit were the conception of Jesus by the Holy Spirit and his birth of the Virgin Mary if they had not been followed by his passion, death, and resurrection? None of these facts isolated from the rest, has brought about our salvation; all of them together have done so. Hence Luther assigns the central position to the word "I believe in our Lord," subordinates to this central thought all the rich material of the Article, and uses it to explain who our Lord is, and by what

means he became and will ever more be our Lord. Luther's method of explaining the Third Article is similar. All previous catechists, only a few church fathers excepted, divided this article into five coordinate particles. Luther, however, discovered and demonstrated the underlying unity; without straining a single particle he obtained the outlines of the genuinely evangelical way of salvation, i.e., the fundamentals of sanctification or of the way in which souls, in time and eternity, are brought to Christ, their Lord and Redeemer. For it is through the church, through forgiveness of sins, through resurrection, and through reception into life eternal that the one work of the Holy Spirit is wrought who in the past has led us to Christ, in the present daily brings us to him again, and in the future will bring us to him forever. Thus the explanation is at the same time a classical expression of the basic truth that salvation from beginning to end depends not on human agencies but on Christ and his Spirit.

(b) The second feature which reveals Luther's evangelical treatment of the Creed, is the vital relation which he establishes between the facts confessed and the individual confessor. He is not satisfied with a mere *fides historica* concerning facts of salvation belonging to the past. In confessing the First Article, the Christian, according to Luther, does not merely signify his assent to the fact that God once upon a time created the world, but he confesses that he himself owes life and every blessing to no one but God, his creator and protector, that his whole life depends upon God, and that he is in duty bound to praise and to obey him. He who confesses the Second Article according to Luther, does not simply declare that Christ performed a number of saving acts and so became the Lord of Christendom, but he connects all this with his own life and confesses that Christ has redeemed him, a lost and condemned creature, purchased and won him and thereby has become his Lord and that he

would serve him in everlasting righteousness, innocence, and blessedness. The same personal note rings through the Third Article. But this is the very characteristic of saving faith truly evangelical; the evangelical Christian correlates the redemptive facts of the past with the present and with his own life, he relies exclusively upon grace divine, and he dedicates himself to God as a living sacrifice, holy and acceptable.

Luther's exposition of the **Lord's Prayer** is less original. Owing to his dependence upon early Christian models (esp. Tertullian and Cyprian) he does not always penetrate to the deepest meaning of the words (e.g., in the Second Petition). Also here, however, everything is genuinely evangelical. This may be seen from the arrangement as a whole which takes up the First and Second Chief Parts and makes that the subject for prayer which has there been disclosed as the saving and commanding will of God; furthermore from the explanation of the Fifth Petition and its emphasis upon divine grace; and especially from the most precious interpretation of the name "Father" and of our sonship in the Introduction. The explanation of the Introduction was not added until 1531, but it is the most beautiful part of the exposition of the Lord's praper, in the sunburst of the Catechism one of the most resplendent gems.

The very addition of the exposition of the Fourth and Fifth Chief Parts is a loud protest against the Roman *opus operatum* and every kind of mechanical training of the masses for outward observance. In particular, however, Luther shows his evangelical understanding in the **Fourth Chief Part** by placing the proper emphasis upon the subjective element, faith, which conditions the saving appropriation of the baptismal blessing ("to all who believe what the words and promises of God declare," "and faith which trusts this word of God in the water"); and he does this without in

the least infringing upon the objective efficacy of baptism as a saving act of God. Moreover, he sets forth the initial sacrament as a factor influencing the whole Christian life and as the source of numerous ethical motives, so that the Christian life virtually passes under the aspect of a daily *regressus ad baptismum* ("it signifies that the old Adam in us should, by daily sorrow and repentance, be drowned and die").

Also the institute of **Confession** which was completely obscured by medieval additions of every description, was restored to its pristine purity and simplicity. To Luther, its center of gravity is absolution following upon sincere confession of sins before the Lord. Abolishing compulsory enumeration of all sins, he gives the advice to confess to the pastor such sins as press heavily upon the heart because by such private treatment the individual will be more effectively counseled and assured of forgiveness. The Decalogue evangelically interpreted is to be used as the mirror in which the soul may see its sin. Resolutely he stripped confession of its sacramental character; from the position of chief sacrament he reduced it to a mere episode between baptism and communion. It bears upon the one as well as upon the other, and has a deep pedagogical significance; but after all, in contrast to the preaching of the Word and to the administration of the Sacraments, it is no more than an act instituted by the Church.

In the **Fifth Chief Part** the evangelical understanding of the Reformator is seen in the correct definition of the nature of the Sacrament of the Altar as grounded in the words of institution; in the stress laid upon repentant faith as the prerequisite of a blessed reception; further, in the reiteration of the phrase "for you"; most cospicuously, however, in the statement, "Where there is forgiveness of sins, there is also life and salvation." This sentence is the most

forcible evidence of evangelical understanding; it places the reformatory conception of justification by faith in glaring contrast to Rome's view of justification. Forgiveness of sins is not the initial stage on the way to God's favor from which one must work his own way to justification and God's favor and full salvation; but he who has received forgiveness of sins has everything else and is a saint in the sight of God.

Truly evangelical ideas, finally, prompted Luther to append, resp. to expurgate, the **remaining parts of the Catechism** which today are neglected altogether too much. The sanctification of daily labor and daily food through God's word and prayer is necessary to a genuine Christian life, and the more completely the life of prayer is regulated by system, the better and healthier it is. Regularity, habituation in matters of Christianity is of incalculable value; although it is true that nothing is more detrimental than the shriveling of the inner life to a routine of mere lifeless habit. The prayers received by Luther into the Catechism or composed by him for the purpose are free from unbiblical medieval additions and genuinely evangelical; when he advocates kneeling, folding of hands, and the sign of the cross, he exhibits a noteworthy appreciation of symbols in family or private devotions. — A thought diametrically opposed to medievalism is expressed in the incorporation of the Table of Domestic Duties, namely the biblical and decidedly reformatory idea that a man must express and prove his Christianity in the divinely ordered calling and profession, not in monastic world-flight. There are no two ethical standards, a higher and a lower one, the former consisting in the renunciation of earthly blessings, the latter in their use; there is but one standard, and that is the same for all. Likewise there is but one sphere in which this ethical standard is to be applied, namely the several forms of the earthly calling or vocation which are divinely ordered and therefore well-pleasing to

God. For this reason Luther supplied the Table of Domestic Duties with the superscription: "Table of Duties, Certain Passages for Various Holy Orders and Estates."

While the great significance of the Small Catechism is largely found in the second meritorious feature just considered — the evangelical interpretation of the individual parts, this book would never have gained or maintained such significance but for the additional merit of possessing **great pedagogic excellences.** It would never have attained such wide-spread use as a school book merely because it was written by Luther or acknowledged as one of Symbolical Books of the Church or regarded as a truly evangelical treatise, if it had not possessed a number of pedagogic excellences.

Of the pedagogic merits we mention first its **consummate linguistic form,** the all but architectural beauty of its several parts. From this point of view the explanation of the Second Article appears as a hitherto unparalleled model, characterized by rhythmic euphony and a noble plastic form. Read it aloud, by way of illustration, and note the word painting so truly in harmony with the deep meaning especially in the passage "who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil." Observe the miniature word painting (Kleinmalerei), born out of the principle of intuition and demanded by it, when he unfolds the term "daily bread" in the explanation of the Fourth Petition. Here and there indeed a lengthy period is found which is memorized with difficulty; soon after publication some pedagogues have therefore attempted to alleviate this task by resolving such periods into shorter sentences,* but these attempts are anything but improvements; besides, as a rule Luther's periods are lucid and architectonic, and when they have once

* See Reu, *Quellen* i 1, p. 516, cf. p. 198, 483; i 2, pp. 165 ff.

been committed to memory, they constitute a treasure for the mind which will prove far less elusive than a series of asynthetical sentences. The glow of personal testimony which breathes from these lines, the picturesque concreteness of expression which at the proper time relieves pithy succinctness, the hymn-like sweep of phrase minimize these difficulties and cause them to be all but forgotten.

Other pedagogic excellences are even greater. We name, secondly, the **absence of any polemics whatever.** However fiercely Luther fulminated against false teachings, not recoiling from an occasional vehement onslaught even in his sermons, just as assiduously he avoided every trace of polemics in the Small Catechism where in spirit he stood in the nursery or in the school room. He does not inveigh in the First Chief Part against the spurious good works conceived by men; but merely aims to show at the hand of suitable examples how genuine good works must grow forth from the fear and love of God. He does not battle in the Second Article against those who have usurped authority over Christendom, as pope and bishops; but is intent on one thing alone, namely to impress firmly the positive and fundamental truth that Jesus alone is our Lord and Master, and that we simply cannot own anyone else as master if we remember under what circumstances he became our Lord. In the Third Article he does not contend against Romanist or enthusiast perversions of the way of salvation; but he emphatically impresses the fact upon the heart that only the Holy Spirit leads us to Christ and that he uses no other means than the gospel. No doubt, Luther was most strongly tempted to polemics when discussing Baptism and Communion. At the time of writing the Small Catechism, the Anabaptists and enthusiasts had been checked in Saxony, but the havoc made by them was still plainly visible everywhere, and outside of Saxony they were at work undismayed

and not without success. Nevertheless, Luther did not discuss their pernicious doctrines; only the third question on Baptism and its answer contain, as it were, faint echoes of the strife, but also here the thought is given a purely positive turn. The sacramentarian conflict was raging when Luther wrote the Fifth Chief Part, but he refrains from polemicising and merely presents with special care the biblical doctrine of the Lord's Supper; he knows that the more positively boys and girls are grounded in biblical truth, the more constant they will be when the time comes to maintain and to defend their biblical faith. Luther banishes all cold scholasticism and polemics from the school room, he would rather let youth feel the breath of true noble godliness and the throb of personal faith and life; for he would find the way to the heart of the young and exert permanent plastic influence upon their souls. A breath of the life from God and in God — such is Luther's catechetical motive.

A third pedagogic excellence of the Small Catechism is the fact that, in distinction from most of his predecessors and successors, Luther **refrains from combining the five chief parts into a systematic organism** through questions connecting the parts with one another. In the Short Form of 1520 Luther too had established such a connection at least so far as the Trilogy is concerned, in the following renowned passage: "Three things a man must needs know in order to be saved. First he must know what to do and what not to do. Secondly, when he recognizes that by his own power he can not do what he should nor leave undone what he should not do, he must learn where to receive, seek, and find such power and strength. Thirdly, he must know how to seek and obtain it. Just as a sick man must know first of all what his sickness is and what he may do and what he may not do. Next he must find where the remedy is which may cure him so that he can do what any healthy person does.

Thirdly, he must desire such remedy and seek and fetch it or have it brought to him. Accordingly the Commandments teach man to know his sickness so that he may see what he can do and what he cannot do, and to acknowledge himself as a sinner and a wicked man. After that faith shows and teaches him where to find the remedy that helps him to become godly and to keep the commandments; it shows him God and his mercy, revealed and offered in Christ. Thirdly, the Lord's Prayer teaches him how to seek, fetch, and obtain such mercy, namely through proper humble confident prayer: thus it shall be granted him, and he shall be saved through the fulfillment of God's commandments." Similar statements are found in the Large Catechism.*) But in the Small Catechism written *pro pueris et familia,* he does not only refrain from any such allusion, but excludes every attempt at reducing its material to a system by treating the Decalogue both as the norm of the new life (First Chief Part) and as a miror of sin (Confession). For, classification into a system becomes possible only when the Ten Commandments are considered either as the norm of the new life or as a mirror of sin; it is impossible when they are treated as both at one and the same time. To Luther, each chief part represents the whole of Christianity, but every time from a different point of view. With sound pedagogical insight Luther recognized that young people and ordinary folks need clear and compact statements, but no system.

Of still more importance is the fourth pedagogical merit of the Small Catechism: its **wise restriction to the essentials of Christian faith and life** and the greatest possible elimination of the technical terms of dogmatics. More than all the catechists that preceded him, more than almost all the catechists that followed, Luther remained conscious of writing not for prospective theologians, but for the youth

*) See Jacobs, *Book of Concord,* p. 439 and 448: *Tr.* p. 679 and 697.

and the common people. He restricted himself to the actual food needed by the Christian as a child of God, to the actual requirements for a Christian life and a blessed death. He might have dilated upon the divine essence and attributes, upon the wonderful interpenetration of the divine and human natures in Christ down to an elaborate statement concerning the *communicatio idiomatum*; he might have brought in all the finest shadings of the several stages of the way of salvation, or all the manifestations of Christian morals in the diverse forms of social life. On other occasions he would indeed blaze the path in these respects, but in his Catechism he was silent about all this in order to bring out what is central, to make it clear in all its aspects, and to impress it upon the young and ordinary people. He knows that otherwise they "would not see the forest for its trees." It was this exquisite pedagogic tact no less than his deep evangelic understanding that prompted Luther to reduce Christian morals to one root, the fear and love of God, and to group all the creedal facts around the three outstanding deeds of creation, salvation, and sanctification. Luther, always active and vigorous, knew how to restrict himself to essentials; it was Melanchthon, the theorist, who introduced dogmatics into catechetical instruction.

It was likewise pedagogical wisdom and tact and by no means accidental when Luther refrained from stressing the negative side in the exposition of the First and Sixth Commandments. In the First Commandment, more than in any other, the negative feature as far as it has a place at all in the instruction of children, is contained in the positive one, especially in the phrase "above all things"; when teaching children, "gross idolatry" must not be discussed, and by stressing the negative element one is likely to displace the positive element from its central position and to obscure it. And the omission of the negative side of the Sixth Commandment is to be commended because thus the children are not made acquainted with sins which hitherto may have been strange to them.

As far as **method** is concerned, the merits of Luther's Small Catechism are much smaller. Because Luther employed questions and answers in his Catechism, it has been claimed that Luther is the author of the erotematic form of instruction; some even would make him the father of the didactic conversation. Such assertions, however, are wholly unfounded. The erotematic form of instruction had been used long before Luther, far in the remote Middle Ages; and the questions employed in the Small Catechism are in reality examination questions or confessional questions, not developing questions in the sense of modern pedagogics. The didactic conversation as an exact educational method can be traced to the Reformation only in its faintest beginnings. The pronunciation and repetition of sentences was at that time deemed quite sufficient. The father or the teacher would pronounce a sentence, and the child would repeat it until the subject matter was appropriated. Nevertheless, the question may have served to arouse the attention of the learners.

From the standpoint of method it is noteworthy that Luther added pictures, chiefly biblical, to his Catechism. Thereby he exemplified that he adhered to the important pedagogical principle of intuition. Also in his preface he advises teachers to adduce as many illustrations from the Scriptures as possible.

Another point is worthy of imitation: he insists upon a gradual introduction into the catechetical material. He advises the pastor first to take up only the text proper of the Catechism for the purpose of impressing it upon the memory. In order to avoid confusion, the teacher should refrain from introducing changes into the text of the Catechism but leave it unaltered once for all. When the children have become familiar with the words of the text, the pastor must proceed to the explanation so that the chil-

dren may understand the meaning of the Catechism. For this purpose he should use "these tables," i.e., Luther's explanation, or "some other brief explanation"; and again Luther adds the admonition to abide by the form once selected without altering even a single syllable. When this explanation has been mastered, the "Large Catechism" shall follow, i.e., an ampler explanation, as found in "a great number of books" among which, of course, also Luther's Large Catechism though left unmentioned is to be reckoned. By means of this large Catechism the pastor shall furnish the children and the plain man "with fuller and more comprehensive explanation," and Luther advises him in a special manner to insist on such commandments or other parts as are neglected or misunderstood by his people. But if the pastor because of the lack of response on the part of the people and because of their ingratitude is in danger of losing his courage and joy, Luther reminds him that "Christ himself will be our reward if we labor with fidelity"; those, however, who refuse to receive instruction are to be told plainly that "they deny Christ and are not Christians; such persons shall not be admitted to the Lord's Table, nor present a child for baptism, nor enjoy any of our Christian privileges, and are to be sent back to the Pope and his agents, and, indeed, to Satan himself."

§ 15. RELIGIOUS INSTRUCTION IN THE CHURCH BETWEEN 1530 AND 1600

E. Sachsse pp. 201 ff.. E. Chr. Achelis, pp. 303 ff., 368 ff., 401 ff. G. Schumann u. E. Sperber, *Gesch. d. Religionsunterrichts in der Volksschule,* pp. 35 ff., 1890. G. Langemack, *Historia catechetica* ii, 1733. K. J. Loeschke, *Die religioese Bildung der Jugend u. d. sittl. Zustand d. Schulen im 16. Jahrh.,* 1846. C. Moenckeberg, *Die erste Ausg. v. Luth. Kleinem Katechismus,* 1851, ²1868. J. Bruestlein, *Luthers Einfluss auf d. Volksschulwesen u. d. Religionsunterricht,* 1852. F. Ehrenfeuchter, *Zur Geschichte d. Katechismus,* 1857. H. Ernesti, *Zur Orientierung ueber die Katechismusliteratur,* 1859. E. Sachsse, *Zur Gesch. d. ev. Katechismus* in Halte, was du hast, 1889. M. A. Gooszen, *De Heidelbergsche Catechismus,* 1890. A. Ernst u. J. Adam, *Katechetische Geschichte des Elsasses,* 1897. *Friedrike Fricke, *Luthers Kleiner Katech. in s. Einwirkung auf die katechetische Literatur d. Reformationsjahrhunderts,* 1898. R. Neumann, *Der ev. Religionsunterricht im Zeitalter d. Reformation,* 1899. Th. Wotschke, *Brenz als Katechet,* 1900. F. Cohrs, *Katechismen u. Katechismusunterricht in* PRE³, 1901. K. Knoke, *Die deutsch-luth. Katechismen i. d. braunschweig-hannoverschen Landen waehrend d. 16. Jahrh.* in Zeitschr. fuer niedersaechs. Kirchengeschichte, 1901, 1905. *M. Reu, *Quellen z. Geschichte d. kirchl. Unterrichts im ev. Deutschland zwischen 1530 u. 1600,* 8 vols., 1904-1926. O. Frenzel, *Zur katechetischen Unterweisung i. Zeitalter d. Reformation u. Orthodoxie,* 1915. M. Lauterburg, *Der Heidelberger Katechismus* in PRE³, 1901. A. Lang, *Der Heidelberger Katechismus u. vier verwandte Katechismen, mit einer historisch-theologischen Einleitung* (here more literature concerning the catechisms of the Reformed Church), 1907. Chr. Moufang, *Katholische Katechismen d. 16. Jahrh. i. deutscher Sprache,* 1881. P. Bahlmann, *Deutschlands kath. Katechismen bis z. Ende d. 16. Jahrh.,* 1894. O. Braunsberger, *Entstehung und erste Entwicklung der Katechismen des Petr. Canisius,* 1893. F. X. Thalhofer, *Entwicklung d. katholischen Katechismus in Deutschland,* 1899. A. Richter, *Ev. Kirchenordnungen d. 16. Jahrh.,* 2 vols., 1846. H. Heppe, *Gesch. d. deutschen Volksschulwesens,* 5 vols., 1858-1860. *A. Vormbaum, *Die Schulordnungen d. 16. Jahrh.,* 1860. F. Paulsen, *Gesch. d. gelehrten Unterrichts vom Ausgang d. Mittel-*

alters i, ²1896. *G. Mertz, *Das Schulwesen d. deutschen Reformation i. 16. Jahrh.*, 1902. E. Sehling, *Die evang. Kirchenordnungen d. 16. Jahrh.*, 5 vols., 1903 ff. *Fr. Seefeldt, *Zur Entstehung d. biblischen Geschichtsunterrichts im deutschen Protestantismus*, 1924.

When Luther laid before the Church his Catechism, he was convinced that it met the needs of **oral** instruction of the common people. The very name "Catechism" which he had chosen for this booklet indicates that it was not intended to be anything but a set of oral lessons in literary form. But it was far from his mind to have produced a standard book which must be used in all evangelical churches and schools of Germany. A considerable number of independent catechetical publications made their appearance even after Luther had issued his catechism; and this applies not only to Southern Germany where, e.g., the influential preachers of Strassburg published their catechisms (Butzer in 1534, 1537, and 1543; and Matthaeus Zell in 1535, 1536, and 1537), or to sections largely Reformed, but even to purely Lutheran territory. It is true that most Lutheran catechisms, as those by Moibanus Rhegius, Melanchthon, Lossius, Trotzendorf, Chytraeus, Wigand, were intended for the higher classes of the Latin schools and therefore composed in Latin; but several independent text-books, as those by Chr. Vischer, Hermann Bonnus, Judex, and others, were issued for the primary classes of the German schools and for the instruction of the common people in general. Gradually, however, Luther's Small Catechism gained predominance not only because Luther was its author but chiefly because it surpassed all others in excellence and because it formed a suitable counterpart to the Heidelberg Catechism (1563) which had welded the various branches of the Reformed Church into a unit. It was only in the upper classes of Latin schools that systematic text-books of Christian doctrine could maintain themselves. Eventually all codes of regulations for churches and schools prescribed the study of Luther's Cate-

chism; the Lutheran *Corpora Doctrinae* — these precursors of the Book of Concord of 1580 — incorporated it, and after the appearance of the Crypto-Calvinistic *Wittenberg Catechesis* (1571) it found a place among the Symbolic Books of the Church in the Book of Concord. In the schools it was used as First Reader: it contained the alphabet and some reading exercises and offered, in accordance with Luther's advice, first the catechetical texts and then the texts with Luther's explanation. In the Latin schools the same was done, but the medium of instruction was, of course, Latin. The advanced pupils, especially in the Latin schools, were given a rather copious analysis and exposition of Luther's explanation. Among the best of such explanations of Luther's Catechism in the German language are those by Moerlein (1547), Friedrich (1572), Mathesius (1574), and Bischoff (1599). The most excellent explanation is John Tetelbach's *Gueldene Kleinod* (Golden Jewel) of the year 1568; here an expository principle of great importance is correctly applied, viz., that an explanation of the Catechism must introduce into, and unfold, the treasure of religious truth contained in the **verbal contents** of Luther's Catechism. Tetelbach's booklet was widely used far into the seventeenth century. In the higher classes of the Latin schools the Catechism was taught in Greek; even a polyglot edition (German, Latin, Greek, Hebrew) was issued, and not only once but repeatedly. A German-Latin edition had been prepared soon after the publication of the German Catechism and enjoyed great popularity. Yes, it happened that even in universities it formed the basis for the discussions. It was not long till Luther's Catechism had spread beyond the boundaries of Germany. Within about 60 years after its appearance it was found in Bohemian, Danish, English (in the form of the Nuremberg Sermons for Children), Finnish (?), Esthonian, French, Greek (three different translations), Hebrew, Icelandic (in

the form of the Nuremberg Sermons), Italian, Lettish, Lithuanian, Latin (four translations), Dutch, Old-Prussian, Slovenian, Spanish (?), Swedish, and Wendish. In but few regions the Catechism of Brenz, in the briefer form of 1535, maintained itself for some time, in Wuerttemberg down to the present day in the form of 1681 which combines with it Luther's Catechism. Recent specific investigations in this field have disclosed the faithful energy with which the Church in this period everywhere disseminated the Catechism among the young and common people.

The Church, however, did not only provide the needed text-books, but also the institutions required for teaching. Again and again, the **home** was reminded of its God-given duty of instruction with the result that the inculcation of the Catechism became an important element in family-worship; children and servants would often know the Catechism by memory without, or before, being able to read. In the Latin **schools** the inculcation and explanation of the Catechism was a regular part of the curriculum, and the school regulations almost without exception contained a specific provision concerning such instruction. In the villages it became an established rule, even beyond Saxony, that the vergers (cf. p. 90) impart religious instruction. Here we have the faint beginnings — not more than that — of the public school. Regular inspections contributed toward preserving and improving these institutions; one code of regulations even required the vergers to give four hours' instruction daily which was, of course, an excessive demand and for the time being simply could not be enforced. Catechetical instruction was given also in **Church:** every Sunday the Catechism or one of its Chief Parts was read from the pulpit, special catechetical lessons were conducted on Sunday afternoons, now and then also on week-days, and catechetical sermons were preached during the ember seasons or throughout the

year on Sundays or week-days. All the extant catechetical sermons intended for children are excelled by the above mentioned Nuremberg Sermons for Children; they were translated into several languages (into English in 1548), and in some respects may serve as models even today. When in these institutions the children had learned to understand the Catechism, an examination, called *Katechismusexamen* or *Glaubensexamen,* was conducted (as a rule during Lent and usually in the parsonage) which determined whether or not the children might be admitted to Holy Communion. This examination was regarded as the genuine evangelical **confirmation.** At some places it was preceded by a special course of instruction ranging over several weeks (Schleswig-Holstein 1544, Brandenburg-Ansbach 1564). Gradually public examination before the assembled congregation supplanted the more private examination in the parsonage; it was connected with a simple confession on the part of the children and prayer on the part of the congregation (*exploratio, confessio, oratio*). In this form it was prescribed, for the first time, in 1535 for Liegnitz, and proposed in the "Wittenberg Reformation" of 1545; later it spread also to distant places, but it was by no means universally accepted (Electoral Saxony, e.g., did not introduce it). Chemnitz, in *Examen Concilii Trident.* ii 3, strongly recommended it as the true evangelical counterpart of the Catholic confirmation. In Hesse (1539, 1566, 1574) and in Strassburg (at least since 1543), owing to Butzer's influence, the imposition of hands was connected with this act and also the vow of obedience to the Church of Christ. Even sacramental character was imputed to confirmation since the reception of the Holy Spirit was identified with the imposition of hands; fortunately, however, this form of confirmation did not spread very far. Further details concerning this point will be found in § 39.

The first communion thus clearly developed as goal of

instruction. It must be admitted, however, that in many cases rote learning of the five Chief Parts, or even of the catechetical texts, was deemed sufficient. At other places the five Chief Parts were supplemented by special questions pertaining to confession and the Lord's Supper.

Finally, private confession which was practiced almost universally (cf. Augustana xi) enabled the pastor to revive his parishioners' knowledge of what they had learned in early youth in as much as he examined them in the five Chief Parts of the Catechism; the same was done, here and there, in the examination preliminary to marriage. Now and then circumstances rendered necessary an examination, in private confession, of all adults, but as a general rule to be applied everywhere it could not be justified because it would militate against the Evangelicals' aim of all educational efforts, viz., the maturity of the Christian congregations.

In the era under discussion also the other tendencies developed that had manifested themselves before and since 1529. In many Latin schools **Biblical History** was taught although it was not yet placed on the same level with the Catechism. Castellio's excellent *Dialogi Sacri* were edited more than sixty times between 1543 and 1600 — although not always for the sake of instruction in Biblical History, and eleven editions of Fabricius' *Historia Sacra* were issued between 1564 and 1600. The same purpose was served by the study of **Pericopes** which had been introduced in many schools as part of the regular curriculum; in fact, instruction in the pericopes which had been introduced in nearly all Lutheran regions in the 16th century and which was imparted generally, though not exclusively, on Saturdays, was **the** form of instruction in Bible History in the 16th and 17th centuries. Formerly it was customary among historians to deny that instruction in Bible History was given in this period; but recent research has revealed the error of this view.

More yet, it has been shown that also those children who did not attend Latin schools, frequently studied the pericopes, i.e., Bible History; occasionally the pastors would even explain the pericopes in the churches to children and young people. Furthermore, **collections of Bible Passages** were used in lower as well as higher schools; some of these collections followed the plan of the Catechism, some the order of pericopes. Aside from the feeble beginnings in the twenties, the earliest selections in Latin were prepared by Lossius of Lueneburg and by Trotzendorf in Silesia; Veit Dietrich of Nuremberg composed the first German selection for children (1546). We also find school editions of the Proverbs of Solomon, the Psalms, and Ecclesiasticus. Only by recent research has this wealth of catechetical literature been rescued from oblivion. The young were even taught to sing **hymns** and had to commit some of them to memory; we find hymnals specially designed for children and also catechisms with an appendix containing the chief hymns. The diligent and efficient work done between 1530 and 1600 is simply astounding and, in part at least, a model for today.

Faithful work was done also within the **Reformed Church.** As early as 1522, Zwingli instituted a sort of *Kinderlehre* in Zuerich. Here Leo Jud, adopting Luther's arrangement of the Chief Parts, wrote his Catechism in 1534 which was issued in abridged form in 1535. For the church of Geneva Calvin composed one French Catechism in 1537 and another one in 1541 which in the Latin translation of 1545 and in the German translation of 1563 was employed in various districts of Germany. Consisting of 373 questions and answers it was divided into four parts: (1) Faith; (2) the Law; (3) the Lord's Prayer; (4) the Word of God and the Sacraments. It was further divided into 52 sections for the purpose of studying it completely in one year. John a Lasco's Catechism of 1546 (printed in 1551) is exceptionally lucidly ar-

ranged and in exemplary manner attempts to arouse faith; it contained the following parts: (1) Decalogue; (2) Creed; (3) Baptism, Communion, and Church Discipline; (4) Prayer. All these catechisms were superseded by the **Heidelberg Catechism** which by electoral rescript was introduced in 1563 in all churches and schools of electoral Palatinate; since the Synod of Dort (1618) it has enjoyed almost symbolical dignity throughout the Reformed Church. Composed by the Heidelberg theologian Ursinus in collaboration with others, notably Olevian, this catechism represents a skillful summary of the previous catechetical efforts in the Reformed Church. It consists of three parts: (1) Man's Misery (question 1-11); (2) Man's Redemption (questions 12-85; Creed and Sacraments, including the notorious eightieth question); (3) Man's Gratitude (questions 85-129; Decalogue and Lord's Prayer). This famous threefold division was patterned after a catechism by a Lutheran author.*) The Heidelberg Catechism is a fair statement of the milder type of Reformed teaching, and here and there rises to heights of linguistic power and beauty, particularly in the famous first question; but its lengthiness and clumsiness and especially the hairsplitting and spinous nature of many of its questions are decided disadvantages. In later editions the proof texts which in the original had been merely indicated, were printed in full and the whole was divided into 52 lessons so as to be covered in the course of 52 Sundays. An abridged edition for children was isued in 1585. This catechism marks the conclusion of catechetical efforts within the Reformed Church in Germany. The needed institutions for the teaching of the catechism were also provided, among them the catechetical examination of old and young on Sundays.

By these educational efforts of the reformatory Church even the **Roman Church** was induced to make some earnest

*) See M. Reu, *Quellen etc.* i 1, pp. 201-203.

endeavors toward providing more general and thorough instruction for the young. A considerable number of catechisms appeared in the sixteenth century, especially since the Jesuits (1540) began to devote themselves to this work. Canisius, the father confessor of Ferdinand I, deserves special mention. In 1556 he issued a small catechism (i.e. a synopsis of his *Summa doctrinae Christianae*) under the title *Summa doctrinae Christianae per quaestiones tradita et ad captum rudiorum accommodata;* soon it was issued also in German (*Der Klain Katechismus etc.*). For two centuries this book was the chief catechism of the Roman Church. In 1559 Canisius issued a catechism for higher schools of learning which despite its bulky size bore the title *Parvus catechismus catholicorum*; it became the standard exposition of the smaller *Summa.* Even the *Catechismus Romanus* (also called *Catechismus Tridentinus*) though composed by order of the Council of Trent and intended as a manual for priests, or the text books subsequently based on this catechism and designated for exclusive use (1598; pope Clement VIII) did not succeed in dethroning the text books by Canisius.

§ 16. CATECHETICAL INSTRUCTION DURING THE PERIOD OF LUTHERAN ORTHODOXISM (1600-1676)

G. Langemack, *Historia catechetica* ii. iii, 1733. 1740. Ph. Schuler, *Gesch. d. katechetischen Religionsunterrichts,* pp. 93 ff., 1802. *F. Ehrenfeuchter, *Zur Geschichte d. Katechismus,* 1857. F. W. Bodemann, *Katechetische Denkmale der ev.-luth. Kirche,* (containing the catechism of Tetelbach 1568, for Nuremberg 1628, of Justus Gesenius 1639, of M. Walther 1653, of Glassius 1640, for Mecklenburg 1711), 1861. *G. v. Zezschwitz ii 1. Schuman-Sperber, pp. 39-49. *E. Sachsse, pp. 186 ff. M. v. Nathusius i, pp. 57 ff. E. Chr. Achelis, pp. 319 ff. J. Steinbeck, pp. 37 ff. A. Ernst u. J. Adam, *Katechetische Geschichte des Elsasses,* 1897. Buenger, *Entwicklungsgeschichte des lutherischen Katechismusgebrauchs in Hannover,* 1912. *O. Frenzel, *Zur katech. Unterweisung im Zeitalter der Reformation und Orthodoxie,* 1915. *Vormbaum, *Ev. Schulordnungen des 17. Jahrhunderts,* 1863. F. Paulsen, *Geschichte des gelehrten Unterrichts,* ²1896. F. Sander, *Geschichte der Volksschule, besonders in Deutschland* in K. A. Schmidt, *Gesch. d. Erz.* v 3, 1902. A. Heubaum, *Gesch. d. deutschen Bildungswesens seit Mitte des 17. Jahrh.,* 1915. A. Matthias, *Gesch. d. deutschen Unterrichts,* 1907. Joh. Arndt: F. Hashagen, *Ausgew. Predigten* in Predigt der Kirche xxvi, 1894. G. Hoelscher, *J. Arndt* in PRE³, 1897. W. Koepp, *J. Arndt, e. Untersuchung ueber d. Mystik im Luthertum,* 1912. Joh. Val. Andreae: J. Ph. Gloeckler, *Joh. Val. Andreae, e. Lebensbild,* 1886. J. Bruegel, *Joh. V. Andreae* in K. A. Schmidt, *Gesch. d. Erz.* iii 2, 1892. G. Hoelscher, *J. V. Andreae* in PRE³, 1896. C. Huellemann, *V. Andreae als Paedagog,* 1884. His *Theophilus,* written 1622 (prior to Comenius!) and printed in 1649, may be found in German in Oehler, *J. V. Andreae's Theophilus,* 1878. His *Evangelische Kinderlehre* upon which the Booklet for Confirmands of Wuerttemberg is based, was published 1621; the third edition (1648) is reprinted in Ph. Schuler, *op. cit.,* pp. 329-352. Wolfgang Ratichius: G. Voigt, *Wolfg. Ratichius, der Vorgaenger d. A. Comenius,* 1894. Joh. Mueller, *Handschriftliche Ratichiana* in Paedag. Blaetter, 1878 ff., esp. 1880, pp. 497 ff. J. Lattmann, *Ratichius und die Ratichianer,* 1898. A. Prall, *Paedag. Schriften d. W. Ratichius,* esp. pp. 61 ff., 1902. H. Barnard, *German Teachers and Educators,* pp. 343-370. R. H. Quick, *Educational Reformers,* ch. ix, 1896. Joh. Amos

COMENIUS: S. S. Laurie, *A. Comenius, His Life and Educational Works,* 1885. W. S. Monroe, *Comenius,* 1900. *J. Kvacsala, *J. A. Comenius, s. Leben u. s. Schriften,* 1892. J. Kvacsala, *Die paedag. Reform d. Comenius i. Deutschland bis z. Ausg. d. 17. Jahrh.,* 1904. F. Pappenheim, *J. A. Comenius,* 2 vols., 1902. 1905. *Monatshefte* d. Comeniusgesellschaft, 1892 ff. His *Didactica Magna* has been translated into German by Lion, [5]1904, into English by Keatings, 1896; *Schola ludus* ed. by Boetticher, [2]1907; *Mutter Schul* ed. by Lion, [2]1907, in English: W. S. Monroe, *The School of Infancy,* 1896; *Orbis pictus* ed. by C. W. Bardeen, 1891. JOH. KROMAYER: L. Weniger, *Ratichius, Kromayer u. der Neue Methodus in Weimar* in Zeitschr. f. thuering. Geschichte, 1896. L. Weniger, *J. Kromayers Schulordnungen von 1614 u. 1617, ibid.,* 1901. Chr. Waas, *Die Generalvisitation . . . von 1641 bis 1647, ibid.,* esp. pp. 245 ff., 1909. SIGM. EVENIUS: P. Stoetzner, *Sigm. Evenius, e. Beitrag zur Gesch. d. Ratichianismus,* 1895. G. Schmid, *S. Evenius* in Monatshefte d. Comeniusgesellsch., 1895. K. Knoke, *E. christl. gottselige Bilderschule* in Katech. Zeitschrift, 1907. Cf. also Lattmann, *Ratichius u. d. Ratichianer,* 1898. ERNEST THE PIOUS, DUKE OF GOTHA: G. Kreyenberg, *Ernst d. Fromme, ein Lebens- und Kulturbild des 17. Jahrh.,* 1890. H. Petrich, *Herzog E. d. Fr., s. Leben und Wirken,* 1901. W. Boehne, *Die paedagogischen Bestrebungen Ernsts d. Fr. v. G.,* 1888. H. Schroedel u. H. Moeller, *E. d. Fr., ein Paedagog unter d. Fuersten,* 1901. M. Ehr, *Beitr. z. Kirchen- und Schulverfassung d. Herzogtums Gotha bis z. Tod Ernst des Fr.,* 1891. *Braem, *Der gothaische Schulmethodus. E. kritische Untersuchung ueber die ersten Spuren d. Pietismus i. d. Paedagogik d. 17. Jahrh.,* 1897. The *Methodus* of 1642 has been edited with an excellent critical and historical introduction by Johannes Mueller in Sammlung selten gewordener paedagogischer Schriften frueherer Zeiten, No. 10, 1883; it bears the title: "Herzog Ernst des Frommen Spezial und sonderbarer Bericht, wie die Knaben und Maegdlein auf den Dorfschaften und in den Staedten im Fuerstentum Gotha kurz und nuetzlich unterrichtet werden koennen und sollen". The *Methodus* of 1672 has been edited by A. Prall, *Der Schulmethodus des Herzogs Ernst v. Gotha,* [2]1912. S. Glassius' *Kurzer Begriff der christlichen Lehre* is reprinted by Ehrenfeuchter, *op. cit.,* Supplem. pp. 41-62. MICHAEL WALTHER: Ehrenfeuchter, *op. cit.,* pp. 82 ff. R. Buenger, *op. cit.* His Catechism is reprinted by Ehrenfeuchter, *op. cit.,* supplem. pp. 89-126, and by Bodemann. JUSTUS GESENIUS: Ehrenfeuchter, *op. cit.,* pp. 79 ff. G. v. Zezschwitz ii 2, 1, pp. 93 ff., 1874. Buenger, *op. cit.* E. Bratke, *Just. Gesenius, sein Leben u. s. Einfluss auf d. Hannoversche Landeskirche,* esp. pp. 44 ff.; 82 ff.; 146 ff., 1883.

C. Bertheau, *Justus Gesenius* in PRE³, 1899. K. Kayser, *Die Generalvisitation des Just. Gesenius* in Zeitschr. fuer niedersaechs. Kirchengesch., 1906. His Catechism is reprinted by Bodemann, *op. cit.*, and in parts by Ehrenfeuchter, *op. cit.*, supplem. pp. 62 ff.

When in opposition to its obscurations and perversions, Lutheran doctrine had been confessionally fixed in the Book of Concord of 1580 or more specifically in the Formula of Concord, the temptation was very enticing to work all this doctrinal material into the catechetical text books though they were not designed for theologians but for children. Generally speaking, the Church succumbed to this temptation. As a result, the doctrinal element was so preponderant in the catechisms of the time that the religious and practical elements were often completely overshadowed. An abhorrent example of this kind is found in Conr. Dietrich's *Institutiones Catecheticae* of 1613. In itself it is an excellent book, helpful alike to student and pastor; but the author's method of dragging into it every technical term of dogmatics and history of dogma has had baneful consequences; even today we are not quite free from this injurious practice. In catechetical instruction the catechist found a welcome opportunity to review his dogmatics. This proceeding may have been salutary for himself, but the children were given stones rather than bread. Even the epitome of Dietrich's *Institutiones* designed especially for school use and employed in some regions to our day, is far too doctrinaire. The same criticism applies to the catechetical sermons of this period. The explanation of the Fifth Chief Part in Aegidius Hunnius' catechetical sermons would be a highly creditable university lecture; others even surpass Hunnius in this respect. Catechetical sermons like those of John Arndt (1620) are rarely found in this era. Noble men were grieved by these conditions; it was especially **Valentin Andreae,** his soul on fire for the welfare of the Church, who made bitter complaint of the parrot-like recitation of a catechism and an explanation

which were not understood, and severely scourged such practice in his *Theophilus* (1622). To improve these deplorable conditions he published his *Kinderlehre* (1621). Compare also § 35.

Then came the **Thirty Years' War** with its woeful, its unspeakable devastation of church and school. The educational institutions that had developed in the course of time were dangerously undermined and some of them disappeared entirely, for instance the preparation of the children for their first communion. But God's dire visitation through war once more filled the hearts with a desire to care for the country's youth so shockingly neglected during the incessant tempest of battle. Thus a revival of education came to pass in the midst of the turmoil of war. As early as 1628 Nuremberg issued the equally instructive and edifying *Kinderlehrbuechlein* (Booklet for the instruction of children); it must be admitted, however, that this booklet promoted the one-sided evaluation of the Decalogue as a mere mirror of sin by concluding the explanation of each commandment with the question "Have you kept this commandment?" Strassburg, likewise, distinguished itself by taking good care of its youth; especially J. Schmidt and J. K. Dannhauer, professors at the university, took a warm interest in this matter. Stirred by their example, faithful Justus Gesenius of Hanover devoted himself particularly to the improvement of education in his country. In his *Catechetical Questions* which in the issue of 1639 exerted far reaching influence, he induces his pupils to think by changing the form of every question two or three times, and he lays stress upon the application of the truth to life. Also Michael Walther of Celle helped to raise catechetical instruction to a higher level. His explanation of the Catechism which appeared first in 1653 and was reissued in 1861 and since then frequently used in America (the so-called *Stohlmann Catechism*), excels that of Gesenius in clear-

ness of definitions and exactness of method, but introduces too much dogmatical material.

In the Thuringian region it was especially general-superintendent Kromayer who made earnest efforts at improving religious instruction. Still better, more systematic, and more permanent work was done by the excellent **duke Ernest the Pious** of Gotha (1601-1675) and the splendid educators Evenius and Reyher. They succeeded in putting into practice the creative thoughts of the eminent pedagogue **Ratichius** († 1635) and the still greater **Amos Comenius** (1592-1671) and built up model schools throughout the region. The school regulations of 1642, and subsequent extensions, stipulated that in the villages all boys and girls from five to twelve years of age must attend school; the munificent duke furnished the needed equipment, in part even the school books; he insisted on the employment of efficient teachers; and he was the first to incorporate (1642, resp. 1662) scientific branches, as arithmetic and natural history, in the curriculum of the village school which formerly had included only religion, reading, writing, and singing. Thus in every respect he laid the **foundation of the Christian common school** of today. As regards religious instruction, Comenius had demanded that all children should learn by heart those Psalms and hymns which were most frequently sung in their respective localities, and that they should be able accurately to recite not only the Catechism but also the Bible stories and the chief passages of Scripture. In Gotha these requirements were met by teaching the children the following subjects: (1) the text of the Catechism; (2) Luther's explanation; (3) the *Kurze Begriff* by Sal. Glasius (an explanation of Luther's Catechism); (4) 160 Bible passages; (5) Psalms, hymns, and prayers. In 1636 Evenius (?) or possible Brunchorst had published a sort of introduction into Biblical History under the title *"Christian, Godly Instruction through*

Pictures, i.e., Instruction of the Younger Children in Godliness through Biblical Pictures," but it was never employed in the schools; a little later, however, books of Bible stories were issued which at least the older children were (6) expected to read (1662) whereby Bible reading was introduced into the regular work of the school. Subsequently the children were given (7) a "Gospel Book" containing the pericopes taken from the Gospels. These lessons were read in school and explained to the children in order that they might intelligently appreciate the sermons preached on these texts. Finally (8), they were examined at school in regard to the chief contents of the sermon. During the long reign of Ernest, these regulations took root in his domain, and the Christian public schools found today in the land of the Reformation owe their origin, directly or indirectly, to his institutions.

Even in Gotha, this model country, instruction in the Catechism occupied the foreground rather exclusively; Bible instruction, however, was at least part of the curriculum. Elsewhere, too, selections of Bible passages and collections of pericopes were used in the instruction of children; and that instruction in Biblical History was not totally ignored becomes evident from the repeated publication in this era of Castellio's *Dialogi Sacri* and Fabricius' *Historia Sacra* (cf. p 121). The above mentioned Gesenius issued in 1656 a Biblical reader for home and school under the title: *"Bible Stories of the Old and New Testaments, Chronologically Arranged for the Benefit of the Young and Unlearned, Divided into Two Parts each with 54 Lessons."* In the preface Gesenius emphasizes the fact that the child's mind craves stories, that without knowledge of Bible History neither catechetical instruction nor sermons can be properly understood, and that chronological knowledge of the stories of the Bible is indispensable if one would comprehend the progress in the economy of salvation.

Of the better catechisms of this period we mention those of Altenburg, Quedlinburg, Frankfort-on-Oder, and Danzig. Some of these offer also selections of Bible passages and a number of Psalms and hymns. Rector Maukisch of Danzig suggested ways of reforming the method of catechetical instruction (1653), and Theo. Grossgebauer wrote on the betterment of education in general (1661).

§ 17. RELIGIOUS INSTRUCTION IN THE CHURCH DURING THE PERIOD OF PIETISM (ABOUT 1677—1750)

G. Langemack, *Historia catechetica,* iii, 1740. Ph. Schuler, pp. 107-207. F. Ehrenfeuchter, pp. 48-61. *G. v. Zezschwitz i, ch. 26; ii 2, 1, ch. 32; ii 2, 2, ch. 16. *Schumann-Sperber, pp. 49 ff. F. Cohrs, *Katechismusunterricht* in PRE[3], 1901. M. v. Nathusius, *Das Ziel des kirchlichen Unterrichts,* pp. 56 ff., 1903. E. Chr. Achelis, pp. 320 ff. J. Steinbeck, pp. 43 ff. *R. Vormbaum, *Evang. Schulordnungen des 18 Jahrh.,* 1864. K. v. Raumer, *Geschichte der Paedagogik* ii, [6]1897. PHIL. SPENER: *P. Gruenberg, *Phil. Jac. Spener,* 3 vols., esp. ii, pp. 58-90, 1893. 1905. 1906. W. Thilo, *Spener als Katechet,* 1840. W. Thilo, *Der Bibelspruch im Dienst des evangelischen Religionsunterrichts,* 1846. *W. Caspari, *Die evangelische Konfirmation,* esp. pp. 84 ff., 1890. W. Diehl, *Zur Geschichte der Konfirmation,* pp. 90 ff., 1897. A. Ernst u. E. Adam, *Katech. Gesch. des Elsasses,* p. 210, 1897. Spener's *Kurze Katechismuspredigten* (i.e. the exordia of his sermons delivered during the seventies but published later), 1689; new edition, St. Louis and Leipzig, [2]1869. His **Einfaeltige Erklaerung der christlichen Lehre nach der Ordnung des kleinen Katechismus Luthers,* 1677; new edition, Berlin, [5]1864; translated into Tamul by Barth. Ziegenbalg, 1719, revised edition Tranquebar, 1872. *Tabulae Catecheticae quibus 5 capita catechismi minoris et subnexa tabula oeconomica in certa pensa distributa . . . tractantur,* 1683; in German by J. G. Pritius, *Katechismustabellen,* 1713. *Gedanken von der Katechismus-Information,* aus Speners Schriften von einem Freund katechetischer Uebungen zusammengetragen, 1715. *Theologische Bedenken,* 4 parts, 1700-1702. *Letzte theologische Bedenken,* 1711. *Consilia et iudicia theologica latina,* 1709; a selection of his German and Latin *Consilia* was edited by F. A. E. Hennicke, 1838. His *Pia Desideria* in condensed and modernized form edited by Gruenberg in Bibliothek *theolog. Klass.,* 1889. AUG. HERM FRANCKE: G. Kramer, *A. H. Francke, ein Lebensbild,* 2 vols., 1880-1882. M. E. Richard, *Aug. Herm. Francke and His Work,* 1897. G. F. Herzberg, *A. H. Francke und sein Hallisches Waisenhaus,* 1898. O. Schulze, *Franckes Paedagogik,* 1898. *A. Otto, *A. H. Francke,* vol. ii: *Beurtelung und Bedeutung der Franckeschen Paedagogik,* 1904. *G. Kramer, *Paedagogische Schriften Franckes,* [2]1885. *Der*

kurze und einfaeltige Bericht, wie die Kinder zur wahren Gottseligkeit und christlicher Klugheit anzufuehren sind (1702), according to the edition of 1748 re-edited by O. Frick, 1889. The two important *School Regulations* are reprinted by Vormbaum, *op. cit.*, pp. 1-116. Johann Huebner: F. Brachmann, *Johann Huebner, Johannei Rector 1711-1731,* 1899. G. v. Zezschwitz ii 2, 1, ch. 32. Johann Jacob Rambach: C. Bertheau, *J. J. Rambach* in PRE,[3] 1905. **Der Wohlunterrichtete Katechet,* 1722, [6]1730. *Darmstadt School Regulations of 1733,* reprinted by Vormbaum, *op. cit.*, pp. 343 ff. *Das Erbauliche Handbuechlein fuer Kinder* (1. Order of Salvation; 2. Treasures of Salvation; 3. A little Hymn-book; 4. A new Prayer-book; 5. Stories of Pious Children; 6. Rules for a Christian Life; 7. Necessary Rules for a Good Life), 1734, [5]1735 (!). **Der Wohlunterwiesene Informator,* containing not a few modern ideas, published after Rambach's death by Neubauer, 1737, with a good introduction in which he shows that this work as well as *Der Wohlunterrichtete Katechet* have grown forth from the catechetical and pedagogic lectures which Rambach delivered at the university of Jena. Frederick the Great and the Prussian School Regulations: J. B. Meyer, *Friedrich der Grosse, paedagogische Schriften und Aeusserungen,* [2]1890. Huebler, *Friedrich d. Gr. als Paedagog,* [2]1900. E. Clausnitzer, *Zur Geschichte der preussischen Volkschule unter Friedr. d. Grossen,* 1901. A. Heubaum, *Geschichte des deutschen Bildungswesens* etc., esp. part 4, 1905. E. Fischer, *Preussische Volksschulverordnungen,* 1907. H. Kiehl, *Joh. Julius Hecker,* Jahresbericht des Wilhelm-Realgymnasiums, 1908. Val. Ernst Loescher: *M. v. Engelhart, *Val. Ernst Loescher nach seinem Leben und Wirken,* [2]1856. P. Schulze, *Zur Neubegruendung der Dresdener Volksschule im Beginn des 18. Jahrh.* Franz Wilhelm Kockel, *Aus dem Leben e. saechs. Schulmanns,* pp. 151-176, 1900. W. Mueller, *V. E. Loescher* in PRE,[3] 1902.—Compare H. Stephan, *Neuzeit* (part 4 of Krueger's *Handbuch der Kirchengeschichte*), 1909. F. Uhlhorn, *Geschichte der deutsch-lutherischen Kirche* i, 1911. P. Monroe, *Textbook in the History of Education,* 1905. *S. C. Parker, *History of Modern Elementary Education,* 1912. F. P. Graves, *History of Education in Modern Times,* 1913. F. P. Graves, *A Student's History of Education,* 1915, [2]1917.

One frequently hears the assertion that **Spener** (1635-1705), the "father of Pietism," inaugurated a new era in the history of religious education, and that he and the other Pietists were the first to direct the attention of the Lutheran Church to the necessity of religious instruction. Such claims,

however, can be made only by men who are wholly ignorant of the catechetical labors of the Lutheran Church between 1530 and 1600 and between 1600 and 1676. It is true, indeed, that Spener emphatically stressed the obligation of educating the youth and energetically devoted himself to that task. But others before him had done the same; and he himself repeatedly admitted that the exemplary educational institutions of Strassburg aroused his zeal. Again it is true that he conscientiously endeavored to prompt the young to apply to heart and life what they had recognized as saving truth and thus "to bring the head down to the heart" (cf. the question "What comfort and inducement to godliness do I find in this?" with which the discussion of any topic generally concludes). But he explicitly states that the catechisms of Gotha and Quedlinburg excel by virtue of such elements of edification. It is furthermore true that he insisted on using the Bible in school and on proving every doctrine from the Bible. But the same end had been in view when, long before his time, selections of Bible passages and collections of pericopes had been prepared; the only advance made by Spener in this respect is his effort to place the New Testament into the hands of the pupils so that by looking up the passages they might become more thoroughly acquainted with the Bible. Finally, it is true that it was Spener who secured general diffusion for **confirmation** as the concluding ceremony of religious instruction and as preparation for the first communion. But (a) according to Lutheran principles the chief feature of confirmation is not what Spener stresses, the solemnity proper and the vow, but the examination of the catechumens' faith and knowledge; this examination, however, had been reestablished in most localities during the restoration period after the Thirty Years' War. Moreover (b), it was not Spener at all who first evaluated confirmation as the solemn conclusion of religious instruction; he found

it in that form in a Hessian village near Frankfort-on-Main where it had maintained itself, as generally throughout Hesse, since 1539, and simply adopted it. It is clear therefore that his catechetical efforts are not to be regarded as "a voice in the wilderness" but — and this applies equally well to all other complaints and counsels of Spener — rather as the dominant note in a concert of godly suggestions and desideria. The reforms which others before him and beside him had advocated and which some had long ago enacted, were energetically sponsored by Spener and increasingly carried into effect owing to the weight of his personality; but he is not entitled to be honored as "reformer of religious instruction." His Catechism which was based on catechetical sermons and was published in 1677 under the title *"Simple Explanation of Christian Doctrine"* does not even compare with some of the catechisms mentioned in § 16; it is beautiful in some respects, but its merits are neutralized by an overabundance of dogmatical and edifying matter; as a result it exceeds in bulkiness all limits set by precedent and convenience even if we keep in mind that the book was not primarily intended for children, but for parents, schoolmasters, and pastors. His *Tabulae Catecheticae* have the same fault. Though he could, at times, warmly recommend Bible reading, he did nearly nothing for the dissemination of Biblical History.

In point of **method,** Spener marks a slight advance. He was, indeed, no model catechist as his own catechism abundantly shows, nor was he conversant with the leading question whereby the unknown is reached through the known. But more resolutely than all predecessors he commenced to discard the learning by rote of ready-made answers, and he introduced the "analyzing" or "dividing question" by which the subject matter was at least logically divided (cf. his *Tabulae*).

At the same time the disciples of Spener, more than he himself, started out upon dangerous paths. Confirmation was exalted at the expense of baptism. According to the Pietists, the latter constitutes only the beginning of regeneration, and confirmation is the consummation of this work of the Spirit. Thus they regarded confirmation as a renewal, on the part of God and man, of the baptismal covenant. As a result, the instruction of confirmands completely overshadowed all other forms of religious instruction; moreover, the catechist was expected to lead the catechumens through the several stages of the way of salvation in such a manner that they actually experienced conversion and regeneration and on basis of their experience vowed henceforth to be God's own. In consequence of such treatment, on the one hand, the gradual introduction into the objective acts of God was dangerously curtailed, and on the other hand there resulted an undue stressing of the subjective element of inner experience and much emotional jugglery and self-deception. Certainty of salvation was grounded, not in the objective act of God, but rather in the — inconstant, vacillating — subjective feeling of grace. Another grievous consequence was that many pietists ignored Luther's Catechism altogether in their instruction and substituted for it the socalled *Ordnungen des Heils* (successive stages of the order of salvation) which were rather frequently used till 1750.

Among the catechisms based upon Spener's principles and still fairly sound in doctrine, we mention the Dresden Cross Catechism which has been in use in many places in Germany and America down to the present day, and the Flensburg Catechism. The Catechism of Herford (1690) and of Mecklenburg (1717) have kept rather free from pietistic influence. The latter, although in revised form, and here and there also the former, are used to this day. On basis of Osiander's *Booklet for Communicants* (1590) and J. V. Andreae's *Instruc-*

tion for Children (1621), Hiemer issued the *Booklet for Catechumens* in 1723 which, in revised form, even today forms the basis for pre-confirmation instruction in Wuerttemberg while the Brenz-Luther Catechism is employed for other religious instruction in both church and school.

In part Spener, in part also Gotha where he had been reared, and unquestionably also some opponents of dead orthodoxy influenced **August Hermann Francke,** the eminent educator and theologian whose activity was a great blessing for the cause of school and religion throughout Germany. His orphans' school soon developed into a veritable model. In accordance with the Gotha regulations, he made room for scientific branches; children, he thought, should not only write a good hand, but also be able to compose letters independently, they must know something about their natural environment, about geography and about history, boys ought to learn the elements of surveying, and boys as well as girls must be able to knit and patch. One half of the school time, however, he devoted to religious instruction; hence we meet here all the features which Ernest of Gotha had introduced in his country, also a number of improvements: more stress was laid upon training in prayer; the catechism was analyzed by questions and consistently applied to life; sections from the Bible were read and explained daily; surveys of the more important books of the Bible and of the whole Bible were given; the children were instructed in the private devotional use of the Bible; and in the Paedagogium, the higher school, Castellio's and Fabricius' books were used as the basis for regular instruction in Biblical History. From all parts of Germany pupils flocked to the institutions at Halle to receive their normal training in the Paedagogium or Normal School. Teachers who had been educated in Francke's schools were found in every section of the country, and additional Normal Schools patterned after Halle were

established in other states of Germany. Francke's views were given widest publicity and in most cases cordially received. In fact, when they were largely incorporated in the Prussian Regulations for Schools (1763; in Saxony 1773), they had, even if with some important modifications, conquered nearly all of Germany.

In the first half of the eighteenth century instruction in Biblical History received more attention also in the common schools. School regulations prescribed it for Dresden in 1711, for all electoral Saxony in 1713, for Prussia in 1716. In 1714 Huebner, the Hamburg rector, issued *"Twice 52 Stories from the Old and New Testaments";* while this book is not, as has been claimed, the "first Biblical History", it has been a favorite text book till far into the nineteenth century on account of the skillful selection of stories and the questions appended to them. The Prussian Regulations mentioned above fixed Saturday as the day for instruction in Bible History. Also Valentine Loescher, an eminent champion of orthodoxy, advocated the introduction of Biblical History as a branch of religious instruction, and pleaded for a general regeneration of the education of the young. In the first quarter of the eighteenth century, probably owing to Francke's influence, the first courses in catechetical theology were given in universities with Buddeus and Rambach as lecturers.

§ 18. RELIGIOUS INSTRUCTION IN THE CHURCH DURING THE PERIOD OF RATIONALISM (ABOUT 1750—1830)

Ph. Schuler, pp. 226 ff. G. v. Zezschwitz ii 2, 1 ch. 17. 18. *Schumann-Sperber, pp. 61-87. J. Steinbeck, pp. 48-53. K. F. A. Kahnis, *Der innere Gang des deutschen Protestantismus,* ³1874. *K. v. Raumer, *Geschichte der Paedagogik* ii, ⁶1897. Chr. E. Luthardt, *Der Rationalismus im Gebiet der Schule,* ³1891. *M. Schian, *Die Sokratik im Zeitalter der Aufklaerung,* 1900. Christ. Wolff and his Theology: H. Stephan, *Christ. Wolff* in PRE,³ 1908. Johann Lorenz Mosheim: K. Heussi, *J. L. Mosheim,* 1906. Joh. Bernh. Basedow: G. Hahn, *Basedow und sein Verhaeltnis zu Rousseau,* 1885. O. H. Lang, *Basedow, His Life and Educational Work,* 1891. H. Lorentz, *Entwicklung und Bedeutung der Paedagogik Basedows* in Jahn-Fleckeisens Jahrbuecher, 1893. A. Pinloche, *Geschichte des Philanthropinismus,* 1895. Bahlke, *Die Stellung der Philanthropisten zum Religionsunterricht,* 1901. J. B. Basedows *Paedagogische Schriften* ed. by H. Goering, 1880. J. J. Rousseau: W. Boyd, *The Educational Theory of Rousseau,* 1911. His *Emile,* or treatise on education is translated into English by W. H. Payne, 1893. Karl Friedr. Bahrt: G. Frank, *K. Fr. Bahrt* in Raumers Historisches Taschenbuch, 1866. L. Leyser, *K. Fr. Bahrt, der Zeitgenosse Pestalozzis, sein Verhaeltnis zum Philanthropismus und zur neueren Paedagogik,* ²1870. Moses Mendelsohn, *Phaedon oder ueber die Unsterblichkeit der Seele,* 1767; also reprinted in Reclams Universalbibliothek. Chr. G. Salzmann: *E. Ackermann, *Salzmanns augewaehlte Schriften,* 2 vols., ²1901. Besides his *Krebsbuechlein* (1780, reprint in Reclam), *Ameisenbuechlein* (1806, repr. in Reclam), and *Konrad Kiefer* (1796), compare esp. *Ueber die wirksamsten Mittel, Kindern Religion beizubringen* (1780; new edition by P. Schuetze, 1905), *Die Familie Ehrenfried, oder erster Unterricht in der Sittenlehre fuer Kinder von 8-10 Jahren* (1808), *Heinrich Gottschalk in seiner Familie, oder erster Unterricht fuer Kinder von 10-12 Jahren* (1804), and *Christliche Hauspostille* (1792 f.). Johann Heinrich Pestallozzi: L. W. Seyffarth, *J. H. Pestalozzi nach seinem Leben und seinen Schriften dargestellt,* 1872, ⁶1903. H. Kruesi, *Pestalozzi, His Life, Work and Influence,* 1875. A. Pinloche, *Pestalozzi and the Foundation of the Modern Elementary*

School, 1901. P. Natorp, *J. H. Pestalozzi*, 3 vols., 1905. W. S. Monroe, *History of the Pestalozzian Movement in the United States*, 1907. J. Natorp, *Pestalozzi, sein Leben und seine Ideen*, 1908, ²1912. H. Holman, *Pestalozzi*, 1908. J. A. Green, *Life and Work of Pestalozzi*, 1913. H. Debes, *Das Christentum Pestalozzis*, 1880. L. W. Seyffarth, *Saemtliche Werke Pestalozzis*, 12 vols., 1899-1902. *F. Mauer, *Ausgewaehlte Werke Pestalozzis*, 4 vols., ⁵1897-1906. J. A. Green, *Pestalozzi's Educational Writings*, 1912. *Abendstunde eines Einsiedlers* (1780), reprinted in Ostermann, *Paedagogisches Lesebuch*, 1905. *Lienhard und Gertrud* (1781-1787), reprinted in Reclam; translated into English and abridged by Eva Channing, 1896. *Wie Gertrud ihre Kinder lehrt* (1801) reprinted in Reclam; English translation by L. E. Holland and Fr. C. Turner, 1898. A. Israel, *Pestalozzi-Bibliographie*, 3 vols., 1903. GUST. FRIEDR. DINTER: Chr. Palmer, *G. Fr. Dinter* in K. A. Schmid's Enzyklopaedie, ²1878. W. Amelungk, *Dinters Grundsaetze der Erziehung und des Unterrichts*, 1881. Fr. Seidel, *Dinters Schriften in Auswahl*, ²1887-1889. *A. Schultz, *G. Fr. Dinter, sein Leben und seine Schriften*, 1908. FR. H. CHR. SCHWARZ: K. B. Hundeshagen, *F. H. Chr. Schwarz* in PRE,³ 1906. F. D. E. SCHLEIERMACHER: A. Heubaum, *F. D. E. Schleiermacher* in Rein's Enzyklopaedisches Handbuch der Paedagogik, ²1902. G. v. Rohden, *Schleiermachers Paedagogik*, 1884. *E. Platz, *Schleiermachers paedagogische Schriften*, ³1902.—Compare H. Stephan, *Neuzeit* (part 4 of Krueger's *Handbuch der Kirchengeschichte*), 1909. F. Uhlhorn, *Geschichte der deutsch-lutherischen Kirche* ii, 1911. P. Monroe, *Textbook in the History of Education*, 1905. *F. P. Graves, *History of Education in Modern Times*, 1913. S. C. Parker, *History of Modern Elementary Education*, 1912. F. P. Graves, *A. Student's History of Education*, 1915, ²1917.

By yielding ever increasingly to subjectivism, the disciples of Spener prepared the soil for the rise and spread of the Wolffian School (Christian Wolff, 1679-1754) and eventually for Rationalism. Wolff and his followers attempted to apply the methods of mathematical demonstration to theology, believing in all sincerity that they would thereby fortify the doctrine of the Church against attacks. Their method, however, led them inevitably to the point where they made reason the arbiter of revelation; thus they became the forerunners of Rationalism which recognized no other source of knowledge than reason and regarded as morally good whatever

is useful. As far as religious instruction is concerned, the earlier exponents of Rationalism left the body of Christian doctrine intact, but they deemed an analyzing process sufficient for disclosing and setting forth its vital values (Loesecke, Baumgarten); as a matter of fact, the children were by no means always taught to think, and very little permanent influence was exerted upon their will. Later Rationalists openly broke with the doctrine of the Church, demanded the abolition of Luther's Catechism and substituted other text books for it. This turn of affairs was in no small degree due to the prestige which the so-called philanthropist Basedow (1723-1790) had gained; he aroused much interest in education, but thought that the sole aim of education was to train useful citizens of this world, and therefore advocated the divorce of school and church, abolition of confessional instruction, and the introduction of courses in morality. His principles were cordially received far and wide. That morality is well-pleasing to God only when based upon true religion, that real power for good can grow only from a heart which is devoted to God, had been forgotten. But even in those circles where orthodox doctrine was preserved, serious defects were apparent: Luther's Catechism was still used, indeed, but it was not organically unfolded for the children; instead they were given independent dogmatical and ethical expositions (sometimes anything but congruous) which only too frequently expunged or at least concealed the very core of Christian truth, viz., faith in the crucified and risen Saviour as the one and only root of true morality. Questions which even today haunt some catechetical expositions, such as "How many religions are there?" "What is natural religion?" "What additional sources of religion are there besides Scripture?", and the division of "duties" into "love of God, love of self, and love of the neighbor", are remainders of the heritage from this period. The Hanoverian Catechism of

1790 and Seiler's Catechism of 1779, long used in Bavaria, are among the better products of this age. Salzmann in Schnepfental (Thuringia) and Dinter in Koenigsberg (1760-1831) are strong exponents of the rationalistic type of religious instruction. Dinter at least tried to come to terms with revealed truth, but the catechetical works of Parisius, Mayer, and others contain deistic philosophy and physiology rather than Christian saving truth.

Yet, in one respect this period marks an advance beyond all the catechetical labors of the past and is to be considered as the foundation of the better conditions obtaining in the present. From what has been said, this element of progress can not be found in the sphere of the material of instruction although we meet now and then with wise and commendable restriction to the essentials of Christianity, but rather in the **didactic method.** The method was that of Socrates who like the obstetrician endeavored to draw forth into the light of day the germs of truth slumbering in the minds of his disciples, and has therefore been named "Socratic Method". Already in his *Ethics of Holy Scripture* Mosheim, as early as 1735, had recommended this method for religious instruction of children; but he presupposed that the matter of instruction was first imbedded in the memory; it was then to be explained through the question method with the aim of bringing about firm convictions of faith and virtuous maxims of life. Apparently, however, Mosheim's principles did not affect the catechetical practice of the decades immediately following. The Socratic method did not win favor until the appearance of Basedow's *Method of Instruction* (1764), of the *Zuerich Questions* (1772), and the *Philanthropinischer Erziehungsplan* (Philanthrophy as the Basis of Education) by the frivolous and licentious K. Fr. Bahrt (1776). It is quite likely that Moses Mendelsohn's *Phaedon* (1767) is responsible for the name given to the method. The members of the Socratic

school, at least its earlier exponents, actually attempted by skillful questioning to draw forth from the child's mind all articles of faith and rules of life; in their opinion it was unnecessary to put anything into the child's mind since everything, even if somewhat hazy and inchoate, is found in it by nature. However erroneous this conception, and however inadequate and defective this method, one important result was achieved: war was declared upon all senseless, mechanical memorizing. The proposition "Nothing is to be memorized unless it is understood" was and is sometimes exaggeratively applied, it is true; but if correctly employed, it helps develop an educational method which appeals to the intellect of the child, engages his co-operation, and by proceeding from the near to the far, from the known to the unknown, succeeds in arousing his interest, i.e., his mental presence and sympathy, and in moulding his whole future development. Also in this respect Dinter's achievements are noteworthy, especially because he, more than all other rationalists who followed the Socratic method, proceeded from Biblical foundations instead of a supposititious innate body of knowledge possessed by the child. Even today one may learn much about the developing method of teaching from his *Discourses upon the Chief Parts of Luther's Catechism* (1806 ff.).

While the Socratic method ruled undisputedly till the end of the eighteenth century, a counter movement was ushered in at the beginning of the new. Its protagonist was **Pestalozzi** (*How Gertrude Teaches her Children,* 1801). He had much in common with the Socratics, but he endeavored to reach not only the head but the whole man, including the heart; and dissatisfied with an occasional, more or less accidental employment of intuition (*Anschauung*) he made the principle of intuition fundamental for the whole process of education. The movement was furthered by Schwarz of Heidelberg through his important *Catechetics* (1818): he

made some concessions to the Socratic method, but demonstrated clearly that after all many religious truths simply cannot be elicited from the child's mind and that they postulate another source. The Socratic method was still further discredited when Schleiermacher (1764-1834) notwithstanding his demand for the retention of the developing method, lifted up his mighty voice against it and maintained that the acroamatic method had to go hand in hand with the developing; the teaching of general truths he declared insufficient: the children are to become Evangelical Christians who will recognize, at the end of instruction, as their own the faith of the Church summarized in the Apostolic Creed. And when finally throughout the land men returned to the faith and theology of the Bible, the Socratic period so closely linked with Rationalism was at an end.

§ 19. CATECHETICAL LABORS SINCE THE RENEWAL OF FAITH. SINCE ABOUT 1830

*G. v. Zezschwitz ii 2, 1, ch. 34-50; ii 2, 2, ch. 19. Schumann-Sperber, pp. 83-122. J. Steinbeck, pp. 53-63. *G. Thomasius, *Das Wiedererwachen des evangelischen Lebens in Bayern,* 1867. R. Rocholl, *Geschichte der evangelischen Kirche,* 1897. G. Ecke, *Die evangelischen Landeskirchen Deutschlands im 19. Jahrh.,* 2 vols., 1897. 1904. H. Stephan, *Die Neuzeit* (part 4 of Krueger's *Handbuch der Kirchengeschichte*), 1909. F. Uhlhorn, *Geschichte der deutsch-lutherischen Kirche,* ii, 1911. F. Schindler, *Kritischer Wegweiser durch die Literatur des Konfirmandenunterrichts,* 1899. F. Cohrs, *Katechismusunterricht* in PRE[3], 1901. H. Scherer, *Fuehrer durch die Stroemungen auf dem Gebiet der Paedagogik und ihrer Hilfswissenschaften,* part ii: *Religions- und Moralunterricht,* 1907. J. Berndt, *Methodik des Unterrichts in der evangelischen Religion,* pp. 131-140, 1909. H. Lewin, *Geschichte der Entwicklung der preussischen Volksschule,* 1910. *W. Ostermann, *Geschichte der Paedagogik,* pp. 120-291, [4]01910. E. Thraendorf, *Allgemeine Methodik des Religionsunterrichts,* pp. 14-36, [5]1912. Wilhelm Harnisch: R. Rissmann, *W. Harnisch in seiner Bedeutung f. d. Entwicklung der deutschen Volksschulpaedagogik,* 1887. Metzmacher, *Weiter- und Umbildung der Pestalozzischen Grundsaetze durch Harnisch,* 1901. Harnisch's *Volksschulwesen* has been republished by Bartels, 1893. F. A. W. Diesterweg: G. Voigt, *Diesterweg und die evangelische Volksschule,* 1891. *E. v. Sallwuerk, *Leben, Lehre und ausgewaehlte Schriften Diesterwegs,* 3 vols., 1899-1900. Johann Fr. Herbart: W. Kinkel, *Joh. Fr. Herbart, sein Leben und Wirken,* 1903. *O. Fluegel, *Herbarts Leben und Lehren,* 1907. G. Voigt, *Die Bedeutung der Herbartschen Paedagogik fuer die Volksschule,* [4]1908. *Chr. de Garmo, *Herbart and Herbartianism,* 1895. Chr. Ufer, *Introduction to the Paedagogy of Herbart,* ed. by Chr. de Garmo, 1894. W. J. Eckhoff, *Herbart's ABC of sense-perception,* 1896. *Sallwuerk u. Bartholomaei, *Herbart's paedagogische Schriften,* 2 vols., [7]1903. 1906. H. M. and E. Felkin, *Herbart's Science of Education,* translated, with a biographical introduction, 1895. Tuiskon Ziller, T. Ziller, *Grundlegung zur Lehre vom erziehenden Unterricht,* 1865. *T. Ziller, *Allgemeine Paedagogik,* [2]1892. *T. Ziller, *Einleitung in die allgemeine Paedagogik,* [2]1901. G.

Froehlich, *Die wissenschaftliche Paedagogik Herbart-Ziller-Stoys,* 1901. E. v. Sallwuerk, *Das Ende der Zillerschen Schule,* 1904. Compare the short but good chapter on Herbartianism in F. P. Graves, *A Student's History of Education,* pp. 333-369, 1915, and the excellent chapter on The Herbartians in S. Ch. Parker, *History of Modern Elementary Education,* pp. 375-430, 1912. F. W. DOERPFELD: A. Carnap, *F. W. Doerpfeld. Aus seinem Leben und Wirken,* [2]1905. E. Hindrichs, *F. W. Doerpfeld,* [2]1906. *F. Wienstein, *F. W. Doerpfeld, Sein Leben und seine Schriften,* [2]1907. Doerpfelds *Gesammelte Schriften,* 12 vols., 1894 ff.; the most important writings of Doerpfeld's are *Denken und Gedaechtnis,* [10]1906, *Der didaktische Materialismus,* [5]1915, *Religioeses und Religionsunterrichtliches,* [2]1895, *Zur Methodik des Religionsunterrichts,* [5]1906. Compare the pertinent articles in Rein, *Enzyklopaedisches Handbuch der Paedagogik,* [2]1902 ff.; also W. Rein, A. Pickel, u. E. Scheller, *Theorie und Praxis des Volksschulunterrichts nach Herbarts Grundsaetzen,* 8 vols., [5]1901-1908. HISTORY AND PRACTICE OF SUNDAY SCHOOLS IN GERMANY: H. Dalton, *Geschichte, Wesen und Weise der evangelischen Sonntagsschule,* 1887. H. von der Goltz, *Das Beduerfnis besonderer Jugendgottesdienste,* 1888. Reinhard, *Zur Geschichte der Kindergottesdienste und Sonntagsschulen in Deutschland,* 1888. L. Tiesmeyer, *Die Praxis der Sonntagsschule,* 1877. *F. Dibelius, *Der Kindergottesdienst,* 1881. *Al. Schumann, *Der Kindergottesdienst in seiner gesteigerten Bedeutung fuer Gegenwart und Zukunft der evangelischen Kirche,* 1909. *Der Sonntagsschulfreund,* ed. by Fleischmann, 1869 ff. *Der Kindergottesdienst,* ed. by Tiesmeyer, Zauleck, and Volkmann, 1891 ff.

Amid the wreck and ruin in church and school caused by Rationalism, the old catechisms preserved their hold upon the home and supplied the pious with food. A number of **catechetical** works with Biblical content had appeared during the first quarter of the nineteenth century, and with the revival of confessional Lutheranism (about 1830) genuinely evangelical principles were once more quite generally applied to the work of training the young. Men like Nitzsch, Klaus Harms, and Hengstenberg made their influence felt in Northern Germany, and Brandt, Bomhard, Thomasius, Harless, and Loehe in Southern Germany. In Prussia Harnisch combatted Dinter's influence (*Hilfsbuch fuer Lehrer,* Aid for Teachers, 1834); in Saxony Rudelbach advocated the resto-

ration of *Christenlehre* (instruction in evangelical doctrine on Sunday afternoons; 1840); in Bavaria Ackermann defended the use of the Chief Parts of the Reformers (1832) and Boeckh issued a good exposition of the Catechism. In 1845 Loehe published his excellent Catechism; one of the chief merits of this book is that it is free from dogmatical and historical encumbrances; however pressing the temptation may have been to include such material, Loehe refused to yield to it, but rather enunciated the following important principle: An exposition of the Catechism is no more than a presentation, according to the rules of exegesis, of the treasures of religious truth contained in Luther's Enchiridion. Jaspis in Pomerania (1850) reminded again of the fact that no better illustrative material for catechetical instruction may be found than Biblical History. Mecklenburg-Strelitz introduced a splendid catechism in 1849. Between 1850 and 1860 the number of confessional Lutheran catechisms increased steadily. Special mention must be made of Caspari in Bavaria, Ernesti in Brunswick, Seebold in Hanover, Nielsen in Schleswig-Holstein. Also within the "Union" there was renewed activity. A good catechism was issued, e.g., for Baden in 1856 which served as the basis for the Rhenish Catechism. In Wuerttemberg the Brenz-Luther Catechism and the Booklet for Catechumens were revised. The School Regulations included catechetical instruction in the curriculum, and most of the old educational institutions in church and school were resuscitated and adapted to the new conditions. Expositions of the catechisms employed in the different regions were issued for the children; and bulky volumes for teachers and pastors were written by Wangemann, Arndt, Kaehler, Nissen, and others. Even catechetical sermons were preached once more; those of Loehe, Heubner, Ahlfeld, and Caspari are particularly excellent. The origin of Luther's Catechism was investigated, the earliest attainable editions were republished

(Harnack, Moenckeberg, Schneider); and collections of stories were issued as illustrative material (e.g., Caspari, *Geistliches und Weltliches*). Of the expositions issued between 1860 and 1870 Buchrucker's Explanation and his handbook *Der Katechismusunterricht* in which he strongly pleads for the developing method, are the best. In the subsequent decades an almost endless variety of catechetical works appeared. The best books for children are those by Steinmetz and Beck, for the use of pastors those by Schuetze, Muenchmeyer, Schumann, Zezschwitz, and Steinmetz; Th. Kaftan's exposition, however, deserves the palm for its discriminating and exquisite presentation of material. The most instructive product of the Ritschlian school is B. Doerries, *Der Glaube*. At present, certain theologians and pedagogues again demand with loud voices the elimination of Luther's Small Catechism from the instruction of children. Compare § 35.

Another result of the renewal of faith was the increasing appreciation of **Biblical History** as educational material. In their conflicts with the Rationalists the champions of the old faith stressed the fact that Christianity is based upon divine revelation, and quite naturally they came to evaluate the introduction into the history of revelation, into the genesis of Christianity, as an integral part of the education of the young. Especially Harnisch and F. L. Zahn advocated this branch. Harnisch emphatically declared that instruction in the Catechism can be profitably given only where Bible History has first been taught. In the common schools a number of stories were to be devotionally explained and recited; the teachers were given many valuable hints in Nissen's *Unterredungen ueber die biblische Geschichte* (Talks upon Biblical History). Huebner's stories of 1714 were widely used as text-book, also those issued by the Calw Publishing House. In the higher schools Biblical History was expanded into a history of the kingdom of God; here the books by Harnisch,

Zahn, and later by Kurtz and Thomasius were often used. Franz Wiedemann's *How I Tell My Children the Stories of the Bible* assisted mothers and other teachers of the little ones. In proportion as the views of Hofmann, the great Bible theologian of Erlangen, spread, it was deemed desirable even in the common schools, at least in the higher classes, to connect the individual stories of the Bible into a connected history of salvation. It was particularly Buchrucker who advocated this plan and composed excellent manuals for this purpose, a Biblical History for the pupils, and *Biblischer Geschichtsunterricht* for the teacher. Where this seemed unattainable, the upper classes would at least study some outstanding Bible characters, as Wangemann had advised. At present Biblical History is so strongly emphasized in some quarters that all instruction in the Catechism is to be excluded until the pupils reach the higher classes. Of late "modern" theology and pedagogy begin to affect also instruction in Biblical History: the value of the Old Testament and in part the New Testament as records of the history of redemption is denied, yes even their historicity is frequently rejected; large parts, such as the account of creation or of the patriarchs, even the narratives of Jesus' infancy and of his resurrection, are dismissed as legendary; there are many who expressly demand fairy tales as material of religious instruction in the lower grades and others desire the child to experience inwardly all the stages of religious "evolution" from naive paganism to evangelical Christianity (*Kulturstufentheorie*). Compare § 34.

Instruction in the Bible was also retained in this period, both in the form of Collections of Bible Passages, used rather exclusively as proof-texts for the Catechism, and in the form of Bible reading and of Bible Literature. A question that was much discussed was whether or not children should be given a complete Bible, or a School Bible or Biblical Reader

which might be replaced by a complete Bible at the close of the school period. The *Biblical Reader* by Voelker-Strack, and those for Bremen and for Wuerttemberg have found wide circulation.

Also the **Hymnal** continues to be used in instruction. Well known hymn-tunes are practiced, and owing to the efforts of Lauritz and J. Zahn, in their original rhythmic setting; a treasure of choice hymns (the reduction of which to a smaller number is frequently demanded) is learned by heart and explained; the liturgy of the chief service is discussed, and often the pericopes are read and briefly interpreted. Also the most important events of **Church History** are now usually treated in school, thus realizing one of Augustine's ideals. Increasingly the need is felt of instruction concerning the polity and constitution of the Church, her tasks and duties in the present time, the work of missions, etc.; but specific forms for such instruction have not as yet been developed (cf. Warneck, *Missions in the School*). The conviction is gaining ground that one cannot do justice to all these topics in the time previous to confirmation. They are therefore often studied in *Christenlehre* where this ancient institution still exists, also in the Young People's or Young Men's Societies which owe their origin to the Church's interest in the young after their confirmation. Others would remedy the situation by changing the confirmation practise or at least the time of confirmation so that confirmation will not any more coincide with graduation from grammar school. The supplementary care of the confirmed is still largely an unsolved problem which, like many other problems in the sphere of religious instruction, is highly complicated by the recent recrudescence of unbelief.

Since 1863 **Sunday Schools,** introduced from America, have been built up in many cities of Germany. In most cases

they have developed into religious **services for children,** with or without division into groups.

Much was accomplished during the last century in the field of **method.** The fundamentals of the Socratic Method were retained, but the attempt to elicit all truths from the child was made no longer; instead the material was first presented to the child, then made clear by the developing method, and thus utilized as an incentive for his will and food for his heart. During the whole century predominant influence was exerted by the great pedagogue Herbart (1776-1841; *Umriss paedagogischer Vorlesungen,* 1835) who had been inspired by Pestalozzi. Owing to his and his followers' efforts the peculiarities of the child's soul life were given due — often one-sided — attention, as is seen from the *Formalstufentheorie* (compare § 32). The progress made during the last century in the education of the German public school teachers rendered possible a fairly universal application of this method to religious instruction. But the theologically trained catechists rather avoided it; they tried to reach their aim of gripping and permanently influencing the whole soul by a combination of the acroamatic and erotematic methods and by adapting the educational material, as the catechism, and hymns, and esp. Bible History, to their pupils' mental ability. Among the outstanding educators it was chiefly Doerpfeld who reduced the Herbartian theory to sane limits.

Of works embracing the whole sphere of Catechetics we mention the text-books by Kraussold (1843), Palmer (1844), Zezschwitz (1863-1872), Schuetze (1876), Kuebel (1876), Th. Harnack (1882), Buchrucker (1889), Sachsse (1897), v. Nathusius (1904), Gottschick (1908), and Steinbeck (1914), to which must be added the sections on Catechetics in the text-books of Practical Theology, especially those of Krauss, Knoke, and Achelis. O. Baumgarten's *Neue Bahnen* (1903) is suggestive and instructive; like Kabisch's *Wie lehrt man*

Religion? It discusses the subject from the standpoint of modern theology. The works on Didactics or Public School Methods by Doerpfeld, Kehr, Schumann, Staude, Thraendorf, Rein, Reukauf, and others contain much valuable material on methods of religious instruction. For the history of catechetical methods compare also § 34-36.

§ 20. CATECHETICAL LABORS IN AMERICA

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The same inconclusiveness which characterizes the religious history of **England** between the years 1530 and 1550 confronts us also when we investigate the status of religious instruction in that period. Marshall's *Goodly Primer* of 1534 was uncompromisingly evangelical. Also the second edition (1535) which contains unabbreviated Luther's Short Form of 1520, is permeated by the *sola gratia*; it is true that in

the Litany which bears the superscription "The Invocation of the Saints", a concession is made to the weak, but in the preface (pp. 123 ff.) it is explicitly stated that it is a concession, no more. Romanizing tendencies are not in evidence; the enumeration of the prohibition of image worship as a specific commandment (*Dialogue,* pp. 216-221) rather indicates Swiss influence. Henry VIII's injunction of 1536, however, in no way transcends those of medieval times since the necessity of explaining the parts is ignored; the injunction reads as follows: "The curates shall, in their sermons, deliberately and plainly recite of the said *Pater Noster,* the Articles of our Faith, and the Ten Commandments, one clause or article one day, and another another day, till the whole be taught and learned by little; and shall deliver the same in writing, or show where printed books containing the same be to be sold to them that can read or will desire the same." In 1537 Archbishop Cranmer and a commission of bishops edited an authorized explanation of the Lord's Prayer, the Ave Maria, the Creed, the Decalogue, and the seven Sacraments under the title *The Godly and Pious Instructions of a Christian Man* (commonly called Bishop's Book), but the explanation was Catholic, and not Evangelical. Of the same type is *The Necessary Doctrine and Condition of a Christian Man* (also called King's Book), an explanation issued in 1543. When Henry VIII died, in January 1547, and Edward VI acceded to the throne, more resolute measures of reformation were taken. In 1548 Cranmer issued an English translation of Justus Jonas' Latin version of the Nuremberg Sermons for Children (Osiander whose niece had married Cranmer in 1532, was their chief author) under the title *A Short Instruction into the Christian Religion; for the Syngular Commoditie and Profite of Children and Young People.* Thus Luther's Catechism and its best extant exposition was made accessible to the English people no less than to most

of the other European peoples (see Reu, *Quellen, etc.*). It was not Luther's Catechism, however, that gained vogue in subsequent years, but the *Instruction to be Learned of Every Child,* a catechism which had been issued as part of the Order of Confirmation appearing in the first edition of the Book of Common Prayer (1549), and which had to be recited from memory at the time of confirmation. It begins with a statement concerning sponsorship and then succinctly explains Creed, Decalogue, and Lord's Prayer. After 1552, owing to Reformed influence (Butzer had been brought into the country, Calvin had become the chief adviser of Edward and Cranmer; but cf. also Marshall's Primer), the commandments which hitherto had been compressed into short sentences, were given in the exact wording of Exod. 20. After Bishop Overall (1604) had added the section pertaining to the Sacraments, this catechism remained unaltered, and it is in force in the Anglican (Episcopal) Church to this day; it is, however, no longer printed as part of the Confirmation service, but as an independent section of the Book of Common Prayer (since 1662). Authorized by the king, Poinet issued a larger catechism for adults and teachers in 1553, but it never gained wide circulation. Greater influence was exerted by the catechism issued by Nowell with the approval of archbishops and bishops, but it likewise failed to become an official text book for instruction; it is noteworthy, however, that Nowell's catechism furnished the basis for the above-mentioned section on the Sacraments added to the Catechism in 1604. For many years, if we may judge by the curricula extant, Nowell's catechism in its original Latin form as well as in English and Greek translation was used for instruction in religion and in the ancient languages.

In **Scotland** it was Knox who emphatically advocated religious instruction of the young. In his *Book of Discipline* (1560) we find the following rule for all places not large

enough to support day schools: "Either the reader or the minister must take care of the children and youth of the parish, instructing them in their first rudiments, and especially in the catechism, as we have it now translated in the Book of our Common Order, called the Order of Geneva." He also enjoined that on Sundays "after noon the young children must be publicly examined in their catechism in audience of the people, and in doing this the minister must take great diligence, to cause the people to understand the questions propounded, as well as the answers, and the doctrine that may be collected thereof." Nor did he forget home instruction; he wrote: "Every master of household must be commanded either to instruct, or else cause to be instructed his children, servants and family, in the principles of the Christian religion." The catechism to which he referred is Calvin's Catechism of 1545 (cf. p. 122). The Presbyterian Church of England, subsequently also the Church of Scotland introduced the Shorter Westminster Catechism sanctioned by parliament in 1648 which is still in use. While the Large Westminster Catechism (also approved by parliament in 1648) resembles a textbook of dogmatics rather than a catechism (it is based on the *Compendium theologiae* of the Basle theologian Wolleb issued in 1628 and contains 196 questions and answers in part very lengthy), the Shorter Westminster Catechism has justly been praised for its clearness and careful wording and its commendable restriction to essentials, but with its 107 questions it is, like the Heidelberg Catechism, still too voluminous and doctrinal. It contains a large number of proof-texts. The title of the authorized edition is: "The Shorter Catechism, agreed upon by the Assembly of Divines at Westminster, with the assistance of commissioners from the Church of Scotland, as a part of the covenanted uniformity in religion betwixt the churches of Christ in the kingdom of Scotland, England and Ireland, and approved

anno 1648 by the General Assembly of the Church of Scotland, to be a directory for catechizing such as are of weaker capacity, with the proofs from the Scripture." It is divided into two parts, (1) What man is to believe concerning God, and (2) What duty God requires of man. The first part is joined rather loosely to the Creed, the second part discusses the Ten Commandments, faith and repentance, the Sacraments, and the Lord's Prayer; at the end of the book the words of the Creed, the Decalogue, and the Lord's Prayer are given. — TheWestminster Catechism was used for a long time also by the **Congregationalists.** — In **Holland** and in the **Palatinate** the Reformed Church used the Heidelberg Catechism which at Dort (1618) had been made the confession of all Reformed churches.

From these premises conclusions are readily drawn regarding the catechetical helps and the manner of religious instruction obtaining **in America** among the immigrants coming from England, Holland, and the Palatinate. The families that had been members of the Episcopal Church brought with them the Book of Common Prayer and instructed their children prior to confirmation in the Catechism of 1549 which was contained in it. Presbyterians coming from Scotland, Ireland, or England, also the Congregationalists brought the Shorter Westminster Catechism. The Dutch Reformed and the Palatines brought the Heidelberg Catechism. It is likely that the largest part of instruction was given in the home, but in accordance with the usage in the mother countries, also Sunday was devoted to religious instruction. We hear, for instance, that at Roxbury, Mass., the young were insructed on Sunday as early as 1674, at Norwich, Conn., in 1676, and in the Pilgrim's Church, Plymouth, Mass., in 1680. At Plymouth it was resolved "that the deacons of the church be requested to assist the minister in teaching the children during the intermission on the Sabbath" (i.e., between the

forenoon and afternoon services). The Rev. M. Jones opened a Sunday School at Newton, L. I., N. Y., in 1683. The Schwenkfelders in Berks and Montgomery counties, Pa., had a similar institution in 1734. It is claimed that John Wesley during his stay in America (1735-1738) established a Sunday School at Savannah, Ga. The Church of the Brethren at Germantown, Pa., gave its youth instruction on Sundays as early as 1738; it is said that Christopher Saur printed tickets or cards for use in this school. In 1740 Rev. Joseph Bellamy opened a Sunday School at Bethlehem, Conn., which exists to this day; his *Memoir* states that "he is believed to have been the first pastor in the land, if not in the world, who began and through all his ministry kept up, a Sabbath school in his congregation, regularly spending an hour in the interval of public worship, on the Sabbath, in catechizing and instructing one class of children and another of adults, in the word of God"; this is indeed an overstatement, but it furnishes proof that at that time such instruction on Sundays was not yet widely prevalent. Ludwig Hoecker, a Seventh Day Baptist or Dunker, established a Sunday School at Ephrata, Lancaster county, Pa., in 1740 in order "to give instruction to indigent children as well as to give religious instruction to those of better circumstances". In 1744 Mrs. Greening opened a school in Philadelphia. Among the records of the early Presbyterian church at Westerly, R. I., there is a note dated 1752 according to which it was required "statedly to hear the children read a portion of ye Holy scriptures, and repeat ye Assembley's Catechism".

Besides the Catechisms enumerated above, of which the Shorter Westminster Catechism was specifically mentioned in the last quoted note, and the Bible, the catechetical helps most frequently used in home and school were the writings of **Cotton, Harris,** and **Watts.** John Cotton arrived in America in 1632 and published a catechism in 1646 which bore the

title "Milk for Babes, Drawn out of the Breast of both Testaments, chiefly for the spiritual nourishment of Boston babes in either England, but may be of like use for any children, a Catechism." This little writing was reprinted even in England (Cambridge 1656), and it went through very many editions in New England. The author's grand-son called it "peculiarly the catechism of New England" and said: "It will be valued and studied and improved, until New England ceases to be New England." It does not surprise, therefore, that we find it incorporated in the *New England Primer,* the book which for over a century was the most important school book of New England. The *New England Primer* was composed probably by Benjamin Harris, and very likely it was printed to take the place of his *The Protestant Tutor.* The first edition must have appeared between 1687 and 1690 as the "second Impression of *The New England Primer,* Enlarged" was advertised in 1691. The contents of the book vary in different editions, but generally it contained the simple alphabet, also rhymed and illustrated alphabets, the vowels, consonants, double letters, italic and capital letters, "easy syllables for children," forming a syllabary of words from one to six syllables in length, the Lord's Prayer, the Apostles' Creed, pictures of birds, animals, and fish, each with a rhyme, "lessons for youth," which are admonitory Scripture verses, Dr. Watts' cradle hymn, "verses for little children" and prayers and advice for them, the Westminster Assembly's Shorter Catechism, John Cotton's "Spiritual Milk for Babes," and a "Dialogue between Christ, Youth, and the Devil." Some editions included proper names of men and women, the Ten Commandments, and the names of the books of the Bible given in their order. This primer reminds one strongly of school editions of Luther's Catechism from the period when it was the sole school book in Germany.

Among the contributors to the *New England Primer*

we meet also the third author who powerfully influenced school and home through his writings, the well known hymn writer Isaac Watts of whom Samuel Johnson said: "For children, he condescended to lay aside the scholar, the philosopher, and the wit, and to write little poems of devotion, and systems of instruction adapted to their minds and capacities, from the dawn of years through its gradations of advance in its morning of life." His juvenile hymns published 1715 with the title *Divine Songs* and republished 1720 with additions under the title *Divine and Moral Songs for the Use of Children* had profound religious effects. Owing to their child-like simplicity and their spiritual warmth they enjoyed phenomenal circulation. And not only in England but also in America they constituted a most important factor in religious education of the young. More than 100 editions had been issued by 1750; Wilmer (*Life of Watts,* p. 372) states that at the end of the century about 80,000 to 100,000 copies were printed annually; and Julian (*Dictionary of Hymnology,* first edition, 1892) calls this hymn-book and two other writings of Watts which will be mentioned directly "the most popular text-books for religious education 50 years ago." The two other important works of Watts are his *Plain and Easy Catechisms* published in 1730 and his *Scripture History* of 1732. The "First Catechism" presents in brief form the Christian way of salvation and a "Catechism of Scriptural names" (Who was Adam? Who was Eve? etc.); the "Second Catechism" contains an exposition of the Ten Commandments and of the Sacraments and some prayers, among them the Lord's Prayer. His Scripture History undoubtedly is the first Bible History in English; his collection of hymns is indeed not the first juvenile hymnal — Spangenberg had issued one as early as 1544, and several other hymnals for children had appeared after that, — but the first book of the kind to be published in the English language.

New impulses for the religious education of the young proceeded from the **Sunday School Movement** called into being by Robert Raikes of Gloucester (1735 or 1736-1811) and soon afterward transplanted to America.

E. W. Rice, in *Schaff-Herzog Encyclopedia* vol. xi, summarizes the results of Harris' investigations relative to Raikes' life and work as follows: **"Robert Raikes"** (Sept. 14, 1735 is the date generally given for his birth; in the baptismal records of the Church of St. Mary de Crypt at Gloucester, however, the following entry is made: "Sept. 24, 1836, Robert, son of Robert and Mary Raikes, of this parish"; is it possible that he was a year old before he was baptized?) "was editor and proprietor of the *Gloucester Journal*, Gloucester, England, and a strange mixture of the "dandy" and of the Reformer. Before he was of age, he began to visit the two prisons of Gloucester, to relieve the horrors of prison life, and to reform the prisoners. His sympathies were widened, his charities deepened; his failures in prison reform set him thinking, until he reached the conclusion that 'vice is preventable.' Twenty-five years later, when he was forty-four years of age, he began a 'new experiment' as he called it, of 'botanizing in human nature.' Going into the suburbs of the city, where many youths were employed in the factories, his heart was touched by the groups of ragged, wretched, cursing children. He knew their parents, homes, and habits; none ever entered the House of God. It was useless to appeal to such parents. He had tried to reform adults and had failed. George Whitefield had tried to reach the masses in Gloucester, but with meager results. Raikes was moved, therefore, to apply his maxim that 'vice is preventable.' 'Begin with the child, for idleness is the parent of vice,' and 'ignorance is the cause of idleness'; therefore, 'begin by instructing the child.' These seem like trite statements now, but they were the result of long, deep thought by Raikes. Here was his mission. But the Rev. Thomas Stock, head-master of the Cathedral school, whom he met in his walk, was the man to help him. He started his first Sunday School in Sooty Alley in 1780, paying Mrs. Meredith for teaching the wretched little street children whom he persuaded to come to her kitchen for instruction. Mrs. Meredith found the boys 'terribly bad,' and soon the pupils were transferred to Mrs. Mary Critchley's home in Southgate Street, whose house extended to Grey Friars. Bad as the boys were, the 'girls were worse.' The children were required to come with clean hands and faces, hair combed, and

with such clothing as they had, though shoes and clothes were sometimes provided. The boys were 'strapped' or 'caned' by Raikes himself, for misbehavior; the girls were subdued by other means. The children were to remain in school from ten to twelve, then go home; to return at one, and, after a lesson, to be conducted to church; after church service to repeat portions of the catechism; then to go quietly home about five, without playing in the streets. Attentive scholars received rewards of Bibles, Testaments, books, combs, shoes, and clothing. The head teachers were paid a shilling a day. Raikes engaged four women in his schools, and procured other employment for them as rewards of diligence which 'may make it worth sixpence more.' The Rev. Thomas Stock 'went around to the schools Sunday afternoon,' says Raikes, 'to examine the progress made, and to enforce order and decorum among such a set of little heathen.' The boys were in classes of five, the advanced pupils acting as 'monitors' or teachers, teaching the younger pupils their letters. The girls in a separate room, with white tippets on their shoulders and white caps on their heads, were in classes also, with 'monitors' or sub-teachers over them. The monitors and sub-teachers were unpaid and voluntary, selected and directed by the paid master or mistress. For about three years Raikes looked upon his schools as an experiment. When William Fox, William Wilberforce and the Wesleys — John and Charles — and Jonas Hanway came as the guests of Raikes and his neighbors, he explained his plan, asked their counsel, and took them to the school to hear the children repeat prayers, the catechism, answer Bible questions, and sing Watts' hymns. It is recorded that they were astonished, 'caught the fire,' and extended the movement. When satisfied that his scheme had passed the experimental stage, Raikes published a brief notice of it in the *Gloucester Journal* of Nov. 3, 1783, which was copied into the London papers. The *Gentleman's Magazine* also published a letter of Raikes of November 25, 1783, in full, and a little later, another description by Raikes was given in the *Arminian Magazine* edited by John Wesley. These and many other published accounts extended knowledge concerning the new movement, while many pulpits repeated the story and praised the institution."

Raikes had no intention to build up schools for all children, but he wanted to lift the neglected, wretched, unrestrained children of the city out of their misery; and although he was not chiefly concerned with religious instruc-

tion, but their mental and moral training, he gladly employed such aids as Bible reading, Catechism study, singing of hymns, and attendance of divine services. Moreover, it is very probable that in the course of time other children beside those whom he had in view originally, began to attend his schools because at that time England had no state-supported free public schools (until 1833 elementary education in England was left to the home; the Church, or private schools charged tuition). Certain elements in the Church at first violently resisted the movement: the archbishop of Canterbury called a convocation to determine methods of stopping the movement; William Penn seriously considered introducing a bill in parliament "for the suppression of Sunday Schools"; and in Scotland laymen who taught in Sunday Schools were held guilty of "Sabbath breaking." But the movement was not to be retarded: in a surprisingly brief span of time the thoughts of Raikes had swept over the country, opposition was brushed aside, and schools began to spring up in large numbers. Bolton had a Sunday School with 80 volunteer teachers as early as 1787, the Sunday School at Stockport had 30 teachers in 1794, and in 1800 there were 156,400 Sunday School pupils.

William Fox, a Baptist, vigorously promoted the Sunday School cause and called a representative meeting in London on Sept. 7, 1785; its chairman was the philanthropist Jonas Hanway, and it was here that "The Sunday School Society" was founded "for the support and encouragement of Sunday Schools in the different counties of England." In 1803 "The British Sunday School Union" was organized in London. Though founded originally by a group of Sunday School teachers for mutual assistance and encouragement, it soon began to consider as its chief purpose the establishment of new schools. Almost from its beginning this society has been a publishing agency, issuing lesson plans, lesson helps, etc.;

it also arranged lecture courses. In 1818 the official figures for England were 5463 Sunday Schools with 477,225 pupils. Various factors contributed to this extraordinary development; H. F. Cope mentions the following four: (1) The awakening interest in the general education of the young which arose in various places; (2) a wide-spread development of humanitarian sentiment which led to the organization of many important relief and betterment societies; (3) the remarkable religious revival which is today best remembered in the work of Whitefield and Wesley; (4) the industrial revolution, together with upheavals of the French revolution and American independence." The Sunday Schools of England have continued on the general pattern of the schools of Raikes; Cope enumerates the following characteristics: (1) Organized and conducted independently of church control; (2) without denominational oversight and promotion; (3) designed to combine elementary general education with religious instruction; (4) lacking the urgency of a secular system of general education.

The waves of the new movement soon touched **America.** Yes, here the Sunday School developed much more vigorously and rapidly than in England, and from here powerful impulses have been communicated to other countries. The stupendous growth was caused, (a) on the one hand by the fact that in the United States the government at first paid very little attention to the training of the young, leaving elementary education to the family and the Church. It was estimated that in Indiana less than one-sixth of the children attended any school in the first quarter of the nineteenth century. In the larger cities the Lancasterian system of monitors was applied; in Philadelphia, e.g., in 1834 there averaged one teacher to 218 pupils, the work being directed by the teacher with the aid of "monitors" who were responsible for certain groups of pupils. Such herding of pupils in large numbers was, of course, extremely ineffectual.

The government of Massachusetts required towns to maintain schools by the eminently important law of 1647. This law reads, in part, as follows: "It being one chief point of that old deluder, Satan, to keep men from the knowledge of the Scriptures, as in former times, by keeping them in an unknown tongue, so in these latter times, by persuading from the use of tongues, that so at last the true sense and meaning of the original might be clouded by false glosses of saint-seeming deceivers, that learning might not be buried in the grave of our fathers in church and commonwealth, the Lord assisting our endeavors — It is therefore ordered that every township in this jurisdiction, after the Lord has increased them to the number of fifty householders, shall then forthwith appoint one within their town to teach all such children as shall resort to him to write and read, whose wages shall be paid either by the parents or masters of such children, or by the inhabitants in general, by way of supply, as the major part of those that order the prudentials of the town shall appoint; providing those that send their children be not oppressed by paying much more than they can have them taught for in other towns." Parker shows that many of the Massachusetts towns failed to obey the spirit of the law of 1647. The reading texts used were religious books like the *New England Primer* and similar primers, until spelling books, above others Webster's *Speller* of 1783, took their place. — "In colonial Pennsylvania, in contrast with Massachusetts," Parker says (pp. 62 f.), "no general system of public schools was developed, but elementary education remained entirely in the hands of the churches and neighborhood organizations which were actuated by religious motives. Wm. Penn had contemplated the organization of a system of public schools, but his Utopian ideals were not realized. The second general assembly of the colony (1683) passed a law requiring that all children be taught so that they could read the Scriptures and write by twelve years of age. The law soon became a dead letter, however, owing to changes in the government and the conflicting interests of such a cosmopolitan colony. The assurance of liberty of religious worship attracted in Pennsylvania a great many Protestant religious emigrants and exiles. These included Quakers, Baptists, Presbyterians, Methodists, German Lutherans, members of the German Reformed Church, Moravians, and others. They were generally believers in the Protestant principle of training to read the Bible as the road to salvation, and each group of religious enthusiasts set up a school as an essential part of its religious organization. These church schools predominated in the

eastern portions of the state. In the more thinly settled and frontier parts of the state, where these compact religious communities were not found, the more mixed communities tended to establish subscription (voluntary), or 'neighborhood' schools. These were generally the result of the voluntary cooperation of a few families, often stimulated by some energetic and wealthy father who desired that his children should have at least an elementary education. The neighborhood schools were most common in the western part of the state. Together with the Church schools they provided nearly all the elementary education available down to 1834."

On the other hand, (b) the success of the American Sunday School was due to the fact that the Church fostered the new institution, regarding it from the very beginning as the real church school and subsequently as the one and only church school. The earliest American Sunday Schools were quite similar to those founded by Raikes; the "First Day or Sunday School Society" founded in Philadelphia in 1791 by Bishop White (Episcopalian), Mathew Carey (Roman Catholic), and Benjamin Rush (Universalist) was organized in order to maintain schools for those "who on Sundays were employed in the worst of purposes, the depravity of morals and manners," but soon the sphere of activity was widened so as to embrace all children. Again, wherever no elementary public school existed or where the Church had not established any day school, the Sunday School also gave some elementary instruction, but this feature disappeared when the number of public state-supported schools began to increase, and the Sunday School became a school exclusively religious. And when the ever improving secular school had crowded out of existence the religious day school the Sunday School became *the* one and only school of the Church because religious instruction was excluded from the public school. Small wonder that many hands were busily engaged in improving, extending, and systematizing the work of the Sunday School.

It appears that the Methodist Church was the first to cultivate the Sunday School in its newer form in the United

States. More than once John Wesley had written in praise of Raikes' schools (for instance, under date of July 18, 1784: "I find these schools springing up wherever I go. Perhaps God may have a deeper end therein than men are aware of. Who knows but that some of these schools may become nurseries for Christians"). Every Methodist pastor, in the first *Book of Discipline of Methodist Episcopal Churches* (1784), was directed "where there are ten children whose parents are in the society, to meet them at least one hour every week." In 1786 Francis Asbury, the first bishop of the Methodist Church to be ordained in the United States, organized a Sunday School in the home of Thomas Crenshaw in Hanover county, Va. In 1790 the Methodist Conference at Charleston, S. C., ordered that these schools should be established "in or near the place of worship," provided for the appointment of teachers, and set the sessions "from six in the morning till ten and from two o'clock in the afternoon till six, when it does not interfere with public worship." The next year (1791) a Universalist Sunday School was established in Philadelphia, a Friends' school in the same city in 1792, and a Baptist school at Pawtucket, R. I., in 1797. At an early time organizations were formed which had as their purpose the establishment of new Sunday Schools. On basis of Brown's investigations, Cope furnishes the following summary: "The organization of the "First-Day or Sunday School Society" of Philadelphia, in 1791, was followed in 1808 by the organization of the "Evangelical Society" to promote Sunday evening schools in Philadelphia; the Pennsylvania Union in Pittsburgh, 1809; the Female Union Society in New York, 1816; the New York Sunday School Union, 1816; the "Boston Society for the Moral and Religious Instruction of the Poor," 1816. All these were of local influence only, but a wider scope was designed for the "Philadelphia Sunday and Adult School Union," 1817, for it planned to promote

the organization of new schools in villages and the country. In 1821 it employed what was probably the first American Sunday School missionary; he organizd sixty schools in six states. Doubtless this work prepared the way for the American Sunday School Union." It is quite evident that the American Sunday School Union has adopted the chief principles of the Philadelphia Union and continues to apply them to this day. One of the most important of these was the idea that the Sunday School should be interdenominational. Thus we read in the Statutes of the Philadelphia Sunday and Adult School Union that one of its objects was "to cultivate unity and Christian charity among those of different names," and in presenting their appeal to the public for generous support its leaders said: "The comparative fewness of Christians calls for all practicable and profitable union among themselves. Divide and conquer is the maxim of their great foe. Unite and triumph be then the motto of Christians." Tracts in large numbers were issued to promote the formation of Sunday Schools and S. S. Associations, for instance a "Model Constitution," a "System for the Internal Regulation of Sunday Schools" including the "grading of the school in four grades, providing for two sessions of the school each Sunday, and thorough rules with a complete scheme of rewards and penalties for pupils, teachers, and officers, based upon record of attendance, lessons, and behavior." In 1821 the Union issued 25,000 Sunday School Hymn books, 8000 class books, 2000 *Teacher's Guides* by John Angell James, 81,000 premium books, and for the third time, half a million of red and blue tickets.

The ever expanding work of this Philadelphia Union led to the formation, in 1824, of the **American Sunday School Union,** an organization that was national in name and scope. The objects of this Society were stated by the founders thus: "To concentrate the efforts of Sabbath-school associations

in different sections of the country; to strengthen the hands of the friends of pious instruction on the Lord's Day; to disseminate useful information; to circulate moral and religious publications in every part of the land; and to endeavor to plant a Sunday School wherever there is a population." The basis of this Union was declared to be "No sacrifice of principle essential to salvation; no compromise of duty; no interference with the internal management of smaller associations; all discordant elements must be banished, and (there must be) union with Christ, and union with each other." Upon this basis, the essential truths of Christianity held in common by all evangelical denominations, were to be fully inculcated. The individual members of the A.S.S.U. could maintain the integrity of their denominational relations, but in this work they were to unite with members of other churches for the purpose of teaching "the truths that Christ taught and as plainly as he taught them." The significance of the A.S.S.U. for the development of the Sunday School can hardly be overestimated. It published a vast amount of literature for pupils and teachers, prepared lesson plans and recommended them to all schools, issued Bibles, text books, and other lesson helps down to the most modest text cards, and promoted the organization of new schools with brilliant zeal and enthusiasm. At the meeting in 1830 it resolved "within two years to establish a Sunday School in every destitute place where it is practicable throughout the valley of the Mississippi"; at once 78 missionaries started out from Cincinnati and founded 2876 Sunday Schools in the Mississippi valley during the next two years. In 1832 the A.S.S.U. invited representatives of the S. S. cause from all parts of the country to attend a meeting in New York; thus the **first National Convention** was brought about (October 3). An exhaustive questionnaire which had been sent out furnished valuable data concerning the actual conditions and

needs of the S.S. On the basis of this material, Cope summarizes the situation at that time in the following manner: "(1) There were several distinct types of schools; infant schools, mission schools, adult schools, evening schools, as well as the general schools. (2) Lesson plans were many. Some spent over an hour in class memorization of long passages of Scripture; others simply told Biblical and other stories; some assigned one verse for each day of the week, the whole being the basis of recitation and comment on Sunday; the tendency was to adopt the limited portions designed by the A.S.S.U., all schools aided by this society being required to use the same lessons; everywhere the emphasis was on Biblical material. (3) Nearly all schools were directed by superintendents. (4) Libraries of general literature were established in many schools.*) The type of book afterwards to be known as a "Sunday School" book was almost a special creation for them. (5) Special "Bible classes" for church members and "adult classes" were organized. (6) Many schools met on Sunday afternoon, the sessions often being two hours in length. (7) In the frontier regions schools were organized before churches and became the parents of the latter. (8) In the cities there were many mission schools not immediately connected with specific churches." This first national convention also resolved, "that the S.S. should embrace all classes of the community" and not only destitute and neglected children. The second national convention met in Philadelphia in 1833. It urged the establishment of Sunday Schools in jails and reformatories and the promotion of groups for the study of the Bible in the homes.

*) No public libraries existed in the early part of the nineteenth century, nor was there any juvenile literature; President Humphrey of Amherst could not recall over six books in this class, even counting Webster's *Spelling Book*, *Robinson Crusoe*, and *Pilgrim's Progress!* The first S.S. library was established at Boston in 1812; in 1830 the A.S.S.U. issued 200 books for S.S. children.

For several reasons no national convention was held during the ensuing twenty six years. One important reason was the reawakening of denominational consciousness in this period; the more vigorously this consciousness was aroused, the more inevitable was the conflict with an association which was avowedly un-denominational and virtually super-denominational, which professed to preach a gospel of Christ free from all denominational "stains and encumbrances," and which arrogated to itself some of the Church's inalienable functions. So it came about that the various denominations organized their own S.S. Societies. In 1827 the Methodist Episcopal Church created its S.S. Union, the Unitarians followed in the same year, the Lutherans (v.i.) in 1830, the Congregationalists in 1832, the Baptists in 1840 (resp. 1826), the Southern Baptists in 1857, the Presbyterians organized, in 1833, "The Board of Managers of the Presbyterian Tract and Sabbath School Book Society" which subsequently promoted the S.S. work of this denomination. The reawakening of confessional consciousness thus made these 26 years a period of battle against the super-denominational claims and tendencies of the A.S.S.U. The historians of the A.S.S.U. contemptuously designate this movement as "sectarian"; as a matter of fact, however, this opposition was not only justified, but clearly necessitated by the very nature of the Church. While the A.S.S.U. thus was seriousy limited in many of its activities, it devoted itself with redoubled energy to the publication of periodicals, teachers' manuals, and S.S. literature in general and also to the formation of Sunday Schools in frontier regions where no separate denominational schools had been organized. Of special importance was the publication of the *Sunday School Journal* (since 1831) in which the pedagogic theories of such great educators as Sturm, Comenius, Milton, Francke, Rousseau, Pestalozzi, Froebel were set forth and the current systems of Lancaster, Bell, Gall,

Stow, and Mimpriss were examined as to their applicability to the S.S. Naturally the method and the standards of teaching were greatly improved by these efforts; also the denominational schools profited thereby. Another tremendously important service rendered by the A.S.S.U. to the Sunday School and the cultivation of a Christian spirit in general was the creation of a juvenile literature of a religious type. According to E. W. Rice, the following principles governed this phase of the Union's work: "(1) The literature must be suited to the development of the child mind; (2) pure in tone; (3) serious rather than sensational; (4) ingenious, but not absurd; (5) popular rather than polished; (6) thoroughly Biblical and evangelical; (7) truly American, written by American writers, statesmen, and philanthropists, redolent of American mountains, forests, prairies, rivers, history, and yet filled with the spirit of the Word, not of the world." In 1845 the Union began to issue a one-hundred bound-volume (72 to 272 pages per volume) library for Sunday Schools at the low price of ten dollars. Three similar sets followed. Add to these publications the periodicals for children (*The Youth's Penny Gazette,* with full page illustrations, was issued from 1843), the hymnals for which men like Mason and Hastings composed melodies, the large number of new Sunday Schools founded by its representatives, and the arousing of missionary zeal (as early as 1835 the Union declared one of its objects was "to assist in carrying the Gospel to every family in the world, and to insure the religious instruction of every child that is born") — and one readily sees what a rich stream of blessing proceeded from the A.S.S.U. even after its activity had been circumscribed by the newly founded denominational schools and societies. Nor should it be forgotten that many denominational societies adopted the lists of lessons issued by A.S.S.U. and explained them from their own point of view.

In 1859 the third national convention was in session at Philadelphia. On this occasion also the western section of our country was well represented; the most prominent men besides Henry Clay Trumbull (Congregationalist, since 1871 secretary of the A.S.S.U. and chairman of the executive committee of the National S.S. Convention, soon afterward editor and part-owner of the *Sunday School Times,* died 1903) were Benjamin Franklin Jacobs of Chicago (a Baptist business man, prominent S.S. leader in Illinois, conceived the idea of Uniform Lessons, since 1872 active member of the Lesson Committee, later president of the International S.S. Association, died 1902) and John Heyl Vincent of Joliet, Illinois (Methodist, one of the leaders in the movement for the International Uniform Lessons, helped found the Chautauqua Assembly (1874) where training courses for S.S. teachers were offered, Bishop since 1888). After the Civil War the fourth national convention met at Newark, N. J., in 1869; and at the fifth convention at Indianapolis, in 1872, the plan of Uniform Lessons was adopted, a Lesson Committee (composed of twelve members, later increased to fourteen by the addition of two Canadians) was appointed, and the national convention was made **International** with biennial meetings. In 1889 the first **World Sunday School Convention** was held in London, chiefly owing to Jacob's efforts. At the fifth convention in Rome (1907) it changed its name to World's Sunday School Association. The purpose, policy, and field of the Association were defined as follows: "That this Association shall hold conventions and gather information concerning the conditions of Sunday Schools throughout the world by correspondence, visitation, and other methods; that it shall seek to extend the work and increase the efficiency of Sunday Schools by cooperation with Sunday Schools and missionary organizations and otherwise, especially in those regions of the world most in need of help; that it shall seek

to improve, so far as possible, the methods of organization and instruction in Sunday Schools and promote the formation of S.S. Unions and Associations." By agreement the world field was divided for the purpose of financial administrative responsibility: Europe, Australia, South Africa, India — the British Section of the Executive Committee; North and South America, Japan, Corea, Philippines, Turkey, North Africa — the American Section of the Committee; China to be jointly administered by the British and American Sections. The chief feature of the seventh convention at Zuerich, Switzerland, in 1913 was the report of the Six Commissions of the Association on the Sunday School conditions, needs, and opportunities of the world, covering continental Europe, South Africa, India, the Orient, Latin America, and the Mohammedan lands. According to the latest available statistics there were in the United States 143,035 Protestant Sunday Schools with 17,729,216 pupils. To the World Association belonged in 1924 32,677,611 members in 347,001 schools with 3,520,192 teachers and officers.

Efforts are made to introduce everywhere within the **International S.S. Association** the identical lessons which are interpreted independently by denominational boards according to their convictions. In this way the autonomy of the cooperating denominations is preserved and at the same time expression is given to the unity of the Churches composing the Association — a compromise terminating the conflict between the superdenominational aspirations of the A.S.S.U. and the denominational demands. Most of the Churches have adopted these lessons, but there are many Sunday Schools numbered in the statistics of the I.S.S.A. (e.g. most of the Lutheran schools) that use their own systems. In order to do justice to the common tasks of all Sunday Schools (especially the improvement of methods) more fully than is possible at the International Conventions, **"The Sunday**

School Council of Evangelical Denominations" was organized in 1910 which included in its membership about 150 S.S. editors, publishers, and secretaries representing all the more important evangelical denominations in the United States and Canada. The chief object of this Council was to apply the results of modern psychology, pedagogics, and sociology to the S.S. lesson courses without interfering with denominational autonomy in matters of administration. Its resolutions though helpful and salutary now and then, on the whole evinced unionistic tendencies shifting the emphasis from the center of the New Testament. This Council and the I.S.S.A. were merged into a new body in February 1922, **"The International Sunday School Council of Religious Education."**

In reference to the **study material** used by American Sunday Schools it may be said that in general the Bible formed the basis of instruction ever since the S.S. did not need to devote its time to the study of elementary branches. Only a few recent lesson plans depart from this practise, offering general materials (natural history, tales, daily life, etc.) which are to be interpreted and applied religiously. In regard to the **method** employed in introducing the pupils to the Bible, several periods stand out more or less distinctly. At first the **memory** method was deemed sufficient. The pupils memorized and recited shorter or longer sections of Scripture. Spurred on by rewards, some children would learn a hundred or more verses, or even a whole Biblical book in the course of one week. Now, to store in the mind a rich treasure of Bible passages is undoubtedly beneficial; but when the entire S.S. period, even when it lasted two hours, was consumed by the recitation of memory material, no time was left for explanation and application, and very little religious insight was brought about and still less influence was exerted upon the children's religious life. A step of progress was taken

when in 1825 **Gall's method** was introduced in the Sunday Schools of America. Dr. James Gall of Edinburgh, Scotland, had prepared a series of Bible lessons on a method called "Nature's Normal School"; the lesson consisted of a brief Bible story to be told by the teacher and a series of questions on that story. The system, however, was so complicated and mechanical that little actual knowledge was imparted and the soul of the pupil remained cold. In 1829, Rev. Albert Judson projected for the A.S.S.U. a scheme of lessons to be completed in five years; all classes studied the same lesson and reviews were conducted at the end of the quarter. This plan was adopted by the A.S.S.U. and widely used during the following years. In distinction from the Uniform Lessons introduced in 1872, the period inaugurated by the acceptance of Judson's Lessons may be designated as the **First Uniform Lesson Period.** This method actually provided for the study of the Bible in the course of five years, called for the actual reading of the Bible, and stimulated the children to think about the stories for themselves. But, of course, everything of a denominational nature was omitted. Among the numerous helps for these lessons, the most popular were Judson's *Questions* in three grades, and especially the *Union Questions* edited by John Hall (in five little volumes, later after an extension of the course in seven, and finally the review year having been added, in twelve). For beginners *The Child's Scripture Question Book* was issued, and for adult Bible classes McDowell's and Tyng's lessons. In point of method Cope's judgment is: "The examination of a text book of 1830, with the assigned lesson, analysis of the narrative, series of questions, explanations of unfamiliar words, exposition on the doctrine and applications on practical lessons, shows that these 'lessons' were at least as good as those in the average 'quarterly' of sixty years later." A great diversity of lesson plans and methods resulted from the organiza-

tion of denominational S.S. associations for which reason the period following upon the first uniform lesson period is often designated as the **Period of Babel Systems.** Many schools continued to use the Uniform Lessons; others devised their own; some sought to adapt the lessons to the age of the pupils (e.g., the Unitarians had a series of eight graded texts in 1852); Episcopal schools prepared lessons on the program of the church year. John H. Vincent published in his *Sunday School Teacher* a course entitled "Two Years with Jesus." The capable albeit somewhat passionate Edward Eggleston, in his *National Sunday School Teacher* published another series of lessons in 1867 and in his *Manual: a Practical Guide to Sunday School Work* showed with great skill how to use the plan. He was an outspoken foe of the Uniform Lesson (the same lesson for all classes on one Sunday) and was convinced that "the needs of schools call for a variety of lessons just as a day school needs more than one reader in Arithmetic." At the national convention of 1869, however, the lack of uniformity was keenly felt and it seemed imperative to do something toward introducing uniform standards and methods in the S.S. At this juncture B. F. Jacobs of Chicago proposed his plan of Uniform Lessons for all Sunday Schools, the helps to be prepared by the denominational boards. Because the autonomy of the denominations was sufficiently safeguarded and at the same time the ideal of uniformity was, in a measure, approached, the Convention of 1872 with an overwhelming majority adopted this plan. Eggleston's heroic opposition did not stem the tide (he declared that it was "a movement backward; it would pull down good schools, produce a dead level uniformity"; and in 1880 he said: "The system of rigid adherence to one lesson for all the school, combined with selections now and then of subjects fit only for a theological seminary, is not in accordance with practical wisdom"). An international lesson committee was

appointed (see p. 174). Therewith the period of the **International Uniform Lessons** began. For thirteen years the new lessons dominated the entire field; all opposition was quelled. When the preparation of a separate series of lessons for younger classes was demanded in 1885, the Lesson Comittee refused to issue such lessons. The London S.S. Union in 1890 requested "a system of graded lessons, in which the same subjects shall be considered, but with different Scripture chosen first for the primary classes, and then for more advanced classes," but the request received as little attention. Rev. Erastus Blakeslee even began to issue, at his own risk, a graded series of inductive Bible lessons which formed a six year course. The leaders of the I.S.S.A. were so enamored with the idea of uniform lessons that they did not react favorably to these suggestions and criticisms although it should have been evident that beginners and adults have special needs that can not be supplied by a mere gradation of the lessons helps, but only by different lesson texts and subjects. It is quite significant that in the following years the Primary teachers were the most persistent objectors to to the Uniform Lessons and the most aggressive champions of a graded system. With increasing insistence they petitioned the Lesson Committee to issue suitable lessons for little children, especially since the interest in child-psychology began to grow in our country (at a conference in 1903 one of the speakers bluntly said: "The old education put the material first, the child second; the new education puts the child before the material!"). After many heated debates a conference of I.S.S.A. leaders finally adopted the following resolutions: "(1) That the system of a general lesson for the whole school which has been in successful use for 35 years, is still the most practicable and effective system for the great majority of the Sunday Schools of North America. Because of its past accomplishments, its present usefulness,

and its future possibilities, we recommend its continuance and its fullest development; (2) that the need for a graded system of lessons is expressed by so many Sunday Schools and workers that it should be adequately met by the I.S.S.A., and that the Lesson Committee should be instructed by the next International Convention, to be held in Louisville, Ky., June 18-23, 1908, to continue the preparation of a thoroughly graded course covering the entire range of the Sunday School." The convention at Louisville unanimously adopted this report. But hardly had the new lessons appeared when the Southern Baptists and the Southern Presbyterians justly attacked them for the "absence of doctrine, the presence of extra-Biblical lessons, the omission of many important topics and liberal interpretation of Scriptures." These and other criticisms resulted in some slight improvements. Graded lessons have now been issued as follows: Beginners (four and five years of age) two years; Primary (six to eight years) three; Junior (nine to twelve years) four years; Intermediate (thirteen to sixteen years); Senior (seventeen to twenty-one years) four years. From 1908, accordingly, dates the period when alongside of the International Uniform Lessons the **International Graded Lessons** exist by right in the I.S.S.A. Of the schools that have introduced graded lessons and consistently applied modern psychology and pedagogy (often, indeed, at the expense of Bible truth) and have exerted strong influence, for good and evil, we mention the Model Sunday School of Columbia University, New York City; University Congregational School of Hyde Park, and the Hyde Park Baptist Sunday School, both of Chicago and in close touch with the University of Chicago.

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The **Lutheran** congregations in America were in the early period completely dependent on the catechetical work of the home Church. In his plea for help of May 31, 1693,

Springer also asked the home Church in Sweden for 300 catechisms. The first German congregations were closely connected with the pietistic circles in the homeland. As a case in point, Boltzius of Charleston reports in 1736 how he explained the catechism in the daily evening service; we read the following entry: "Last evening we reviewed the seventh commandment and catechized upon the eighth. The consciences of some in the congregation were deeply stirred. In the exposition of the commandments to simple hearers we find it highly necessary to indicate the sins forbidden and the virtues enjoined therein not only generally, but they must be clearly specified according to the circumstances of the hearers." Muehlenberg's fidelity in the instruction of the neglected youth is well known. With more regularity than was possible for Muehlenberg who had to travel about extensively, Brunnholtz whose infirmtiy kept him closely to his parish, conducted *Kinderlehre* or "Children's Instruction." The younger children he instructed in the Small Catechism, and the older ones and the servants in the "Order of Salvation" and Bible History, an arrangement which clearly indicates Francke's influence. It is to be regretted that, later, Rationalism entering from Germany and other countries made inroads upon American church life and affected also the catechetical text books. Quite undisguised it appears in F. G. Quitman's *Evangelical Catechism* (Hudson, 1812, or possibly 1814). Opposition to this perversion was at times rather feeble, but it never subsided altogether and kept alive the Lutheran confession in catechetical instruction.

In 1787 Professor John Caspar Velthusen of Helmstaedt prepared and edited the *Lehrbuecher fuer die Jugend in Nord Carolina* (Textbooks for the youth of N. C.) at the request of Nuessmann who had been sent to care for the Lutherans in Mecklenburg county in North Carolina. The purpose was to publish (1) a catechism, (2) a book of questions on the catechism, (3) a Bible handbook for everyone, (4) a selection of Bible stories with a brief history of religion, (5) a

book of useful information for every day, (6) a manual of civics, (7) a manual of geography. At least the first two of these projected books appeared and are extant, viz., *Helmstaedtischer Katechismus oder Christlicher Religionsunterricht nach Anleitung der heiligen Schrift,* and *Fragebuch fuer Eltern und Lehrer, oder Anleitung zu Fragen und Gespraechen ueber den Katechismus mit Ruecksicht auf die Verschiedenheit der Faehigkeiten und des Alters der Jugend.* In his catechism which is a worth-while selection of Bible passages, Velthusen adheres to the doctrine of the Trinity, the eternal Sonship of Christ, the virgin birth, and the vicarious atonement, but in his statements concerning the appropriation of salvation he pays tribute, in terminology and subject matter, to the prevailing rationalism. — To this period belong also the following catechetical treatises written from widely diverging viewpoints: H. E. Muehlenberg, *A Companion to the Catechism, or a Course of Instruction in the Christian Religion, for the Benefit of the Young.* A. Wackerhagen, *Inbegriff der Glaubens- und Sittenlehre,* Philadelphia, 1804. Anon., *Anfangsgruende der Religion, oder Katechismus fuer kleine Kinder,* Lebanon, 1814. G. Vorberg, *Handbuch fuer die Konfirmierten,* New York; in English translation with the title *Way Marks for the Confirmed,* 1815. Ph. F. Mayer, *Instructions in the Principles and Duties of the Christian Religion, for Children and Youth,* 1816. Paul Henkel, *Deutscher und englischer Katechismus.* J. G. Lochmann, *Hauptinhalt der christlichen Lehre.* Id., *Evangelical Catechism, Harrisburg,* 1882. E. L. Hazelius, *Materials for Catechization on Passages of Scripture,* 1823.

The educational institutions available in the Lutheran Church were the parish and catechumen schools (the Pennsylvania Synod alone had as late as 1812 one hundred and sixty parish schools) and, in many congregations, instruction of the young on Sundays (*Christenlehre*). When the Sunday School, in its new form, was introduced in America, the Lutherans, too, soon adopted it as an additional agency of instruction. German Lutheran congregations were the pioneers in this respect. On May 7, 1804 a widow organized a S.S. of five or six children in St. Michael's and Zion's Congregations in Philadelphia; St. Paul's Church followed in 1805. The North Carolina Synod in 1811 and again in 1812 called on the congregations to form Sunday Schools.

In 1819 Christ Church, York, Pa., and Zion's Church, Harrisburg, Pa., organized Sunday Schools. Adam Keller's efforts resulted in the formation of a S.S. in St. John's Church at Philadelphia in 1821 which on the opening day had an attendance of 19 teachers and 60 children in the forenoon and 100 children in the afternoon. Schools came into being at Lancaster in 1828 and at Reading in 1829. Progress was slow chiefly for the reason that the considerable number of day schools still in existence lessened the need for the Sunday School in its new form. The Pennsylvania Synod had 26 schools in 1838, in 1844 already 73. Six years after the formation of the American Sunday School Union, the General Synod organized a Lutheran Sunday School Union (1830). Influential men sponsored the S.S. cause, e.g., S.S. Schmucker (*Plea for the Sabbath School System,* delivered at the anniversary of the Gettysburg S.S., 1830), S. A. Seiss (*Thoughts on Education,* address to the Sabbath School Union, Cumberland, Md., 1850), and Benjamin Kurtz (*Sermon on Sabbath Schools*). When it became evident that the parish school would not thrive in the Church as far as she used the English language, and when the inadequacy of pre-confirmation catechization was recognized, the S.S. became a practical necessity. "Father" F. C. Heyer, best remembered as America's pioneer Lutheran missionary to India, who in his youth had been parish school teacher in Southwark, traveled very extensively as the agent of the Lutheran S.S. Union and established a large number of Sunday Schools in the thirties of the last century. More rapid progress was made since about 1840, the year in which such large congregations as St. Matthew's and St. James' in New York established schools. In German quarters it was especially Brobst who promoted this work in view of the horrifying ignorance of many children even in church homes. He issued a booklet for the instruction of beginners, and also showed

how to open and to close the Sunday School session liturgically. In 1854 he was appointed, together with Vogelbach and B. M. Schmucker, to address a circular letter to the congregations of his Synod in the interest of the S.S. He accomplished his task so perfectly that an English translation of this letter was published as late as the eighties. Lutheran hymnals and lesson leaves introducing into Scripture and evangelical doctrine were issued, and the Catechism was adapted to S.S. use. As long as the instruction of confirmands was faithfully performed, Luther's Small Catechism was used which had been translated into English long ago (of special merit are the translations made by Ph. F. Mayer, 1816; by C. F. Schaeffer, made in 1895 by order of the Pennsylvania Synod; and the Joint Committee's translation, 1899); also new catechisms were produced. Of the expositions of Luther's Catechism, Mann and Krotel's work stands out as especially valuable (issued 1863 by order of the Ministerium of Pennsylvania, German and English, based on Caspari's exposition). The *Augusburg Sunday School Teacher* served as a suitable teacher's manual; and periodicals were issued for children and for Sunday Schools. H. J. Schmidt (then professor in Gettysburg College and Seminary) published a *History of Education* in 1842 which contained in part ii "a plan of culture and instruction based on Christian Principles, and designated to aid in the right education of youth, physically, intellectually, and morally"; it was the only work of the kind which the American Lutheran Church had produced till then. And it remained the only work until H. Ziegler's *Catechetics, Historical, Theoretical, and Practical* appeared in 1873. Sunday School teachers' meetings are first mentioned in 1852; B. M. Schmucker conducted such meetings weekly for the purpose of studying the lesson for the following Sunday.

Of the catechetical works that appeared during this period we mention the following: John G. Morris, *Catechumen's and Communi-*

cant's Companion, Baltimore, 1831. Id., *Catechetical Exercises on Luther's Catechism,* adapted from the German, Baltimore, 1832. S. W. Harkey, *Lutheran Sunday School Question Book, or a Help to the Systematic Study of Sacred Scriptures,* compiled from the German, Frederick, Md., 1838. John G. Morris, *Popular Exposition of the Gospels for Families, Bible Classes, and Sunday Schools,* 2 vols., Baltimore, 1840. Benjamin Kurtz, *The Serial Catechism, or Progressive Instruction for Children, adapted to the growth in grace and knowledge,* Baltimore, n d. Id., *Easy Catechism for Young Children,* 1843. John G. Morris, *Luther's Catechism Illustrated by Additional Questions and Answers,* 1844. C. A. Morris, *An Easy Catechism for Young Children,* n. d. C. Phil. Krauth, *Lutheran Sunday School Hymn Book,* about 1855. S. A. Seiss, *Training Little Ones for Christ,* Baltimore, 1853. Clemens Miller, *Luther's Catechism,* Baltimore, 1857. M. Sheeleigh, *Hymns, Selected and Original, for Sunday Schools of the Evangelical Lutheran Church, Revised, with Appendix, containing Hymns for the Use of Infant Schools,* Baltimore, 1860. T. T. Titus, *Sunday School Question Book,* n. d. S. S. Schmucker, *Evangelical Lutheran Catechism, Designed for Catechumens and the Higher Classes in Sabbath Schools,* Baltimore, 1850. W. I. Mann and G. F. Krotel, *Luther's Small Catechism, Explained in Questions and Answers for the Use of the Church, School and Family,* 1863. M. Sheeleigh, *Outlines of Old Testament History,* also *Outlines of New Testament History,* about 1865. E. I. Koons, *Questions on Luther's Catechism,* 1869. G. F. Jager, *Katechismus der christlichen Lehre in Fragen und Antworten,* Kutztown, 1833. H. W. Scriba, *Anfangsgruende des Christentums,* translated from the French, Chambersburg, 1834. J. G. Schmauk, *Erstes Buch fuer deutsche Schulen, Philadelphia,* 1844. F. P. Peixoto, *Leitfaden, wonach der kleine Katechismus Luthers erklaert wird,* Sunnytown, Pa., 1845. S. K. Brobst, *Fragebuechlein fuer die Anfangsgruende der Religion,* 1846. Id., *Gebete fuer Sonntagsschulen,* 1847. Id., *Fragen und Antworten aus dem Neuen Testament,* 1849. C. A. Morris, *Liederbuechein fuer Kinder,* gesammelt und herausgegeben von den Lehrern der deutschen Sonntagsschulen in Yorktown, 1849. F. C. Wyneken, *Spruchbuch zum kleinen Katechismus Lutheri,* Baltimore, 1849. S. K. Brobst, *Gesangbuch fuer die Sonntagsschulen der ev.-luth. und deutsch reformierten Kirchen,* Allentown, Pa., 1853. J. C. Haas, *Luthers kleiner Katechismus mit Spruechen aus der Heiligen Schrift,* Philadelphia, 1856. Mann u. Krotel, *Luthers Katechismen mit Fragen und Antworten,* 1863. C. F. Spring, *Katechetische Unterweisung zur Seligkeit,* New York, 1868.

When the lessons issued by the International Sunday School Association began to appear in 1872, they were introduced more or less universally in the English Lutheran synods of the **East,** especially in the General Synod where they were explained in the *Augsburg Teacher* and in the church papers. Not even the General Council was altogether proof against them. Quite generally catechumen instruction was retained as a supplement for the Sunday School. The text books chiefly used were Mann and Krotel, *Luther's Small Catechism;* also Seiss, Spaeth, and Jacobs, *Luther's Small Catechism, with Scripture Texts, by authority of the General Council in America,* Philadelphia, 1883; or the Stohlmann reprint of Michael Walther's *Catechism* as remodeled by Luehrs (the English translation by H. E. Jacobs as well as the German edition were widely used). Other serviceable books were Wischan and Spaeth, *Mein erstes, zweites, drittes Sonntagsschulbuch;* the *Biblical History* published by the Pilger Book Store of Reading; F. Greenwald, *Questions on the Gospels and Epistles of the Church Year,* Lancaster, 1873. 1874; Ludwig's abovementioned catechism with proof texts and an appendix containing *The Order of Salvation; Sunday School Book* of the General Council (English 1873, German 1897, revised 1906); Wonneberger, *Sonntagschulharfe.*

The inadequacy and the imperfections of Sunday School instruction as based upon the International Uniform Lessons were keenly felt in the General Council. In the first place, the I.S.S.A. encourages the view that the S.S. is a separate, independent institution alongside the Church; furthermore, the fact that the children are baptized is not properly recognized; little, if any, real knowledge of the history of salvation is imparted; law and gospel are so often confounded; the central facts of salvation are not sufficiently clearly brought out; no instruction in the catechism being provided for, the real goal of instruction is obscured; the appreciation

of specific catechumen instruction is suppressed rather than aroused; and finally, an organic connection of the instruction of the confirmed with the lessons learned during their pre-confirmation instruction is rendered impossible. Moreover, the Uniform Lesson System does not take sufficient account of some fundamentals of psychology and pedagogics. It was worthy of the highest praise, therefore, when the General Council in the face of severe opposition decided in 1895 to supply the urgent need of a typically Lutheran and pedagogically sound lesson system by publishing its own system. A more capable and purposeful editor than **Dr. Theodore Schmauk** could hardly have been found. It is true that a graded system had been advocated before (cf. the preceding sketch of the development of the S.S.), and some preliminary work had been done; but this was the first time that a Lutheran S.S. system was created and that a whole church body united in this sort of enterprise. The system is divided into Primary, Intermediate, and Senior Departments. The Primary Department is divided into Kindergarten, Children's, and Junior Department (from the third to the ninth year); *Wonderland* and *Sunbeams, Workland* and *Sunshine, Pictureland* and *Sunrays* are the lesson helps for this department. *In Mother's Arms* and *At Mother's Knees* are preliminary to the whole, serving the mothers in instructing their little ones at home. The Intermediate Department is composed of seven grades (from the tenth to the sixteenth year); teaching aids to be used are *Bible Story, Bible Readings, Bible History, Bible Facts and Scenes, Bible Biography, Bible Teachings, Bible Literature*. Instruction in the Catechism with confirmation is to occur between *Bible Teachings* and *Bible Literature,* or rather run parallel with these grades. The Young People's Department (17 to 20 years of age) and the Adult Department (21 years and above) devote themselves, with the aid of the *Senior Lesson Book*

or Commentary, to the study of Scripture proper. The General Synod is still connected with the International S.S. Association, using its Uniform, or Graded Lessons; but in 1911 this body authorized its S.S. Committee to enter into negotiations with other English speaking bodies for the purpose of creating in cooperation with them a specific Lutheran Sunday School literature. In the East there is used for the instruction of confirmands, in addition to the literature already mentioned, the *Cathechism* by the author of this text book on Catechetics; Loehe's catechism, translated by Horn; and the catechisms by Trabert and Stump. On the basis of Kaftan's work (cf. § 19), I. W. Horine, in his *Catechist's Handbook,* Philadelphia, 1909, has given the catechist a valuable aid to the understanding of Luther's Catechism.

In the third decade of the last century German, and a little later also Scandinavian, immigration into the western part of our country commenced on a large scale. The newly founded congregations and church bodies had brought some agencies of religious instruction with them from their mother countries, others they had to devise for themselves. Catechumen instruction and *Christenlehre* they brought with them; among the new agencies, devised in this country, is the parish school. In the public state-supported school which every child in the home country must attend, religious instruction, indeed, occupied a prominent place, but the school was a state school, not a parochial school; and if the Church exerted any influence upon religious instruction as imparted in the public school, it was only by reason of being a State Church. In their new home, however, the immigrants found Church and State—fortunately—separated by constitutional enactment; the State, therefore, could not possibly impart religious instruction in school. But for the sake of her self-preservation the Church could not dispense with religious instruction of her youth; and since education ought to be a harmonious

unit, the spirit of Christ penetrating the sum of secular knowledge, there arose for these new congregations and church bodies the necessity of establishing independent church, or parish schools. In these schools they gathered their children and endeavored to train them by graded instruction in religious and secular branches to become efficient members of the Church and of the State. It was principally Loehe who advocated the formation of such schools; he also collected funds for the first Lutheran Normal School (Saginaw City, Mich., 1852) and sent the teachers and students for this school. The Synod of Iowa founded by Loehe's disciples has never quite forgotten this task; but the course of developments caused the Missouri Synod to become the chief exponent and champion of the parish school ideal. Missouri's care for the parish school is and remains the most splendid chapter in its history. In Lindemann's *Schulpraxis* its principles of school management were laid down; its pedagogical organ, *Schulblatt,* edited by Lindemann, has outlived all similar periodicals; and in the preparation of schoolbooks and other helps it has usually been guided by sound pedagogical principles. It is gratifying that the Missouri Synod at an early stage of its development not only realized the necessity of cultivating the language of the country in its schools, but even of founding purely English parish schools. In 1926 Missouri had in its two Normal Schools (River Forest, Ill., and Seward, Neb.) 630 students. Throughout the Missouri Synod there are 1388 parish schools with 1272 male teachers and 447 female teachers and 401 pastors teaching school. The pupils number 80,173. There remain to be mentioned the Normal School at Waverly (Iowa Synod), and at New Ulm (Wisconsin and Minnesota Synods). The Scandinavians have normal courses in connection with several of their institutions. Where conditions are adverse to the formation of complete parish schools, faithful congregations organize "partial" parish schools (cf. § 31); for instance,

the pastor conducts a winter or confirmation school; there is frequently a summer school term of two months and Saturday School; and almost universally we find the Sunday School. The last named institution has made its way also in the West; at present every synodical body has a special Sunday School Committee which provides for the needed Sunday School literature. After years of purposeless efforts sound principles are gradually beginning to find recognition. The Sunday School systems of the Norwegians and of the Iowa and the Missouri Synods deserve specific mention.

It remains to note, briefly, the **catechetical literature** devised by the western Synods. Stephan and Walther introduced from Saxony the *Dresden Cross Catechism* composed in 1688 by the ministerium of the Cross Church in Dresden. This was later generally replaced in the Missouri Synod by the large and small catechism of C. Dietrich (first edition 1613). The disciples of Loehe, in the Iowa Synod particularly, disseminated his catechism (first edition 1845) which had been composed with a special view to the Lutherans in America. Also the Swedes, Danes, and Norwegians made use of the catechisms of their respective homelands, e. g., of that of Pontoppidan. At present almost every Synod has its own synodical catechism although some trans-atlantic catechisms are still in use. Almost invariably they are bilingual. The catechism of the Missouri Synod has been edited by Schwan; that of the Wisconsin Synod was based upon the Dresden Cross Catechism, but has been replaced by one edited by Gausewitz; that of Ohio is based upon Dietrich's, but is about to be revised. Since 1904 also the Iowa Synod has its own catechism, edited by the author of this textbook on Catechetics. It differs from other catechisms, as to contents, in that it returns to the expository principle of Loehe (1845) and Tetelbach (1568); it excludes all supplementary material taken from dogmatics or sacred history, and it restricts

itself to those subjects which are essential to a Christain life; as to form, in that it adopts the thetic, not erotematic, presentation. Since 1917 it is to be found, in both German and English, also in abbreviated size and in the form of questions and answers. The Augustana Synod, likewise, has its own explanation; the Norwegian Synod uses largely Dietrich's Catechism while the United Norwegian Church employs the explanation by Sverdrup.

Among the textbooks on Biblical History those of Reading (Pilger Book Store, Reading, Penn.), the old Huebner Bible History (1714) and those issued by the Missouri Synod enjoy a large circulation. Among those in English, that published by the Augustana Synod deserves special mention; the latest, with several novel features, is by the author of this textbook. The book *How I Tell the Bible Stories to My Children,* (second, revised edition, two volumes, 1926) by the same author, is designed to furnish a contribution to the art of story-telling as applied to Biblical History. Among aids for the catechist there are helps for the instruction in Biblical History by Wegener and by Simon in German, and by Rupprecht in English; for instruction in the Catechism by Stellhorn in German and Schuh in English. We mention also the writings of Schaller and Reu on instruction in the Bible (both English). In the Missouri Synod Quarterly Professor Dau has published material relative to instruction in the Catechism. Among theoretical dissertations there are to be mentioned, in addition to Lindemann's *Schulpraxis*, especially Grossmann's *Gemeindeschule,* Herzer's *Katechetik,* and Gerberding, *The Lutheran Catechist;* also the book of the Methodist Hertzler contains some good sections. A sourcebook by the author in ten volumes is evidence that the Lutheran Church in America has taken part in historic research work in the field of Catechetics.

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The efforts to introduce **moral and religious instruction into the public schools** can not and shall not receive notice here. The publications of the Religious Education Association (headquarters in Chicago) contain considerable material in regard to this subject, as in regard to the religious training of our people in general. Some of the efforts, however, to complement public school education by religious day schools ought to be mentioned. What Charles De Garmo says in *Principles of Religious Education* (p. 63): "From the standpoint of the development of religious intelligence the American (public school) system must be pronounced the most fragmentary, partial, inefficient, haphazard system in the world," is more and more recognized as true; likewise, that the work of the Sunday School cannot be recognized as an adequate complement. G. Boville, of New York City, has briefly put the matter as follows: "The Church has enrolled about 15,000,000 children of school age in Sunday Schools, for whom are provided fifty-two half hours of instruction; there are 10,000,000 more children of school age not enrolled in any Sunday School." In order to give the Sunday School pupils more religious instruction, and the others at least a little, this man gathered during the summer vacation the children of an East side precinct in New York City every day for six weeks in such churches as were opened to him and engaged college students to supervise and instruct them, and thus "brought together idle children of the streets, idle buildings of the churches, and idle students of the colleges." Instruction, in part at least, was of a religious character "on broad non-sectarian lines." In view of the success of Boville, the National **Daily Vacation Bible School** Association was organized in order to arouse interest in this matter also at other places. In recent years the movement has grown tremendously. The association was made international and recently merged with the International Council of Religious

Education. It is not saying too much that "a Vacation Bible School is now regarded as an essential department of every modern church program." Already before this, another method had been tried in a small way. As early as 1898, H. R. Vaughn, pastor of a Congregational Church in Elk Mound, Wis., organized vacation religious day schools (two weeks) in conjunction with teacher training institutes which he conducted in the country and the smaller towns. He graded his schools on the basis of the public school and demanded credentials similar to those asked for by the public school boards, and with the help of these teachers sought to give the children instruction in Biblical History and in the history of missions and of the Church, and thereby to arouse in them enthusiasm for everything noble and good. Such schools — no propaganda for their extension was made — are conducted in a dozen villages and towns of Wisconsin, but also in some larger cities, e.g., Eau Claire, Madison, Beaver Dam, and Rockford, Ill. Professor W. J. Mutch of Ripon College is still the soul of the movement. In the summer of 1918 the Lutheran churches of Madison, Wis., conducted a Bible school which in some respects conformed to the movement fathered by Vaughn, but was governed by Lutheran principles. A kindred plan is prosecuted in Colorado, the so-called Greeley Plan of Bible Study. By virtue of cooperation between the State Teachers College of Colorado at Greeley and the churches, courses in religion given in the churches and approved by the College are accepted for credit. In 1907 the Lutheran pastor **G. U. Wenner,** as chairman of a committee appointed by the Federal Council of Churches of Christ in America, proposed another plan. He desired that the legislature "should authorize all children in the public schools to attend, at the option of their parents, on Wednesday afternoons, either the public schools or schools of religion in their own churches." The salient point here

is confessional instruction; and undoubtedly this plan marks a considerable advance, but the amount of instruction which it provides is still inadequate. — Confessional religious instruction during the week is made possible also by the **Gary Plan** (as originally conceived) which W. E. Wirt, superintendent of the public schools of Gary, Ind., began to carry out in 1913. His desire was to care well for the child and not merely to give him formal instruction. He wanted more of the child's time, so that the child might live most of his waking hours under the supervision of the school. "On this theory the Gary schools were conducted from 8:15 A.M. to 4:30 P.M. for six days in the week, and the school undertook to provide for the child's play as well as his welfare in other lines. During these additional hours, Mr. Wirt thought the children should be sent in small parties to receive the benefit of any welfare agency, and among these stood the Church. Mr. Wirt informed the various churches in Gary that he stood ready to send to them for week-day instruction any and every child whose parent should sign a card desiring to have him so sent, and that the school would allot the church from one up to six hours per week of each child's time, according as the church felt capable of using such time. This hour included the going from and returning to school. There was no attempt to control or supervise the use which the church made of this time, and no credits were given for it. Children not so sent remained in the school and were occupied in some manner not counting in their formal studies. The parent then, in signing the church card, chose for his child an elective course in religious subjects, but, in taking this elective the child lost nothing in his formal studies." This original Gary Plan has undergone some radical changes, most serious among which is the introduction of a cooperative arrangement patterned after the ideals of the Religious Education Association. This affects, of course,

the curriculum and robs all instruction of its confessional character. In the words of the Superintendent of the Community Church Schools, Gary's goal is "(1) a week-day religious center beside each public school; (2) an opportunity for every child who desires it to have at least one hour of religious instruction during the week; (3) a sufficiently large faculty to provide for small classes; (4) a correlated program of activities and instruction which shall include all the agencies interested in the welfare of the child." It is evident that not much of positive religious value will be achieved where such a plan is in operation. The growth of the Week Day School movement was quite slow at first, and for several years Gary was the only school in existence; but since 1920 increasing numbers of such schools have been started: 77 in 1920; 131 in 1921, etc.) so that there are over one thousand Week Day schools in operation. It must be said, however, that many schools have passed out of existence soon after their birth and that others diminish in size. **Four types of Week Day schools** are commonly distinguished: (1) the denominational or individual church type which, by the way, is out-stripping all the other types; here the school is governed by the local church and has no connection with any other church or church school in the community; (2) the denominational-cooperating type; here several schools of different denominations cooperate in the form of a loose federation for the promotion of common interests, such as securing public school time, granting credit, advertising, but each church school has its own governing board, its own course of study, and cares for its own children and such others as are not reached by other agencies; (3) the neighborhood or city system; here the schools lose their denominational character completely: the course of study is uniform for all denominations joining in the system, the governing board is made up of representatives of all cooperating churches, and the teach-

ers are chosen without reference to denominational lines; (4) the pure community type where a board of religious education chosen — not by the churches, but by the community at large, governs the course; at present very few, if any, schools of this type are in operation. It is evident that Lutherans can not take part in any Week Day program similar to types 3 or 4, we can not surrender the choice of subject matter or the selection of teachers, to any agency outside of our own church. Unquestionably Week Day instruction of the individual church type or of the denominational-cooperative type (# 2) will help remedy the deplorable situation in which Christian education finds itself at the present time. But even though the public school authorities should be found willing to accede to our requests for public school time, one fault would still remain: instruction in the secular branches would continue untouched by the Spirit of Christ; and two views of the world, in conflict with each other, would, during these years of development, compete for mastery in the soul of the child, without the possibility of an adjustment.

II

The Subject of Religious Instruction: The Pupil and His Inner Life

§ 21. THE INNER LIFE OF THE PUPIL IN ITS GENERAL ASPECT

J. F. Herbart, *Lehrbuch der Psychologie,* 1816.*) V. Lazarus, *Das Leben der Seele in Monographien ueber s. Erscheinungen u. Gesetze,* 1856, [3]1883. L. Struempell, *Grundriss der Psychologie,* 1884. W. F. Volkmann, *Lehrbuch der Psychologie,* 1876, [4]1894. P. Natorp, *Einleitung in die Psychologie,* 1888. J. Rehmke, *Lehrbuch d. allgem. Psychologie,* 1884, [2]1905. H. Spencer, *Principles of Psychology,* 1870. G. J. Romanes, *Mental Evolution in Animal,* 1883. G. J. Romanes, *Mental Evolution in Man,* 1888. Theod. Ribot, *L'heredite psychologique,* 1873, [6]1902; in German: *Die Erblichkeit,* 1879. Th. Ribot, *Les maladies de la memoire,* 1881, [4]1898; in German: *Das Gedaechtnis u. s. Stoerungen,* 1882. W. James, *The Principles of Psychology,* 2 vols., 1890. W. James, *Psychologie, Shorter Course,* 1892. H. Muensterberg, *Psychology and Life,* 1899. H. Muensterberg, *Grundlinien der Psychologie,* 1900. E. Mach, *Die Analyse d. Empfindungen u. d. Verhaeltnis d. Physischen zum psychischen,* [2]1900. Th. Ziehen, *Leitfaden d. Physiologischen Psychologie,* [8]1908. F. Jodl, *Lehrbuch d. Psychologie,* [3]1909. W. Wundt, *Vorlesungen ueber die Menschen- und Tierseele,* 1863, [4]1906; English by J. E. Creighton und E. B. Titchener, 1894. W. Wundt, *Grundzuege d. physiologischen Psychologie,* 1873, 1908. W. Wundt, *Grundriss d. Psychologie,* 1896, [10]1911. O. Kuelpe, *Grundriss d. Psychologie,* 1893; English by Titchener, 1895. N. Ach, *Die Willenstaetigkeit u. d. Denken,* 1905. A. Messer, *Empfinden u. Denken,* 1908. E. Meumann, *Vorlesungen z. Einfuehrung in die experimentelle Paedagogik,* 1907, [2]1911. F. Meumann, *Intelligenz u. Wille,* 1908. H. Ebbinghaus, *Grundzuege d. Psychologie,* 1897 ff., [3]1911; English by M. Meyer. H. Ebbinghaus, *Abriss der Psychologie,* [3]1910. E. B. Titchener, *Textbook of Psychology,* 1910, 1912. E. B. Titchener, *Psychology of Feeling and Attention,* 1909. E. B. Titchener, *A Beginner's Psychology,* 1915. James M. Baldwin, *Elements of Psychology,* 1893. J. M. Baldwin, *Development and Evolution,* 1902. K. O. Beetz, *Einfuehrung i. d. moderne Psychologie,* 1907 f. Th. Elsenhans, *Lehrbuch d. Psychologie,* 1912. J. M. Baldwin, *Handbook of Psychology,* 1889. 1891. *Zeitschrift fuer Psychologie. The American Journal of Psychology. The Psychological*

*) Arranged according to schools.

Review.—J. F. Herbart, *Allgem. Paedagogik a. d. Zweck der Erziehung abgeleitet,* 1806. J. F. Herbart, *Umriss paedag. Vorlesungen,* 1835; English by H. M. and E. Felkin, 1895. Compare John Adams, *Herbartian Psychology applied to education.* T. Ziller, *Grundlage z. Lehre v. erziehenden Unterricht.* 1865. O. Willmann, *Didaktik als Bildungslehre,* [2]1894 f. Fr. Froebel, *The Education of Man,* translated by Hailmann, 1887. M. Jahn, *Psychologie als Grundwissenschaft d. Paedagogik,* 1895, [6]1911. P. Barth, *Die Elemente d. Erziehungs- und Unterrichtslehre auf Grund d. Psychologie d. Gegenwart,* 1902, [2]1908. W. Lay, *Experimentelle Didaktik,* [3]1910. G. Schumann u. G. Voigt, *Lehrbuch d. Paedagogik,* vol. ii: *Psychologie,* [11]1901. Ostermann u. Wegener, *Lehrbuch d. Paedagogik,* vol. i: *Psychologie,* [40]1910. K. Heilmann, *Handbuch d. Paedagogik,* vol. i: *Psychologie u. Logik,* [12]1908. L. Hohmann, *Paedagogische Psychologie,* 1906. L. Habrich (Roman Catholic), *Paedag. Psychologie,* [4]1911. K. Lange, *Ueber Apperzeption, e. psychologisch-paedagogische Monographie,* [12]1912; English by the Herbart Club and edited by Ch. de Garmo, 1894. James Sully, *Outlines of psychology, with special reference to the theory of education,* 1894. P. Radestock, *Habit and Its Importance in Education,* English by Caspari, 1887. D. Kay, *Memory. What It Is and How to Improve It,* 1889. Th. Ribot, *Psychology of Attention,* 1890. Jos. Baldwin, *Psychology Applied to the Art of Teaching,* 1892. G. Compayré, *Psychology Applied to Education,* 1894. W. T. Harris, *Psychologic Foundations of Education,* 1897. Froebel's *Educational Laws for All Teachers,* 1897. W. James, *Talks to Teachers on Psychology,* 1898. H. H. Horne, *Psychological Principles of Education.* E. D. Starbuck, *Psychology of Religion,* 1899. W. James, *The Varieties of Religious Experience,* 1902. G. A. Coe, *The Psychology of Religion,* 1916.

The child or the pupil is the subject of religious instruction as imparted by the Church. Her object being his instruction and education, he must be accurately understood and the peculiarities of his inner life must constantly be kept in mind if the educational and training efforts are to be crowned with success.

The pupil consists of two essential parts — **body** and **soul,** the former being his material, and the latter his psychical constituent. Materialism, indeed, denies the reality of the soul, explaining all psychic phenomena as mere products

of physical or cerebral processes. However, certain facts of experience — such as the continuity of self-consciousness in the face of incessant organic changes, also in the brain; the unity of consciousness; the impossibility for a movement of material atoms to produce anything but another physical movement; the strife between the soul and the body and the dominion over the latter by the soul — and the Scriptures postulate behind the movements of the brain the existence of a power, invisible and independent, which permeates and determines the body and is essentially different from the brain and from all matter. It is this power which we call soul. In the pupil, then, two worlds essentially different from each other are welded together in wondrous union.

Between the body and the soul (the physical and psychical) there exists a vital **reciprocity** or interaction. Grief and mental anguish act upon the lacrymal glands; wrath, upon the liver; fear, upon the intestines; shame flushes the face with crimson and terror blanches it white. Conversely, a sojourn out-doors invigorates us mentally; lack of blood in the brain causes unconsciousness; and defective sense-organs inhibit the orientation of the soul to the world without. This interaction between body and soul is effected by the **nerves.** We distinguish two classes of nerves, the centripetal (*centrum petere*), and the centrifugal (*centrum fugere*) nerves. The former nerves, also called sensory or afferent, take note of stimuli*) and pass them on to the soul; the latter class of nerves, also called motor or efferent, forward the message of the soul to the various parts of the body. With lightning rapidity the excitation of a sense-organ is reported, by the sensory nerves, from the periphery to the brain; and upon receiving the message, the soul quickly executes its decision or choice through the motor nerves. — By a severance

*) The stimulus may proceed from some object of the external world which acts upon the sense-organs, or from the body itself or one of its members.

of the respective nerves both sensation and motion may be totally inhibited, while they may be seriously disturbed and reduced in strength through congenital or acquired weakness or disease as is seen in the case of imbecility and neurasthenia.

Inasmuch as the soundness and the regularity of these interaction processes is of paramount importance, and since the pupil who is somewhat subnormal in mental efficiency requires special treatment, the teacher of religion must pay attention also to the physical welfare of his pupils, seeing to it that they receive pure air, adequate and correct food, proper clothing, and a due amount of rest and exercise. He must likewise insist on a proper posture in order to protect the sense-organs — the gates of the soul —, especially the eye and the ear, from injury. He must furthermore carefully study the pupils as to their nervous state. He must support the weakness of the feebleminded, who are, at least generally, quite capable of receiving sensory stimuli, but lack the faculty of prolonged concentration of attention on any one object and therefore acquire but a meagre amount of information. He must patiently bear with neurotic and neurasthenic children, never overtax their mental capacity and never fatigue them; he should arrange for frequent changes in the nature of their work, and apply some of the well known and sufficiently attested remedies. Above all, he must know the inner life of his pupils and govern his approach according to its peculiarities if he would really find the way to their inmost heart, take hold of their whole personality, and effect permanent results.

The **soul** is an indivisible unity. But it manifests itself in three different ways; the indivisible soul knows, it feels, and it wills. Accordingly we speak of the intellectual life, the emotional life, and the volitional life of the soul, all of which constantly interact and all of which must be stimulated if the whole personality is to be influenced.

1. The Intellectual Life.

The intellectual life of the soul is reflected in three stages, sensation, concept, and thinking. The first of these stages, in turn, has three aspects or steps, viz., sensation, perception, and intuition.

a. We experience a **sensation** when a stimulus proceeds from some external object, is received by the sensory nerves, and flashed to the brain. For instance, the light waves emanating from the sun touch the eye; the optic nerves terminating in the retina are stimulated thereby and transmit, as telegraph wires, the stimulus to the brain; thus the brain is stimulated by the nervous impulse, and as a result, the soul which must be carefully distinguished from the brain, is, in a manner unknown to us, set in motion, that is, it experiences a sensation. In other words, when a sensation is produced, three processes take place: a physical process, the external object meeting the eye and stimulating it; a physiological process, the stimulus being conveyed by the nerves to the brain where it makes a certain impression; and a psychical process, the soul receiving a sensation. Instead of from some external object, the stimulus may proceed from some state of the body, as hunger or fatigue; sensations thus arising are called bodily, or organic, sensations in distinction from the sense-sensations, which are brought about by the organs of sense. Sensation, whether external or bodily, is the first and the simplest activity of the intellect. Whatever may have taken place in the soul, there is no **conscious** soul-life until sensations have been registered. Corresponding to the several sense-organs the following classes of sensations are enumerated: light or visual sensations, sound or auditory sensations, these two being the main factors in the enrichment of our mental life; furthermore, smell or olfactory sensations, taste or gustatory sensations, and touch or skin or cutaneous sensations, the last

three, like the bodily sensations, serving largely the interests of the animal life. All sensations, in turn, differ according to quality (as salt, sour, sweet, and bitter qualities of taste), intensity (a whisper barely crosses the threshold of stimulus, a cry may rise to the extreme height of intensity), and feeling tone (they may engender the concomitant phenomena of pleasure or displeasure).

In sensation, the soul is simply made aware of a certain stimulus. When, however, the soul isolates this sensation from others which may occur simultaneously, and traces it back outwardly and locates the object that caused it (whether this object be in the body or outside of it), that is to say, when the soul projects the sensation outwardly, then it forms a **perception,** it has perceived the object from which proceeded the stimulus that caused the sensation. This paves the way for a further advance of the soul life. Now the soul can examine the object in question and employ all its senses in the exploration and investigation of the object in whole and in part (the senses of sight, touch, and smell are brought to bear upon yonder rose), and thus it gains a clear and complete image of the object. The image which is thus formed in the soul we call **intuition.** The more completely the several characteristics of an object have been perceived, the more distinct will be the image formed by the soul; and the more plainly the object's distinctive qualities are noted, the clearer its image will be. Except upon the basis of distinct and clear intuitions there can be no further development of the mental life, no reliable knowledge, no correct judgment. For this reason it is of infinite importance that the teacher of religion should lead his pupils to form distinct and clear intuitions of things religious. Following the example of Luther, Ratichius, Comenius, and Pestalozzi, he must apply the principle of miniature painting and place before his pupils most vividly the outstanding exponents of the religious life

so that they can not but grasp firmly what it means to be a Christian and obtain definite and clear-cut images of faith, love, fidelity, and the like. And as soon as he observes in the course of further instruction that the traces of such images are effaced in the mind of the pupil, and that he carries about lifeless concepts instead of living images of religious realities, he will at once return to the task of providing vivid intuitions; yes, he will not wait until this calamity has occurred but try to forestall it; at any rate, he will restore the vividness of intuition as soon as he discovers that it is becoming less definite and clear.

b. A higher step of mental life is reached through what is called **concept.***) In forming intuitions it is required that the soul faces an object and perceives it by means of the sense-organs. Were there no further activity of the soul, it would resemble the mirror reflecting an image only as long as it is confronted by an object; in that case there could be no recollection of objects previously perceived. But the soul has the wonderful power of retaining the image of an object even after the object itself has been removed. The soul, as it were, places the object inwardly in front of itself, thus producing what is called a concept. This concept, indeed, lacks the vividness of the original sensation (the

*) The terms "concept" and "conception" are often used interchangeably. Here, however, we distinguish them from each other. We use the term **"concept"** in its original sense: what by outward means is brought into existence inside of a body; what remains in the inside when the outside factor is removed; the image remaining in the soul after the object producing it is taken away. The faculty of the soul to form and to retain such images in the mind is "imagination" understood in its original sense: the faculty whereby the "soul beholdeth the likeness of things that be absent." By **"conception,"** however, we mean the first stage of the thinking process in the narrower sense, that is, that constructive act of the soul whereby two or more attributes are grasped into a unity of thought, and also the product of such act (cf. p. 215). "Conception," as we use it here, then, is not possible without logical thinking, while "concept" precedes all logical thinking.

concept of tooth-ache does not cause pain) because the object from which the stimulus originally proceeded has been removed; nevertheless, the image will be as complete or defective, clear or confused, distinct or indistinct, as the preceding intuition was — another fact suggestive of the imperative necessity of the teacher's providing complete, clear, and distinct intuitions. It is only through this faculty of forming concepts that a coherent mental life becomes possible for man, a unified thought life which does not grasp merely the fleeting moment but the past and the future as well, a compact continuity, a history of his life. Now there arises and takes form an inner world which constitutes the most characteristic feature of human soul life.

Even now, it is true, a coherent unity of mental life would be out of the question were it not for the faculty of the soul to put the concepts in motion, to associate them with one another and to recall such as have become obscure. But the soul possesses also this power; and accordingly we speak of the motion, the association, and the reproduction of concepts. A concept recently formed lives in the soul clear and strong; but when amid the perpetual changes of life ever new concepts are formed, then those previously formed do not retain their pristine clearness and strength, they wane and pale as new ones enter; or to use a figure, they are crowded back and sink beneath the threshold of consciousness (consciousness being the sum total of clear and strong concepts). In this way, the world of concepts is kept in constant **motion,** and we must distinguish between that of which the soul is **conscious** at any time and that of which it is **unconscious.** For the soul can not at any moment retain all its concepts with an equal degree of strength and clearness, i.e., be conscious of them. Such power would far transcend the divinely appointed limits of the soul. As Kant says, "Our soul is like the vast treasure vault illumined

but dimly by a little lamp whose rays fall only on a small number of objects." This "narrowness of consciousness" is another characteristic mark of the life of the human soul. In the state of sleep or in the swoon every trace of consciousness disappears. Yet, the soul loses none of the concepts ever formed in it; they persist in it, or rather, it retains them, even if beneath the threshold of consciousness. Nor does the soul allow new concepts to remain aloof from those that have been previously formed; it rather strives to connect or **associate** the new and the old concepts. If the new concept has the same contents as the old one, both fuse into one which thereby obtains greater clearness. If the new concept is opposed to the old, there also ensues a fusion, but only by way of assimilation, the opposite elements being neutralized in the process. If, finally, the new concept is dissimilar or disparate to the old, the soul can not fuse them into one and must keep them separate, but it may gather the simple concepts (round, yellow, fragrant) into a total concept (rose). Or, the new concept is associated with previous ones at least in regard to space and time, that is mechanically, or logically. For the soul tends to link together and to connect closely all its concepts, and the more intimate such connection is, the more easily and tenaciously it retains them.

In the same manner also the **reproduction** of concepts is assured, this being the next step in the development of mental life. The concepts may have sunk beneath the threshold of consciousness, yet the soul has the faculty of causing them, as it were, to rise again and can become conscious of them once more. Such reproduction, however, in most cases does not occur immediately, but mediately. We speak of immediate reproduction when a concept that has disappeared from consciousness, rises spontaneously into consciousness without the stimulation or cooperation of any con-

scious concept; this takes place only if the concept when originally formed deeply aroused our interest and strongly affected our emotions. Mediate reproduction we term the process of recalling a concept to consciousness by means of another, conscious concept. The following laws govern such reproduction: (1) If the soul simultaneously formed a number of concepts, it recalls by means of the one concept which has remained in consciousness all those of which it has become unconscious (the dog whom I have always seen following a certain man recalls his image to my mind after he is dead). (2) Concepts which have successively entered consciousness recall one another in their original order (the initial measures of a tune recall the rest). (3) Similar concepts recall one another (the judgment visited upon Sodom and Gomorrah recalls that of the deluge). (4) Contrary concepts recall one another (the happy features of his home life were recalled by the prodigal son when he meditated upon the opposite, unhappy ones of his present condition).

Also these characteristics of the pupil's mental life suggest to the teacher of religion a number of hints and duties. The "narrowness of consciousness" will prevent the teacher from offering in rapid succession a vast number of manifold things, from assailing the soul of his pupil with new objects while it is still engrossed with those previously offered. The power of the soul to retain and to recall all concepts once formed, serves to impress upon him the need of keeping as far from the pupil as possible everything sinful and vile, of supplying his soul with clear concepts of moral and religious nature, and of setting in word and deed an example of a true Christian life. The tendency of the soul to associate the new concepts with the old ones imposes upon him the duty of connecting each new cognition with the existing sum of knowledge in order that the pupil's knowledge will become an organic unity and as such influence the soul and

in order that later the one concept may lift the others into consciousness and lend support to them. And in view of the fact that the reproduction of former concepts is facilitated and assured by the interest that had been aroused when they were first presented to the pupil, and by the frequency of repetition (according to the law of fusion), he will endeavor, by every possible means, to arouse the pupil's interest in religious materials, and he will never tire of careful and frequent reviews conducted at the right time ("If review becomes necessary, it is too late.") and in the right manner, stressing especially the essentials and paying due attention to drill work. An understanding of the principles here involved will lead the teacher to appreciate the significance of religious habits and customs and of their cultivation from early youth.

The soul's power of unaltered reproduction is called **memory.** This can and should be strengthened by appropriate exercise; but it should not be overtaxed and weakened. When the soul purposely appropriates several concepts in definite order, it "memorizes." Such memorizing is logical or judicious when the individual concepts to be learned are viewed from the standpoint of order and inner connection; logical memorizing facilitates appropriation, retention, and recall, and in general enhances one's mental powers. If, however, the purpose is unaltered, verbatim, reproduction and absolute mastery of the material, mechanical memory must be combined with the former. Occasionally a concept not germane to the material may be utilized to good advantage in the learning and recalling process; e.g., in order better to remember the beginning of the several stanzas of a poem, a sentence may be formed of the initial words or letters. This is what we call ingenious, or mnemonic, memorizing. Also in religious instruction the teacher is occupied with the appropration of facts and truths, of verses and stanzas. Now

he will certainly exercise the pupils especially in logical memorizing, but he will not overlook the value of mechanical memorizing in connection with the former. By all means, however, he will guard against the error of having his children memorize anything upon which no light has been shed as to contents and connection; otherwise memorizing will become a burden, and the work of memorizing which might have been of value to the pupil, brings him no gain — no matter how significant the memory material may be in itself and prove to be in the future.

The soul is not compelled to reproduce the aquired concepts in unaltered state; it has the power of changing them and combining them into totally new forms. It disposes of them with the same freedom with which the type setter rearranges his types in combinations ever new. It may eliminate and abstract, supplement, combine. This faculty of the soul is called **phantasy** or imagination. The soul forms abstractions when it eliminates whatever is incidental and retains what is essential, when it conceives as independent of their object attributes and activities which adhere to certain objects and ordinarily cannot be thought of as existing by themselves.*) Again, the soul is able to add to the abstract and general the concrete and the specific, and thereby to supplement, to illustrate, and to vivify the abstract. Finally, it can take existing concepts and by variously combining them create new forms. By virtue of phantasy, then, the soul becomes an artist creating a new world, a world of its own on basis of existing things and through powers inherent

*) The attribute round and the activity of motion I cannot conceive with my **senses** as real and independent of any object. They rather coalesce (*concrescere*) with the object, in this case the globe, a fact which has given rise to the name assigned to such objects, viz., *concretum*. However, the **soul** is able to detach its attention from the object as such (*abstrahere*); to note only the roundness and rolling movements of the globe, thus producing the concept roundness.

in itself. Phantasy makes the inner life rich and varied; it familiarizes the soul with the past and it permits glimpses into the future; it renders the soul sympathetic with the weal and the woe of others, participant in the activities of their life, willing to help. For, as the phantasy stirs the emotions through vivid images, so it also arouses the will to action. There is every reason, then, that the teacher of religion should quicken and nurture the phantasy of his pupils by supplying many details and by cultivating clear intuitions. Failing to do so, he would leave unused the key to the emotions and to the will of his pupil; he would neglect the opportunity of leading him to thrilling joy, to sincere grief, to noble aspirations, to ardent enthusiasm for all that is good, true, and beautiful; he would certainly have failed to learn from Holy Scripture which, fairly brimming with pedagogic wisdom, never wearies, e.g., to paint the glory of eternal life in ever new and ever changing images. — It is hardly necessary to call the teacher's attention to the fact that, despite many points of similarity, healthy phantasy is not identical with the uncontrolled imagination. The former requires cultivation, the latter repression; for, delusions, illusions, and hallucinations are "fantastic" mental products having their origin in a departure from the normal processes of perception and intuition.

Owing to their preservation and reproduction by memory, however, the earlier concepts do not only constitute the material for the creative phantasy, but they provide also the means to interpret and to understand new objects presenting themselves to the soul. When the child who has already become acquainted with some birds, for the first time sees a crane, he does not only receive an image transmitted through his sense-organs, but he is also at once more or less distinctly reminded of the similar birds which he has previously observed; spontaneously he compares with them this new

animal, perceives the points of evident resemblance and of dissimilarity, and thus perceives the crane as a bird. We use the term **apperception** (*ad-percipere*) for this power of the soul to interpret new concepts by means of old ones, to understand them, and correctly to associate them with concepts it already possesses. Apperception is of the utmost importance. Every perception of a definite object in the external world; every sensory cognition and recognition of things, persons, or phenomena; all comprehension of words heard or read; the interpretation of any figure of speech — all takes place through this illuminating association of the new concepts with the old ones, that is to say, through apperception. The soul, as it were, leans upon the old concepts, it employs them as the basis from whence it may secure mastery over the new material and properly classify it. Old concepts in the soul serve as the key to the new concepts which may be appropriated either for its own enrichment or for the clarification and correction of its possessions, for the new when once it is cognized, in turn sheds light upon the old so that learning is not only an acquisition, but frequently also a transformation, of knowledge.

A principle of great didactic significance, also for religious instruction, results from the fact of apperception, viz., the principle: "From the old to the new, from the known to the unknown, from the near to the remote!" Apperception places upon the teacher the sacred duty to acquaint himself with the concept mass at the command of his pupils. He will obtain this information by his fellowship with them, by observing them at play, by watching the literature which they read, by visiting their homes, perhaps also by requiring written work now and then, and by paying incessant and careful attention to the questions and the answers which they offer during the process of instruction. When he has thus gained an insight into the concept world of his pupils,

he will carefully select those elements which may serve as points of contact for the new things to be offered, and let them shed the proper light upon the new material. Thus he will assist the pupils in progressing step by step without gaps or leaps to thorough understanding, coordination and mastery of the new material, or possibly to the clarification and correction of the old. "For what one has no related thoughts, no points of contact, no apperceiving material, for that one has no eye, no receptivity, no understanding." If the teacher of religion does not come down in his language to the vocabulary of his pupils, or if he speaks of objects altogether beyond their mental horizon, then the children may have some auditory sensations, but their minds do not understand or they misunderstand. The reason is that in their concept realm there is no concept that might serve as a clew to the mysterious words or images employed by the teacher. As an inevitable result, the pupils lose **attention** and **interest,** and abandon all hope of ever mastering the new material. Conversely, the teacher who interprets the new in the light of the old, arouses his pupils' attention, i.e., he focuses their mental activity on the one point from which he would lead them to the comprehension of the new, and now inaugurates a process of observation and comparison between old and new, of joint exploration and investigation. Every discovery, i.e., every step of progress upon the way to complete mastery, inspires them with new joy and courage for further effort, he has aroused a vital interest in the task: his pupils gladly occupy themselves with it, love it, are engaged in it with all their soul, and never desist until they have solved the problem and mastery has crowned their efforts.

c. **Thinking** forms the third stage of development in the intellectual life of the soul. In its elementary form, denoting all conscious intellectual activity, thinking is found

already in sensation and, even more, in concept. Except for the thinking activity the soul, having received a stimulus, could not possibly trace it back to the object causing it nor gain a clear intuition of it; nor would it be able to recognize concepts or associate and combine them; nor would it be able, by the use of phantasy, to dispose freely of the concepts in its possession; nor could there be any apperception of the new concepts by means of the old ones. From this more or less elementary type of thinking, however, we must distinguish the **logical** type which marks a distinct advance over the lower forms. The soul is able not only to perceive objects, to understand relations of time and space, and to observe other incidental relations, but also to cognize the inner, or essential, relations, that is, it can determine logical connections. It examines the objects and concepts that come within its sphere of observation as to their inward relation (cause and effect; reason and result; means and purpose; genus and species; object and attribute, etc.); it associates what belongs together, and separates what does not; thus it brings order and clearness into its store of mental treasure and is enabled to infer new facts from those already appropriated and clearly understood. This activity of the soul we call logical thinking, and the faculty exercising it, **reason.** Thus, when, in physics, one phenomenon is recognized as caused by a natural force; when, in history, one event is shown to be the effect of previous ones; when, in language, the nature of an element of the sentence is demonstrated at the hand of a large number of examples or a poem is analyzed in regard to connection or progress; when the motives back of a certain action are investigated — always the object is to ascertain inner or logical relations between the concepts in question, that is, logical thinking.

If it is true that actual, complete control of the world of concepts is not achieved except by logical thinking, how

could the teacher of religion possibly fail to cultivate it? He will not be satisfied to treat unconnectedly the individual stories of the Bible, or to enumerate mechanically the several features of any one story; he will rather induce the children to inquire after the inner connection and the impelling motives, after ground and consequences or cause and effect. He will take pains to set forth the underlying principles of divine and human action which are still in force today and clamor for observance, no matter how widely the specific forms of life may have changed. In catechetical instruction he will not proceed to the discussion of a new section without previous logical analysis; and he will not allow specific cognitions to remain isolated, but will determine their connection with previously gained cognitions and thus aim to weave all mental possessions into a unity — the unity of the Christian view of life. Thus religious instruction will gain in value to the pupil; his interest in it increases; he is securely fortified against many a doubt and against many of the inevitable attacks against his faith.

The most important forms in which logical thinking moves, or deposits its results, are conception, judgment, and conclusion. The soul forms a **conception** when it combines into a unity of thought the (essential, necessary) marks common to all individual objects belonging to one class or kind. Four steps are taken in this process: reproduction, reflection, abstraction, and combination. If, e.g., the conception 'tree' is to be formed, the soul must first reproduce the images of all trees formerly seen; then it must carefully reflect what marks are common to all these trees and which of the marks are essential and which are unessential; it must separate the former from the latter; and finally it must combine all the essential marks into a well-rounded complete thought unit or conception. The totality of all objects covered by one and the same conception is called its extension, while the sum

total of essential marks is called its content. By observing the extension we obtain the genus, and by observing the content we obtain the distinguishing marks; combining the two and expressing the result in terms, the soul renders a definition: the tree is a plant (genus) consisting of root, trunk, and branches (content of the conception, distinguishing marks). But by associating the two concepts 'tree' and 'plant,' and by fixing their relation to each other in the form of a sentence, the soul has progressed to the second stage of logical thinking: it has formed **a judgment.** It is the very purpose of judgment to indicate the relation of two concepts; asserting this relation in the form of a sentence or proposition we form a judgment. This, however, does not exhaust the reasoning powers of the soul. It does not only combine two concepts into a judgment; it can also unite two judgments and thus produce a third, a new judgment. In as much as we conclude something from known judgments, we name the resultant judgment **conclusion.** The soul draws conclusions in three ways: (1) by way of deduction, the specific being deduced from the general (all men are mortal — major premise; Caius is a man — minor premise; hence Caius is mortal — conclusion); (2) by the method of induction, the general truth being established on basis of the evidence of many specific cases (heat expands iron, it expands water, also air, etc.; hence it is concluded that it expands all objects); (3) by the method of analogy, the agreement of objects in two or more aspects suggesting and warranting their agreement in additional aspects (a hen protects her chicks, should not likewise a mother protect her children?).

Kant makes a further distinction between *Verstand* (understanding) and *Vernunft* (reason). *Verstand* he defines as the soul's faculty to deal with finite relations and dependent being, while *Vernunft,* the highest faculty of the mind, according to him deals with infinite and independent being; it is the faculty of "ideas". It is evident, however, that *Vernunft* connotes no further advance in the soul's activity, but

merely a difference in regard to the object with which the same faculty is occupied. While it deals with the supersensible, the absolute, the infinite, the perfect, the divine, it is after all the same faculty that is in question, the same in its essence, forms, and laws. For this reason no further description of it is required.

In the activity of its thinking faculty the soul reaches the highest point of its intellectual life; but this is not to be understood as though rational thinking were possible only at the end of a long process of cultural development. Rational thinking rather is part of the pupil's original and natural equipment, and often proves its existence by means of questions in the earliest years of life, just as the oak tree potentially is found in the little acorn which also betrays and asserts its individuality in the first years of its life. But as the young oak tree can develop its peculiar powers only where weather, soil, nurture, etc., are favorable, so also the thinking activity of the soul will be developed to the highest degree of efficiency only where sensations and concepts are normally formed and where instruction and training constantly exercise and improve this innate faculty.

The teacher of religion who realizes that he on his part has a share in the mental development of the pupils and that the material which he offers in religious instruction must be strongly fortified against doubt and temptation, can not possibly neglect teaching his pupils how to digest intellectually the religious material, how to form distinct conceptions, to render correct judgments and to draw logical conclusions. He must guard against passing on to the pupils ready-made conceptions; instead he will have them, on basis of vivid intuitions (from Biblical History as well as from daily life), gather the material themselves and discover all the marks of distinction; but he will not permit them to be overwhelmed by all the intuitions, but teach them to combine the discovered marks of distinction into conceptions. For as "conceptions without intuitions are barren," so "intu-

itions without conceptions are blind." The more central a conception is, and the more easily it is emptied of meaning or misinterpreted, the more thoroughly the teacher of religion will endeavor to obtain — his class cooperating — a precise and exact formulation and the more frequently he will return to it in the precise terms in which it has been fixed. He will teach his pupils to form independent judgments, never be satisfied with results obtained through guessing, never allow any gaps in the thinking process, but advance step by step in the development of a truth. He will lay particular stress upon the formulation and inculcation of clear moral judgments. For that reason he will when reflecting on actions of men and when criticising men, unceasingly point out the guiding motives and thus lead the children to the conviction that it is the motive which determines the worth of any action. Examples from contemporary life will prove particularly helpful in this respect. If conclusions are to be drawn, the path of induction will be primarily followed: from the example he will ascend to the rule, from the observation of specific instances to the law, from the special to the general; and he will not draw the conclusions himself, but have his pupils draw them. One of his main objects will be to unfold the truth by means of the question method and thereby to train the pupils for independent mental activity. If, finally, the teacher in partnership with the pupils has thoroughly treated and digested the material, then he will also require them to clothe the new truths in clear coherent language; the measure in which the pupils are able to do this, will be to the teacher a reliable criterion by which to gauge his teaching success.

2. The Emotional Life.

The life of the soul is not limited to the exercise of the intellectual faculty (sensation, concept, thinking); it also has an emotional life. The procesess of perception,

concept, and thinking are accompanied by various conditions of pleasure and displeasure, such as sensuous pain and sensuous delight, joy and sadness, fear and hope, disgust and enthusiasm, delight in the beautiful and good, abhorrence of the ugly and hideous. These and similar excitations and states of the soul we call feelings or emotions. While they are never aroused apart from sensations or concepts or acts of thinking, they are essentially different from these. By the exercise of the intellect we learn **that** things are and what they are; through the emotions, however, we learn what **value** things have for us. In proportion to their worth or worthlessness, things move our soul as soon as they have entered into our consciousness. Emotion, then, is the organ of evaluation; as such it is the source of every interest, a fact which explains the superlative importance which is attached to emotion.

The feelings of the soul may be classified according to their content and to their origin. According to **content** they are either emotions of pleasure (e.g. the agreeable feeling of a pleasant taste or a fragrant smell, of a task successfully completed, the delight in the beautiful) or of displeasure (e.g. physical pain, hunger, anxiety, grief, discontent, ennui). According to **origin** they are either sensory or mental. Mere sensations suffice to arouse sensory feelings; they are the concomitant phenomena of sensations. When, e.g., a piece of sugar is taken into the mouth, the sensation then produced is accompanied by a feeling of pleasure. Sensory feelings do not postulate any concept or thinking activity of the soul: they appear even in the earliest years of infancy. In the very first weeks of his life the child feels that it is agreeable to have enough food, to be warm, to hear a soothing lullaby, and likewise that it is disagreeable to be exposed to hunger, cold, or dazzling light. But the mental feelings postulate the faculty of the soul to form concepts

and thoughts, and are awakened by these alone; they presuppose a certain degree of mental development. Since it is mental emotions that we are primarily concerned with, they require closer attention. We enumerate the following emotions: intellectual, esthetic, moral, religious, social, and self-feelings.

a. The search for truth is a trend innate in the soul. It feels genuine satisfaction, yes, joy and delight when after strenuous mental labor it has solved a problem or discovered the truth. Every enrichment of knowledge, every mental accomplishment, every new evidence of mental power and progress gives rise to such joy, is accompanied by such feeling of pleasure. But when the soul fails to make progress, when a problem must remain unsolved or is but partially solved, then it feels displeasure, discomfort, discontent. All such feelings are called **intellectual feelings,** being emotions of the soul that accompany the success or failure of intellectual effort and register the value that we attach to success or failure. They are of the greatest significance for man's mental development in that they prevent him from being content with false or immature results of mental efforts, they do not permit him permanently to give up the search for truth, but spur him on to further research until the correct solution shall have been found. Now, the teacher, also the teacher of religion, will most zealously cultivate these intellectual emotions; they are his best allies in teaching. He will never transmit to the pupils religious or moral truth as a finished product, but will rather enable them to feel the joy of seeking and finding and succeeding, and for that reason will engage jointly with them in the quest for truth, whether the material at hand be Biblical History or anything else. So conducted, his instruction will not be *langweilig,* it will not bore or cause ennui; the pupils will enjoy the privilege of cooperation, their interest will be awak-

ened and sustained, the material becomes dear to them and develops into a source of joy. Aware of their powers, every effort crowned with success encourages them to undertake more difficult tasks; and joy over past achievements vouchsafes to them similar experiences as they make further progress in their quest for truth. Hence the teacher should never be satisfied with incomplete or partly correct answers, but lead the pupil to full comprehension of the truth; conversely, he will never reject a partially correct answer as though it were entirely wrong, but accept it as far as it is correct, thus gratifying the pupil and encouraging him to continue the search until the true answer be found. Many a pupil, especially in our country, does not learn to think and does not feel the desire for further mental work until he receives religious instruction; but it is also true that many a teacher of religion has shaped his instruction in such a manner that he imposes no mental tasks upon his pupils, never engages their cooperation, and as a result fails to gain their interest, to arouse their joy, and to achieve permanent positive results.

b. Another sense peculiar to the soul is the sense of the beautiful. A beautiful landscape, beautiful music, a beautiful poem well recited touches the soul most agreeably, arouses warm delight; but by the ugly and hideous it is displeased, repelled, disgusted. Such emotions aroused in the soul by the beautiful and the ugly are called **esthetic emotions** (*αἰσθάνεσθαι*). When we observe regular, symmetrical proportions and features, a certain harmony pervading every part of the form, we are attracted and pleased, especially so when the form is filled with precious content; but in all its fulness we behold the beautiful and feel its attraction when form and content correspond and blend perfectly and produce unity of effect, when the form, as it were, represents the embodiment of the ideal, the supersensible, the

perfect, the eternal. Cultivation of the esthetic emotions enriches and ennobles the inner life, safeguards it against rude and vile influences and erects a barrier that may prove very valuable against wickedness and immorality. The teacher of religion will therefore not fail to cultivate these emotions. The wonders of creation in its vastest and in its minutest aspects, similarly the image of Christ and of many of his followers, or the image of man (1. Article), may aptly be utilized by the teacher for awakening or nourishing this sense of the beautiful. He will take time now and then to rejoice, with his pupils, in some product of sacred art, a beautiful picture, a beautiful melody, or a beautiful poem. And he will endeavor to keep away and combat everything vile and ugly in order that his pupils' displeasure at it will increase in intensity to abhorrence and loathing.

c. Still higher in the scale of emotions are the **moral** feelings. Abraham's unselfishness and peacefulness, Jonathan's friendship, Stephen's courageous confession, arouse in our souls joy and pleasure. But Ham's impiety, Absalom's rebellion, Judas' betrayal of the Lord, arouse in us displeasure and repugnance. Such emotions we call moral inasmuch as they indicate pleasure in what is morally good and displeasure in what is morally objectionable. The soul, in being aroused and pleased or delighted by what is morally good, registers the value that the morally good possesses for us. Being filled with displeasure at sin, the soul reveals the futility and worthlessness, yes, the hurtfulness and dangerous character of that which is morally objectionable. The moral feelings are, accordingly, valuable safeguards against wrong-doing and effectual guides and inducements to well-doing on our part. Here is found their eminent significance for the whole development of our inner and outer life. Among their outstanding results we mention the sense of duty, the sense of justice, and the sense of truth and honesty. At first

generally unclear and elusive, they can be made keen, resolute, and strong by training so that, under their influence, clear moral images and conceptions are formed and healthy moral judgments become possible. The sum total of moral feelings, conceptions, and judgments we call "moral consciousness."

One of the primary tasks of the teacher of religion will be to deepen and to strengthen the moral feelings in the pupil's soul, to form clear-cut moral images and conceptions, and to train him to form healthy moral judgments. The pupil as he is consituted by nature has, indeed, some understanding for that which the natural man's morality considers good and evil, though even this knowledge is often defective; but he does not know, in the state of depravity, and needs to be taught, what is really good and evil in the sight of God. When a certain act is to be evaluated, the teacher will induce the pupil to consider the act as such, apart from its consequences. In this way he will train him to understand that a good act can never become evil on account of possible detrimental consequences and that an evil act can never be sanctified by eventual beneficial results, that every act is freighted with its moral value. The more clearly the pupil understands this principle, the more securely he will be fortified against the conventional utilitarian view. Furthermore, the teacher will train the pupil to penetrate from the overt act to the motive behind it and to recognize that here the worth or worthlessness of any act is determined. He will untiringly emphasize that nothing is truly good save that which spontaneously grows forth from fear and love of God or, to name the ultimate cause, from faith. He will employ every available instance from Biblical or Church History which may possibly help in producing keen moral convictions, in setting forth the value of noble moral character. He will guard against passing unbalanced or unsound moral judgments and endeavor to set an example of true

Christian morality. But he has not even begun to appreciate his task if he has merely trained the intellect of the pupil to know right and wrong or if, in a legalistic manner, he exemplifies his precepts in his own conduct. He has influenced his pupil's intellect, undoubtedly; it has received and repeated ready-made judgments and formulas. But the soul has remained cold, has not been stirred or thrilled. Yet, only that is important for one's life, only that moves the will to action which has aroused the interest of the soul and stirred the emotions, which has awakened joy or pain in the soul and thus has received proper evaluation. "Values cannot be known as values without the inward experience of them." On the one hand, the teacher's aim must be, therefore, to present moral goodness as it is evidenced in the lives of concrete personalities, with the utmost degree of sympathy and inner appreciation in order that the pupil's soul may be attracted and stirred to genuine delight. Only then will moral excellency appear to him as valuable and worthy of imitation. What is morally evil, on the other hand, should be pictured with moral earnestness and unsimulated loathing; the pupil should see evil in all its ugliness and hatefulness as it starves the soul and poisons the wellsprings of life, so that he will catch something of the teacher's scorn and loathing. Finally, the moral life of the teacher dare not bear the stamp of legalism and constraint; it should be free and gladsome, impressing the pupil how true morality elevates, emancipates, heartens, gladdens, and blesses (James 1:25). Now the pupil's soul will be moved and he will value highly, and strive after, true morality.

d. From the moral feelings are to be distinguished the **religious feelings,** that is those emotions which result from the thought of God and our relation to him. Even natural man experiences to some extent such religious feelings: he feels himself overcome by some higher power, he bows be-

neath its relentless arm, he trusts in its assistance or invokes it. To a much higher degree such feelings move the Christian who worships God as holy Love and knows him as his Father in Christ Jesus. The Christian's thought of God can not but be accompanied by emotion; the soul is dismayed at the energy of his holiness which casts out the sinner from his presence, it is reassured and blessed when it thinks of the blessed communion with God which is ever open to it. Here we observe the soil in which the moral feelings must take root if they are to attain to greater vigor; for if a morally good disposition or a good deed in itself elicits a feeling of pleasure and proves its attractiveness and value, how much more delightful will this pleasure become when the soul realizes that the disposition or deed is good also when measured by God's criterion and that it will stand the test of judgment divine! Feeling such genuine joy over moral motives and acts, the soul places a higher value on them; appreciates their abiding and exclusive value, desirable above all else; lets the divine approval inspire courage and hope to attain it; and thus sets the will in motion to engage in its worthy quest. It is clear that no stronger incentives, no more efficient levers for the will exist than the religious feelings. God granting the strength (Phil. 2:13), moral acts become possible.

The union of moral and religious consciousness we call **conscience.** Conscience judges of moral acts in their relation to God and determines their worth and worthlessness; thus it incites us to do good and deters us from evil, and lets us taste, in blissful happiness or in tormenting pain, the worth or worthlessness of the moral act.

Religious instruction exists for the purpose of training the religious feelings. The teacher's aim is to place the souls of his pupils face to face with God so that they will walk before him, measure everything by his standard, and find

joy and happiness only in his fellowship. In order to achieve this aim it will be necessary that the teacher shows, at the hand of living examples, what true religion is, how it makes humble and modest in prosperity, strong and composed in adversity, how it supplies life with its most precious contents and affords the only help in the agony of death, how it frees the soul from sin and all fears and worries and equips it with strength to battle against every form of impurity and ungodliness, how it is the sole fountain of true, of permanent happiness. In proportion as the pupil beholds, actually **beholds,** the value of religion in the form of living, historic persons, and, in a measure at least, also in the life of his teacher, he will stretch out his arms for it and endeavor to follow that path on which it promises to enter into his life. When our heavenly Father sent into the world his only Son to become flesh, was not one of his purposes this that we should behold in him, incarnate, both His holiness and His love so that our soul might be stirred and we might look up to Him, the only One whose pardon, whose favor is the sole object of consequence in heaven and on earth? One who, during religious instruction, has never seen and tasted how friendly and kind God is, may know ever so much about religion — a vital and desirable reality it has not yet become to him.

e. As the fifth group of emotions we mention **social feelings,** or the concomitant phenomena of our fellowship with others. Most important among them are the sympathetic feelings, which are caused by perceiving or thinking of the weal and woe of our fellowman and which let us share his gladness and sadness. When the Samaritan knelt beside the Jew and assisted him or when Jesus wept in view of Jerusalem's impending doom, social feelings had been aroused; and they were stifled by Shimei when he cursed David, and by the priest and the Levite when they passed

the man fallen among the thieves. Man is embruted when these feelings are not cultivated: coldly he ignores his neighbor's grief or joy, and he himself is the sole object of his thoughts. Where they are cultivated, however, their response increases ever more in swiftness and vigor, and they arouse to energetic help in case of suffering. How can the teacher of religion expect his pupil to fulfil the duties of neighborly love, to associate with others in common tasks, to participate in common worship, to cooperate in the sphere of foreign and inner missions, if he does not, in instruction, zealously cultivate and strengthen the innate sympathetic feelings of his pupil? While the family is the primary nursery of the social feelings, the teacher of religion will not fail to quicken and strengthen them. He will observe his pupils' conduct toward one another; he will relentlessly combat cruelty, envy, or malice, and attempt, whenever such traits manifest themselves, to quicken the social feelings. He will scrutinize every part of his educational material for suitable object-lessons (e.g., how Abraham delivered Lot or how he interceded for the cities, the story of the Young Man at Nain, the parables of Luke 15). Above all he will find abundant pertinent material in the life of Jesus "who had compassion on the multitudes because they were as sheep not having a shepherd." Of profound importance is the teacher's own example: the teacher who always has time to enter into the joys and griefs of his pupils with understanding and sympathy, will almost certainly observe how their souls vibrate when when they come in contact with the grief and glee of others; they have experienced the soothing effect of tender sympathy and know its transcendent value. — Among the social feelings must be numbered also love, respect, confidence, and gratitude. These feelings, likewise, express the value that another person possesses in our estimation. The teacher, needless to say, has duties to perform also in the strengthening of these emotions.

f. The soul, finally, may be moved when it considers one's own person, its worth or worthlessness. These feelings are **self-esteem, sense of honor,** and **shame.** They are by no means unimportant for the teacher of religion. He will recognize the propriety of self-esteem and endeavor to arouse it in those who are inclined to be timid; where there is no self-esteem or self-respect, a courageous moral act is unthinkable, and the battle of life, particularly the moral battle, is abandoned before it is fairly begun. More frequently, however, the teacher will have to check and curb the sense of self-esteem lest it develop into conceit, pride, and vanity. The same is true of the sense of honor. A person who has no sense of honor and is indifferent to praise and censure, exposes himself to the danger of moral indifference; but when this sense is excessively developed, it degenerates into offensive sensitiveness where one continuously complains of being slighted or neglected and makes life unbearably miserable for others. Special attention should be given to the sense of shame not only as the guardian against many a sin, but also as the morning dawn of a better life if sin has been committed. True repentance does not exist without shame for one's own moral failure, without anguish over the wrong committed or over the ugly and mean phases of one's conduct. But mere indoctrination will not suffice; sin must be viewed at the hand of living examples, its baseness must be clearly apprehended if the pupil is ever to recognize, feel, and experience his own sin as failure and guilt for which he would hide from both God and men.

So rich and varied is the soul's emotional life that we may speak of intellectual, esthetic, religious, and other feelings. And yet, what is really experienced by the soul, is invariably either pleasure or displeasure, everything else describing merely the condition or sphere upon which the soul reacts in such a way as to bring about either joy or

grief. Again, however numerous the conditions or spheres may be in regard to which the soul is stirred, the activity of the intellect is always postulated. Not until objects or conditions have entered into consciousness, can the soul be stirred by them: the emotions are concomitant phenomena of intellectual processes. Important concomitants, indeed; for they are the criteria of the value of the objects of the intellectual world. It is true, they are not absolute and objective criteria inasmuch as the conception, and the value, of the moral good are by no means commensurate with the degree of pleasure aroused by the good in the soul; and guilt remains guilt whether one feels it as such or not. Moreover, the degree of the development and training of these emotions, to some extent also the congenital temperamental tendencies, cause one and the same object to arouse one person more intensely or speedily than another. The response of the sanguine temperament is swift and feeble, that of the choleric temperament is swift and powerful, that of the phlegmatic is slow and weak, and that of the melancholy temperament, while slow, is strong and deep. Although not objective and absolute criteria, the emotions are nevertheless subjective criteria of momentous significance inasmuch as they permit us, in a measure, to appreciate and to experience the value of things and objects. If the soul did not possess the power of feeling, it would be devoid of an organ with which to measure the value of the objects of matter and intellect; it could not possibly experience their value however valuable the objects might be and however frequently the soul might have — purely intellectually — endorsed the value judgments passed by others.

The emotions considered so far are excitations aroused in the soul in the usual order of events. Emotions caused by unexpected stimuli and manifesting themselves with considerable intensity, though generally only for a short period

of time, are called **affections.** Owing to peculiar circumstances, already existing feelings may be so intensified as to develop into affections. Intellectual emotions, e.g., may develop into embarrassment, bewilderment, astonishment, enthusiasm; esthetic emotions into admiration, rapture, transport; moral and religious emotions into indignation, shame, remorse, ecstasy; the social feelings into fervent love, passionate hatred, rage; the self-feelings into arrogance, despondency, fear, despair. More permanent emotional states whose origins are not clearly recognized we call **moods.** Affections as well as moods can and should always remain under control. The teacher of religion will most successfully lead his pupils to exercise such control, if he makes his pupils feel, at the hand of living examples, how miserable are the effects of most of them, how wretched men make themselves by yielding to them, and how they debase themselves to the rank of the slave while they ought to be masters of their affections. In such demonstrations the teacher must often corroborate his lessons by drawing upon the moral and religious feelings. The sum total of emotional phenomena we call **temper,** *Gemuet.*

Most closely connected with the emotional life is what in psychology and pedagogy is called **interest.** It is the opposite of the mental state called indifference. If my soul is indifferent to an object, it reacts or vibrates to it in no wise, it feels no pleasure or displeasure, its presence is no gain to me and its absence no loss. But if my soul is interested in something, it can not but be of value to me, it stirs my soul to gladness so that, delighted with it, my soul prefers it to other objects and gladly occupies itself with it. The object has entered into a vital relation to me, a sort of reciprocity has been established between it and my soul, in brief, it has become valuable to me and I have become conscious of such value. Now it is evident that interest is closely

connected with the emotions, for, as was seen above, the emotions constitute the soul's organ of evaluation. Hence we may speak of sensuous interests and mental interests, and enumerate among the latter such as intellectual, esthetic, religious, or social, interests. Yet, the difference between interest and feeling dare not be overlooked. On the one hand, while my feelings may indicate the worthlessness of an object which has caused pain or displeasure to me, the term interest is usually employed in the positive sense, viz., whenever an object elicits our pleasure and proves its value to us. On the other hand, the organ of evaluation must not be confounded with the resultant state in which the soul prefers that object to others and gladly occupies itself with it. But just that state is interest. In the measure in which my soul has been stirred, time and again, to joy by an object or by recalling the joyful experiences previously occasioned by it, my interest in the object in question is deepened and strengthened. My evaluation of the object will become more pronounced as it continues to affect my soul in ever larger measure, and it will be assured of my permanent interest if its effects upon me remain exclusively, or largely, beneficial. — If the emotions were correctly represented as the key to the will, the soul striving after nothing which the emotions have not first declared to be desirable, the same is true, in an even higher degree, of interest. Interest is the real motive power of all endeavor and volition. Certainly the teacher of religion will not neglect its importance since he — more than other teachers — purposes to influence the will of his pupil to action.

3. The Volitional Life.

The third element of the life of the soul is its volitional life. The soul does not only become conscious of the objects of the world without and within itself; it does not only register

the value which it attaches to these objects; but the soul draws, from the knowledge it has obtained and from the evaluation placed upon the objects, a practical conclusion: it stretches forth toward that which is precious or attractive in order to grasp it, and it spurns that which is unattractive and displeasing. This striving for objects conceived and appraised by it, constitutes the volitional life of the soul. Volition is by no means merely a derivative product of, or some faculty identical with, our intellect or our feelings, but a faculty of the soul as original and real as the other two. While the intellect and the emotions deal with the objects of the present moment, the soul, in its volitional life, turns to the future with the purpose of effecting a change in the circumstances obtaining in the present, either as regards its own state of that of the outer world as conceived by it. In view of the fact that the terms "volition" and "will" may be taken in a variety of meanings and in their narrower sense denote the highest aspect of the whole volitional life of the soul, it would be better to use the term "striving" for this phase of soul life. The striving of the soul proceeds in three stages: impulse, desire, and volition.

a. Striving is felt in the initial stages of human life, even before concepts are formed and experiences are gained. Resting in the womb of its mother, the child strives and presses outward although the outer world has not been perceived or experienced. The new born babe cries for food for the purpose of self-preservation although it has neither seen food nor experienced that food will allay hunger and bring about the pleasant feeling of satiety. When it has lain quiet for a while, it craves motion and kicks until it has freed itself although it never experienced freedom of motion and its agreeable effects. Without ever witnessing sociability or experiencing its value, it longs to be near its mother and later with other children. There dwells in the soul a hidden force, an unconscious striving which stretches forth after various things. This is volitional

life in its lowest form, the **impulse**. Since impulse manifests itself in the mental no less than in the sensuous sphere, it has become customary to speak of sensuous and mental impulses although this usage is not quite free from objection. To the former class belong the impulses of nutrition, self-preservation, and propagation; to the latter those of sociability, imitation, purposive activity, and acquisition of knowledge. Unconsciously, in every case, a certain power asserts itself that makes for the gratification of important needs. If the desire is not satisfied, body and soul may be stirred to positive pain; and if the desire is satisfied, body and soul are set at rest, at least until the impulse in question once more begins to stir, and the longing of the soul for this or that object again manifests itself: for impulse is something **permanent,** existing for the whole space of life or, at any rate, for the space of a certain stage of life, and manifesting itself again and again in the same strivings. In the sphere of animal life instinct (*instinctus*=impulse) corresponds to impulse. No essential difference would be noticeable between man and animal in this respect if human volition had no further stages. This implies that the impulse, originally, is neither good nor bad; it is, as a matter of fact, morally neutral, being creatively an essential part of human nature. But it is equally certain that in the state of sin the impulse tends to exceed its bounds; it must needs be controlled, a fact which suggests that the teacher of religion has a duty also in this direction.

b. The impulse as such is blind; it lacks a clearly recognized aim. When, however, upon repeated gratification of the impulse, the soul has learned the means of such gratification, then the impulse assumes the more definite form of **desire.** Striving no longer is vague or purposeless, now it has an aim, it would attain some object concerning which experience has taught that it affords gratification of the impulse and the feeling of pleasure. In distinction from the impulse, it is seen, desire

is brought about upon the ground of intellectual and emotional activities of the soul. Now the objects conceived by the intellect are variously evaluated by the emotions, some of them as valuable because agreeable, and others as detrimental because disagreeable; hence desire represents now a positive, now a negative striving of the soul, or in other words, now it is a striving for the possession of the object in question, now it is aversion to it. Desire is usually of transient nature: how rapidly its objects shift in the case of the child! But it may assume a more vigorous form and thus attain to permanency. The scale it may possibly traverse is given in the words: desire proper, inclination, propensity, passion. **Desire proper is an intensive** desire, the soul striving to seize an object with energy and vehemence. This vehemence may disappear as soon as the desire has been gratified as is seen in the case of the thirsty person as soon as he has slaked his thirst. But it may continue returning, and so become a habit, as in the case of the drunkard. In consequence of repeated gratification desire increases in strength just as the repetition of one and the same concept renders it clearer and more vigorous (cf. p. 207). Desire having become habitual is fitly called **inclination** (to be distinguished from native tendencies) because the trend of the soul's striving at this stage always points in a definite direction. When inclination has attained to a certain degree of intensity, it has become **propensity:** as the tree finally leans altogether toward the side (*propendere*) to which the wind has continually blown its branches, so eventually the whole trend of life turns to the object toward which one has been drifting with increasing frequency and force. While propensity is already virtual enslavement, **passion** is a desire of such strength that it seeks gratification in a certain direction, no matter what the cost; reason may condemn it; conscience may protest against it; its consequences may be known to be ever so wretched. It is true, the terms "propensity" and "passion" are used also

to characterize the desire for the morally good; but this usage is by no means prevalent. This is not true of the words "desire" and "inclination": these are neutral and receive their ethical color from the object to which they are directed.

If already the impulses of the pupil occasion special tasks for the teacher of religion, this is true in an even higher degree of desire in its several degrees of intensity. The teacher will see on his part that justified sensuous desires are gratified, thereby promoting the health of the body and furnishing the basis for genuine child-like cheerfulness. Undiscriminating and insatiable desires, however, he will try to inhibit by occasional admonitions, also by his own example, and by pointing out the value of noble simplicity and self-restraint. He will pay close attention to his pupils' conduct, to the friendships they form, to the books they read, to the pictures they see, and he will combat every form of unchastity and lewdness in words or gestures lest the dormant sexual impulse be prematurely aroused or sexual desire when already awake be fed; and he will watch over his pupils lest any tendencies toward indolence, busybodiness, seclusion, tyranny, greediness (e.g. in games), gossip, prejudice, etc., should be established. He will direct the pupils' desire especially toward goodness and godliness; and by arousing interest therein, produce and strengthen the desire and striving to attain those. Conscious of the great power of habit, the teacher will make an effort to surround all of his instructions with holy exercises, to begin with prayer and to close with prayer; to investigate the attitude of the home toward prayer; to urge regular attendance upon public worship; to pay attention to the exercise of charity in such forms as are adapted to his pupils, in oder gradually to effect a certain degree of facility in well-doing — this characteristic of Christian "virtue."

c. Higher in the scale of striving than desire is **volition** (in the narrower sense). It postulates not only the knowl-

edge of the object desired, but also a knowledge of the ways and means that lead to its acquisition, and, likewise, confidence in the adequacy of one's powers to acquire it. The soul **wills** when on basis of such knowledge and confidence it resolves to appropriate the object in question. The prodigal son, in his misery, may often have thought of his father's house with its abundance, and more than once he may have felt the desire to return, but here the process ended. Not until one day when once more the image of his home most vividly gripped him, when he reflected upon the way that leads to it, and deliberated on the words which he should address to his father, when he felt confident that his father would not cast him away, when he overcame all doubts as to his own ability to carry out the proposed plan, and then decided to venture upon the chosen course — not until then can it be said that he willed.

Volition, it is seen, postulates the activity of intellect and emotions even more sweepingly than does desire; volition becomes possible only through vigorous activity of both intellect and emotions. Corresponding to Kant's above mentioned distinction between *Verstand* and *Vernunft* (cf. p. 216), the distinction is made between intellectual and rational volition of the soul. The former has for its object the useful and expedient, the latter the moral good and divinely acceptable. The former is determined, in its choices and resolutions, by advantages that may possibly be gained or losses to be avoided, the latter by the consideration of the mutual duties and rights of men and by the reference to the divine will, i.e. by moral and religious values.

As soon as volition exists, it urges the execution of the choice in **action**. The activity of the will is inward in that it focuses our attention on an object or reproduces and associates concepts or, chiefly, controls the current of our thoughts through reflection, i.e., voluntary meditation. Its

activity is outward in that it leads to actions; for action does not denote any kind of deed or act, least of all an act which is the incidental response to some blind impulse, but such an act as takes place in consequence of deliberation and evaluation (thinking and feeling) and of a definite choice traceable to both of these (volition), or, in other words, an act that is performed in perfect freedom. For that there is a **freedom** of will is plainly seen when we observe that the soul may decide on a certain course of action contrary to the definite knowledge that it is wrong and in spite of the fact that the emotions have appraised this course as worthless or even detrimental, or when we observe that the voice of reason (intellect) and the excitation of the feelings, be they ever so potent, by no means constitute coercion which the soul could not escape but must obey.

When a person repeatedly faces the same problem in moral and religious matters and repeatedly makes the same choice or decision, then such decision develops into what is called a maxim, i.e., a moral principle, a moral rule of life. Steadily conforming in all decisions and actions to this maxim, a corresponding stamp will be impressed upon his will, his conduct, his whole personality. Inasmuch as this stamp or mark constitutes a distinctive trait, an "impress", of the person, we appropriately call it a characteristic, for character (from χαράσσειν=to make sharp or pointed, to engrave, to impress) denotes the impress or stamp. When the soul is guided by certain maxims not only in one phase but in all moral and religious decisions, man has become a **character.** While this, in a certain sense, applies also to one who has become so confirmed in wickedness by repeated wrong-doing that he consistently acts in conformity to wrong principles, usage applies the term character preferably to such as act in conformity to principles morally good, whether we have in mind the principles of natural, or of Christian, ethics.

If it is agreed that moral conduct and the development of character are possible only upon the basis of volition, the transcendent importance of the training of the will in education, especially in religious education, is readily seen. To find the way to the will of the pupil and to move it to action, must be the main object of the teacher of religion if he has learned that religion is not a mere aggregate of doctrines but rather an actual condition, namely: fellowship with God through Christ and the actual recognition and execution in life of the divine will. He will most frequently impress upon himself the fact that the will can be touched only through the intellect and the feelings; that, accordingly, his aim must be directed, indeed, at the formation of clear conceptions and the gain of accurate knowledge, but that this process should not take place in a dead or formal manner, that it must rather be accompanied unintermittenly by warmest interest and by the highest regard for the truths in question. Thus the feelings of the pupil, agreeably touched, will vibrate to the teacher's treatment; his interest in the truths under consideration will be aroused; he will begin to share his teacher's evaluation of these truths. When, moreover, through representatives of a noble morality, and the teacher's own personality, the fact is brought home to the pupil that the moral good is attainable, and when also the way to such attainment is shown, then the pupil does not merely feel a transient desire for the moral good, but he actually wills it, decides to do it. If, however, the teacher would safeguard himself against disheartening disappointment, he will, from the very beginning, reckon with his own inability to force the right decision. The will despite its close relation to the intellect and to the feelings, is notwithstanding an independent factor. In the state of sin it is by no means always possible even to arouse the feelings in behalf of the good, in part because the direction of the will reacts upon the feelings and even

upon the intellect, in part because through original sin these organs have been seriously enfeebled for the performance of that which is good. In the state of sin, we must remember, the **"propensitas ad malum"** has replaced the receptivity of intellect, feelings, and will for that which is truly good and pleasing to God. And although by regeneration and justification a new life has been established, it is to be kept in mind that the old life is not extirpated but rather projects itself into the new and that, therefore, the response of the intellect, the feelings, and particularly of the will, is by no means so spontaneous or complete as may be desired and expected. Nevertheless, the teacher will not cease trying to influence the pupil's will or the atmosphere of the pupil's home; he will be encouraged in this by the well established facts of the greater receptivity and responsiveness of youth, He will not only induce his pupils to form decisions, but also seek to bring about corresponding actions. The spheres in which he will guide his pupils to right actions are the associations and friendships formed by them, their home life, their relation to pastor and teacher, and their participation in the work of the congregation. In the course of time the power of decision itself will be affected by such training. The teacher will remember the vast importance of repetition, of exercise in well-doing, of familiar acquaintance with it, and will thus, by purposeful habituation, lay the foundations of a Christian character.

Even this brief delineation of the life of the soul affords an insight into its wealth and manysidedness.

We have distinguished three fundamental powers of the soul, intellect, emotions, will; yet, the soul is a unity. It is the same soul that knows, feels, and wills. The soul is the subject of the threefold activity of knowing, feeling, and willing. It is, as it were, the center of the three spheres of vital activity which we call intellectual, emotional, and voli-

tional life. It is conscious of the fact that these spheres are its own, clearly distinct from anything foreign. For this reason we speak of **self-consciousness,** or the **consciousness of the Ego.** The soul can distinguish its activities from itself, can place them before its vision and make them objects of research; but what is thus objectivized, is always a part of itself. Furthermore, just as in forming the concept of a blooming tree the soul fuses into a unity a variety of concepts, even so it fuses into a unity its own three vital activities. We, therefore, speak of the **unity** of the ego-consciousness. Finally, all organic changes notwithstanding, the soul is conscious of its former sensations, concepts, states, strivings, no less than of those of the present or the future. Hence we speak of the **continuity** and **identity** of the ego-consciousness. It is especially the last named factor which renders absolutely untenable the view that the soul is no more than an activity or an attribute of matter (of the body or the brain which are subject to organic changes). The soul is a real, independent, self-subsistent entity, neither occasioned by matter nor disappearing with the decay of matter — however little we may be able to assert in detail concerning its ultimate nature.

§ 22. THE GRADUAL UNFOLDING OF THE PUPIL'S LIFE

Stanley Hall, *Ausgew. Beitr. z. Kinderpsychologie u. Paedagogik,* gesammelt von Ufer, 1902 (These essays were published in The Forum, Scribner's, Pedagogical Seminary, American Journal of Psychology, etc.). W. Preyer, *Die Seele d. Kindes,* 1882, [7]1908; English by H. W. Brown, 1889. K. Groos, *Das Seelenleben des Kindes,* [2]1908. Cl. and M. Stern, *Monographien ueber d. seelische Entwicklung d. Kindes,* 1907 ff. G. Baeumer and L. Droescher, *Von d. Kindesseele,* 1908. R. Gaupp, *Die Psychologie d. Kindes,* [3]1912. W. Ament, *Die Seele des Kindes,* [4]1914. Sigismund, *Kind u. Welt,* [2]1897. B. Otto, *Beitr. z. Psychologie d. Unterrichts,* 1903. K. R. Loewe, *Wie erziehe u. belehre ich m. Kind bis z. 6. Lebensjahr,* [2]1904. R. Hartmann, *Die Analyse d. kindl. Gedankenkreises,* [4]1906. A. Schreiber, *Das Buch v. Kind,* 1907. R. Goltz, *Dos Buch der Kindheit,* [5]1909. G. Compayré, *L'Evolution Intllectuelle et Morale de l'Enfant;* part i German by Ufer: *Die Entwicklung d. Kinderseele,* 1900; part ii English by M. Wilson: *Development of the Child in Later Infancy,* 1914. F. Tracy and I. Stimpfel, *Psychology of Childhood,* 1884, [7]1909. J. M. Baldwin, *Mental Development in the Child and the Race,* 1895, [7]1911. Fr. Froebel, *Pedagogics of the Kindergarten,* 1895. A. Kirkpatrick, *Fundamentals of Child-study,* 1903, [14]1914. W. Geo. Koons, *The Child's Religious Life,* 1903. Ch. W. Rishell, *The Child as God's Child,* 1904. G. H. Pease, *An Outline of a Bible School Curriculum,* 1904, [2]1909. Ant. Abern. Lamoreau, *The Unfolding Life,* 1907. G. E. Dawson, *The Child and His Religion,* 1909. E. P. St. John, *Child Nature and Child Nurture,* 1911. H. Bauer, *Die Psychologie der Jugendlichen,* 1911. J. Eger und L. Heitmann, *Die Entwicklungsjahre,* esp. Heft vii: F. Mahling, *Die Psychologie d. Jugendlichen,* 1913. G. Fuellkrug, *Zur Seelenkunde d. weibl. Jugend,* 1913. F. W. Foerster, *Jugendlehre,* 1904, [55]1911. F. W. Forbush, *The Boy Problem,* 1911, [7]1913. John L. Alexander, *The Boy and the Sunday School,* 1910. W. Buck, *Boys' Self-governing Clubs.* E. H. Hughes, *A Boy's Religion.* Fr. W. Johnson, *Problems of Boyhood.* W. B. Forbush, *Church Work With Boys,* 1910. Stanley Hall, *Adolescence, its Psychology and its Relation to Physiology, Anthropology, Sociology, Sex, Crime, Religion, and Education,* 1904, [2]1911. St. Hall, *Youth. Its Education, Regimen, and Hygiene,* 1904, [4]1911. T. King, *The High School Age.* Marg. Slattery, *The Girl in Her Teens.* M. E. Moxley, *Girlhood and Character,* 1916.

The catechist needs to know the soul life of his pupils in general, but no less essential is a knowledge of its gradual unfolding. Otherwise he might possibly accord his pupils a treatment altogether unadapted to the stage of their development. The child comes into the world a perfect human being, indeed, and his organism stands in no need of completion whatsoever; but he is as yet totally undeveloped. All the possibilities and powers of the fullgrown man or woman are found in the child, but only germinally, potentially; a development lasting from 18 to 21 years, at times even longer, is needed, before the human organism which has come into the world at birth, has fully matured. The observation of this gradual development is one of the most fascinating studies. Three stages are distinguished: (1) Early and later infancy, which extends from the first to the sixth year; (2) The childhood stage, which extends from the sixth to the twelfth or thirteenth year, and which is divided into two sections (six to nine, and nine to twelve); (3) Early and later adolescence, extending from the twelfth or thirteenth year to the period of full maturity. These stages are not definitely marked, and vary by a full year or more in different cases; but their existence can not be doubted and in general they correspond to the age given above.

1. Early and later infancy. The most interesting and the most exhaustively investigated of these stages is early and later infancy. At this place, however, we must confine ourselves to the essentials because the infant becomes a subject of instruction only to a very limited degree.

a. When the child comes into the world, he finds himself suddenly surrounded by a gigantic chaos, full of light and sound, "a big, blooming, buzzing confusion," to use the expression of William James. A number of stimuli enter upon the soul from the outside world, acting upon the perceptive faculty in such a manner as to call forth all sorts

of sensations. These sensations are at first the only manifestations of the **intellectual life.** While the sense impressions are at first indistinct and undefined, they enlarge, already during the first year, into clear perceptions (the look of the child is fixed upon the shining watch from which a stimulus has proceeded; his eyes follow a light carried before him). Simultaneously we observe the first beginnings of concepts and the reproduction of such concepts (he has repeatedly heard his father say 'tictac' when handling his watch, associates the two concepts, and eventually points out the watch whenever he hears the sound 'tictac'), of attention and of thinking (cf. pp. 213; 217). Even linguistic development generally sets in as early as the first year: the child begins to exercise his organs of speech by forming all kinds of spontaneous sounds with which, however, he connects no meaning as yet ('tata'). The **feelings** of the child are at first exclusively of the sensuous nature: displeasure is aroused by hunger and cold, and pleasure by warmth and the gratification of the appetite (cf. p. 219). Still, toward the end of the first year of life faint beginnings of higher feelings appear: delight in color, fear of strangers and of unusual sounds, love for the mother. **Volition** is expressed at first only in the form of impulses, especially those of nutrition and motion; but as soon as perceptions, concepts, and the reproduction of these begin to show themselves, there is also conscious desire (the child catches at the milk bottle, and cries when it is withheld).

b. A tremendous advance is made by the child when, in the second year, he begins to walk and to talk. In consequence of his ability and skill in walking, he not only conquers his helplessness more and more, but also obtains the necessary space, constantly enlarging, for new observations, experiences, and activities. The impulse of motion, active already in early infancy, now comes into its own; the power

inherent in the child, later to be utilized in mental effort, now rushes outward in the sphere of bodily life with such energy that restlessness becomes fairly characteristic of it. Closely connected with the progress of bodily development is a significant unfolding of the soul life, chiefly of the **intellect.** The organs of sense, especially eyes and ears, now hungrily stretch out toward all attractions of the new and exceedingly interesting world, transmitting them, as wide-open canals, to the nervous system and thereby to the brain, which impressionable like delicate clay, receives and communicates them to the soul. The construction of the inner world sets in which will be poor or rich in exact proportion to the impressions working upon the soul from without. In his speech (language is dependent on imitation and inherited equipment) he gives expression to this world with ever increasing facility. Presently also **memory** develops: the brain cells, exceedingly receptive during childhood, retain the impressions received; and as soon as the soul acts upon them, they are revived and the images formed in the past appear to the child anew. If the first impressions are made at a time when the brain is not weary and the child is attentive; if the object to be brought to the child's attention is made clear and impressive; if, in addition to the ear, also the eye (picture-book with verses), or some other organ, is employed; if the new is coupled with something already known and repeated one time after another; then memory will prove quite faithful already from the third year. The **phantasy** of the child is based upon memory. This faculty awakens in the third or, more generally, in the fourth year, and at once begins to unfold a vigorous life. That is the reason why the child is not only fond of hearing tales at this age, but also constructs a wondrous world of his own out of the concepts stored in his soul; why at play he converts old objects into ever new and changing forms; and

why he tries his hand at drawing. In consequence of imaginative concepts, akin to phantasy, the child often entertains fears where there is no occasion for them. As yet **reasoning** is submerged under the sense perceptions and the play of phantasy which are far remote from exact logic. Notwithstanding it asserts itself toward the end of this period in numerous childlike investigations and experiments, and especially in innumerable questions in regard to the "what," "wherefore," "whereto." — As far as the **emotional life** in later infancy is concerned, the sensuous feelings which were thoroughly dominant during the first year of life, remain in the foreground also during the present period. It may be observed, however, how the intellectual emotions gradually unfold, and even the first promptings of the sense of honor, of moral, religious, and social feelings become manifest. But this is the case only when education does its part; for, left to himself, the little child is totally self-centered — instinctively so before he learns to distinguish himself from the beings surrounding him, and consciously so when he has attained to self-consciousness (third or fourth year). — Also in the sphere of **volition** the sensuous preponderates. But, with the nobler emotional promptings already mentioned, also higher strivings begin to appear. The imitative impulse which is quite strong in the child in this period may prove of particular importance for the reason that, by its aid, the first habits may be formed which are of vast consequence for one's whole life.

Whether and, if so, how the soul life of the child may be influenced at this stage, are questions to which widely divergent answers have been given. As far as we are concerned, we are certain — and modern psychology corroborates rather than invalidates this view — that the mother may exert pre-natal influence upon her child, that the mental and spiritual atmosphere in which the mother moves during the

period of gestation does not leave the child without a trace. Unquestionably such influence is effective during the first year. While this applies to the unbaptized child, it applies even more strongly, as experience shows, to the baptized child, in whom the Spirit of God is dwelling and to all of whose soul-functions He has access. Thus influences from without if of the proper nature will meet the longing of the soul of the baptized child. It is self-evident that in the first years of life conduct can not be controlled by command and precept; in fact these should but rarely be applied even from the fourth to the sixth year. At this early stage, the chief factor of training is the moral and religious environment, the moral and religious atmosphere in which the child grows up. Silent and gentle as dew from heaven, and equally effective, is the way in which home life influences the slowly unfolding soul of the child. Insatiably the sense-organs stretch forth toward all the stimuli of the environment, extending their hospitality no less to those which are morally evil and worthless than to the good and wholesome ones; and whatever has once been received, is retained, and is bound, sooner or later, to exert its power. Memory being of such phenomenal strength, it will be the paramount duty of the parents most carefully to watch over their gestures, words, and acts, over the spirit governing their house. Cheerful fellowship coupled with faithful performance of duty and consecrated by regular family devotions can not but leave its traces in the soul of the little one. As early as the third year the child may be impressed, by the aid of pictures, with the permanent presence of God than which there is no stronger foundation for the moral and religious life. One of the most valuable allies of training in this respect is the impulse of imitation: observing his parents stand in the presence of God and speak with Him, the living and present One, the child will of his own account likewise fold his hands, speak to Him, address

to Him all his requests, both large and small. This is, indeed, not conscious saving faith, but it is the relation to God which corresponds to the present stage of the child's development and it will have lasting effects upon the entire subsequent life of the child. The child's experience of God will be widened and invigorated if the parents will nourish the phantasy of the child which begins its activity about the fourth year; if — as Luther did so exquisitely in his letter to little Haenschen — they will present to him in most vivid colors an attractive picture of the beauties of the heavenly garden; if, with constant adaptation to the child's limited horizon, they tell him gripping stories from the Bible or from every day life which show how the Father in heaven cares for all His children; or if they tell him of the bountiful goodness of God when spring clothes the fields with radiant verdure, and of the omnipotence of God when violent crashes of thunder frighten the child. The little ones ask countless questions; instead of suppressing this desire, parents will most warmly welcome it, not only because it indicates the first movements of reasoning activity, but especially because it affords them an opportunity to direct their children to God and to His works. When, e.g., the child asks about the new life that begins to throb with the arrival of spring, the parent should seize this opportunity to tell him about the creation of the world, of course, in language intelligible to the child. Or when he asks a question about the picture of the Crucified that adorns the wall, he will utilize it as the starting point for an account of Jesus the Saviour. It will be advisable, owing to the power of the child's memory, to connect with such an account a rhyme or a hymn stanza and repeatedly to sing such stanzas with the children for the purpose of imbedding them more firmly in their memory.

The parents must recognize especially the importance of the **emotional** life of the child. Since only through the stimu-

lation of the emotions, the way to the will is found and the soul is moved to action, the parents will endeavor to bring the proper influence to bear upon their children. They will achieve this result not so much through precept and admonition, as through suggestion, sympathetic radiation; for the intellectual life of most children is inadequately developed to react appreciably to mere commands, and, after all, whatever may be accomplished in this manner will rarely become a permanent trait of character, but pass away as soon as the child feels himself no longer under the sway of coercion. Far more effective than numerous prohibitions and commands, is the indirect influence of the parents' attitudes upon the child: an exclamation of horror at moral vileness, unsimulated heartache and tears of sorrow over sin, sincere rejoicing in all that is good — these attitudes, repeatedly displayed, can not but produce in the child pleasure over right and displeasure over sin and thus prompt the will to action in the right direction. Only in exceptional cases will it be necessary to support such influence by threat or promise, punishment or reward. When the child has become conscious of the permanent presence of God to such an extent that his soul is filled with living confidence and reverence, then the most direct and unfailing way has been prepared for an initial recognition of sin, in fact for the quickening of all moral and religious feelings. But when these feelings have been stirred, an outlet for action must be provided; else they had better been left dormant. When, e.g., parental sympathy with the grief of others, or possibly the experience of tender help in his own needs, has kindled in the child, so self-centered by nature, a feeling of sympathy, then he must be shown a way of rendering help where actually needed and he must be encouraged to do it — even though it be no more than a flower that he offers to the afflicted person. If such influence is exerted upon him with regularity, then such

actions on his part will become habitual and eventually will be the natural response to such situations. There is hardly anything that compares in importance with the formation of good habits in early childhood. It is true that this part of training, pertaining as it is to the pre-school period, must be carried out by the home. But this does not relieve the teacher of all responsibility; he will rather employ every means at his disposal to instruct the parents concerning their educational duties and unceasingly insist upon their performance.

2. **Childhood.** The entrance of the child upon the stage of boyhood and girlhood which takes place about the sixth year, is outwardly not so clearly marked as the transition from earlier (first year) to later infancy (second to sixth year), and appears rather like a continuation of infancy than something new. Yet unmistakable signs of a new period are not wanting. Physically, the change of teeth takes place at this time; muscles and nerves develop with greater rapidity; the brain has about reached its final size. Mentally, the child has made such progress that he can effectually participate in instruction. The fundamental period for the absorption of knowledge commences. Beginning to attend school he enters a new world by which he is unconsciously moulded and transformed, but which eventually he would, and should, also conquer. The period is likewise divided into two parts (from the sixth to the ninth and from the ninth to the twelfth year respectively) which we shall discuss separately.

a. Bodily, the restlessness of the child has not been overcome when, at six years, he begins to go to school: sitting still is so difficult that it should not be expected for any considerable length of time. But inasmuch as striving after activity no longer finds vent in aimless moving about from place to place as it did in the preceding period, but is naturally directed at definite objects, it is possible to arrange a cur-

riculum that meets the requirements of this stage. Brief periods (no longer than 30 minutes) of actual impartation of knowledge should be followed by periods of technical instruction (writing, singing, drawing, manual work), and there should be numerous recess periods. Brief, frequently changing periods are required, particularly in the first year of school, by the mental development of the child, for his nervous and mental powers are still easily fatigued, and interest and attention can not long be focused on any one object. Sensation, perception, and **intuition** are now the dominating factors of the intellect. The child of six lacks understanding for book-like accuracy almost altogether, and even the child of nine cannot appreciate abstractions. The desire to ask questions is rather heightened; all questions must be answered in concrete form and with constant attention to the peculiar concept world of the children, if an intelligent reaction is to be expected. The child wants to see, to behold. If he cannot see with the bodily eye — nine-tenths of our concepts are based upon sensory perceptions and intuitions — he desires to see with the mental eye whatever is put before his mind in intelligible, concrete form. Whoever, therefore, would successfully impart instruction in the period under consideration, must be a master in story-telling. And because the children usually have rather fragmentary concepts, even of the objects and conditions of their immediate environment; because their range of expressions is quite limited; and because they often attach a meaning to a word quite different from that of the teacher's; they will reap the full benefit of the teacher's talent of story-telling only if he first thoroughly investigates their verbal range and their sphere of concepts and if he raises their fragmentary and inaccurate concepts to the level of accuracy, clearness, and completeness. The faithfulness with which this duty is performed, will be reflected by the teachableness of the child, for the treasure

of concepts thus acquired becomes the key with which the child unlocks the new material.

This capacity and this desire to behold things, however, are not the only factors demanding a method of instruction based upon plain, animated narration. This method is demanded also by the child's **phantasy** which is particularly active at this stage; not, it is true, the abstracting, but the constructing phantasy. With vigor and eagerness it stretches forth to grasp the concrete, to shape it according to its pleasure and to combine it into new forms as real as flesh and blood. The lifeless doll is transformed into a living, speaking, acting friend; the child lends it movement, growth, responsibility. Children would hardly find so much pleasure in play if it were not for the fact that it offers a field of activity not only for their impulse of action but also for their phantasy. Gradually the child's phantasy emancipates itself from the limitations of time and space; it is no longer restricted to home and present, but transports itself into the remote past and into distant lands even though it may still array the persons living there with the concept material of home and present. But no matter whither phantasy transports itself, always the living person is its object of interest, and of imitation. As a matter of fact, the impulse of **imitation** is at this stage of development very closely linked with the pronounced play of the child's phantasy — another instance corroborating the demand to influence the soul of the child chiefly by narratives. Living persons, repeatedly presented to the phantasy, leave their traces in the soul; matters which ever and again have delighted the phantasy, are engraved upon the soul, especially during this "formative period of the brain." The feelings being pleasurably excited, the will is aroused to imitation: the child would become similar to the person causing such pleasurable experiences.

The **emotions** as a whole, still center about self; unselfish friendships are rarely formed during these years, and if they are formed they may quickly be disrupted the moment the friend threatens to obscure the splendor of the own little Ego. Purposeful cultivation of the phantasy, leading the child most clearly to visualize the grief of others, will seldom fail at this age to arouse the sympathetic emotions and thus to put the will into action. As far as the **volitional life** of the child at this stage is concerned, this period even more so than that of infancy, is of vast significance for the formation of of habits. Finally, it may be added that **memory** though still weak at the age of six, from now on rapidly grows in strength; but it does not reach its greatest power in this period, and therefore only a limited amount of material should be assigned for verbatim memorizing, and all memory material should at least be illustrated and, in a rudimentary way, be explained.

The conclusions to be drawn from these facts by the teacher of religion are self-evident. He must under all circumstances be thoroughly conversant with the concept world and the vocabulary of his pupils. Proceeding from the material really mastered by them, and if need be correcting it, he must aim slowly and gradually to enlarge and to enrich it. Biblical pictures will prove very helpful in this respect provided the teacher pays due attention to his diction, avoids all abstractions, forms only short sentences, ascertains by means of questions that he is really understood, engages the cooperation of his pupils, and trains them to express with their own words in simple sentences whatever he has taught them. Above all, he will, as soon as his pupils possess a sufficient vocabulary and a fair amount of clear and distinct concepts, employ **narration,** the most efficient means of instruction. His chief object must be to tell the story as simply as possible and at the same time as concretely and intuitionally as

possible. On the one hand, he will most carefully bring out all the individual features, thereby securing life-likeness: this is what the child craves; and only thus are clear intuitions formed (cf. p. 204). On the other hand, he must stress the fundamental features of the particular story as a whole in order that the distinctive traits of the new story be not obliterated but stand out in clear relief even if to some extent the contents of the new story overlap with that of stories previously heard. Neither will he be satisfied with presenting merely the external features and their connection, but he will introduce his pupils into the hidden thoughts and motives of the acting persons in order to put into motion their awakening thought processes. He will confine his efforts to the most complete presentation of the main truth of any one story instead of developing from it a large number of less important truths, just as the unit of instruction at this time must be one simple story and not a group of stories fused into a unit. Extensive application does more harm than good at this age; but it is desirable to compress into some precious passage or a stanza the truth which has been discovered. The growing power of memory suggests not only the permissibility but the effectiveness of assigning such verses or stanzas as memory work (after repeating them in class with the children a number of times in unison); but the teacher will not foist upon the child's memory any material on which no proper light has been shed by preceding instruction. If it is true that no story, told well and repeatedly,* ever remains entirely without influence upon the little child, but rather has the tendency and possibly to some extent also the power, to transform him into a likenss of its hero, how much more is this bound to be true of the Bible stories, especially of the stories of Jesus, and of the baptized child,

* Stanley Hall says: "Of all the things that a teacher should know how to do, the most important, without any exception, is to know how to tell a story."

cf. 2 Cor. 3:18. This effect is proportional to the measure in which the teacher succeeds in arousing the emotions of the child. The teacher may make the start with stories from present day life, but that the Bible stories may well be employed at this time, is evident from the play of phantasy which as was seen above transports itself readily into distant countries and remote times. — The teacher must also aim to stimulate the sympathetic emotions, and if he has influenced the will of the child, he must provide some opportunity for action; even at this stage, e.g., missionary zeal should be aroused and manifested. — In regard to discipline, the teacher will of course inculcate good order, so important for the later periods of life, but he must not forget that silence and sitting still are as yet difficult for the child. Against mendacity he will proceed with great earnestness, but because of the presence in these years of many incorrect concepts of the imagination, he must be warned that not every objective untruth is necessarily a lie and deserving to be treated as such.

b. The time between the ninth and twelfth or thirteenth year forms the second period of childhood. Bodily development usually progresses rather slowly during these years. Increase of stature and weight, compared with the rapid development in the preceding and following periods, takes place so slowly as to make it appear that progress, if not arrested, is at least seriously retarded. The growth of the brain, likewise, is quite inconsiderable. Only the connective tissue and, perhaps, the nerves exhibit vigorous growth. It seems as if nature is gathering strength for the sweeping changes of the subsequent period. Such accumulation of a store of energy and force is probably the cause of the noisy movements characteristic of boys of this age, and of their fondness for scuffling. For the same reason probably they prefer at this time physical to mental labor.

As regards the **mental life** of the children, the absorption of things and concepts approaching them from without still occupies the foreground. However, now the soul is not only capable of much more copious absorption, but also of a more thorough and accurate examination of the things absorbed—a step of progress which, in turn, results in a great improvement of the intuition. The organs of sense have not only become more delicate and discriminating, but the mental possessions acquired also prove an efficient key to the apprehension of the new and its coordination with the old (p. 212). The multitude of the impressions and concepts of which the soul at this time is capable, provided they are presented with concrete vividness, is astounding. Even more surprising, perhaps, is the ability to retain them. Between the eleventh and the twelfth year **memory** develops its greatest strength and maintains its high level for several years afterward. This, of course, must not be understood to mean that the child at this stage learns more easily and rapidly than the adult, who has other and stronger aids at his disposal, especially the power of logical association; but the memory of the child is more faithful and accurate than that of the adult. His brain cells are still soft so that the impressions are deeper than those of the adult, whose brain cells permit only feeble impressions. For the literal memorizing of material of importance for the whole life, the eleventh and the twelfth years represent "the golden period." Foreign languages if they are really to be mastered, are most readily and accurately acquired down to the end of the fourteenth year. The achievements of memory increase in direct proportion to the growth of attention, interest, and reasoning, and to the accumulation of apperceptive material. Experience and experiments in regard to the powers of memory have shown that it is more profitable to rest a while between repetitions than to repeat the subject, say, eight times in quick succession; and, like-

wise, to pause after the study of one subject than at once to proceed to the study of another. The inner processes connected with learning continue to act for some time after the conscious processes have ceased. The teacher must take account of this retroactive inhibition: if fresh impressions disturb these mental processes, memory is bound to suffer for the reason that the new impressions interfere with what has just been learned, and especially so when close attention is paid to these new impressions.

The **phantasy** continues very active at the age under consideration, requiring food and cultivation; but as experience and judgment attain to greater maturity, fondness for the impossible is stripped off more and more. Accordingly it is the exception when the fairy tale still fascinates the soul. But wherever realities are placed before the soul, particularly in geography and history, the phantasy, aided by charts and pictures, builds for itself a rather correct image of distant scenes and times, especially if it be stirred by vivid descriptions. Also at this stage of development the child requires concrete descriptions; but these should accurately agree with reality, the time, place, and sequence of events. While the phantasy and the sense of history stand correlated, it is the personal, biographical element in history that most attracts the soul. No interest is shown as yet in institutions, in forms of organization and in laws except through vital connection with great men and women. The history of a whole nation, likewise, is imparted to children of this age only through the presentation of its outstanding heroes. This is the age of hero worship. The stronger and bolder, the more clever and daring these heroes prove to be, the more assuredly they will become the objects of devotion, especially for the boys. Wherever there is fondness for reading at this age, preference is given to hero stories both good and bad. — The **thinking activity** is marked by decided progress during these

years. In the same measure in which the child becomes able to observe the objects of the external world with greater accuracy, and to distinguish the essential from the unessential and accidental, he learns to coordinate the essential marks and to form conceptions, to affirm judgments, and to draw conclusions. Already, though hesitatingly, questions in regard to the connection of things are asked. Such questions, at first, refer only to objects of the nearest environment, for instance a toy or watch which the boy takes apart in order to acquaint himself with this marvelous mechanism, and to natural phenomena which lie before his eyes like baffling riddles; soon, however, the mere sequence of events both in human life and in history ceases to satisfy him. The reason of the child begins to inquire in regard to cause and effect. What is wanted is not necessarily a scientific proof; a reasonable explanation, if it is only plausible, is accepted upon authority. Not seldom such initial critical activity of the young mind invades the religious sphere. — From what has been said, it is evident that there is a strengthening in these years of the intellectual **feelings.** The esthetic feelings, too, under proper guidance, awake at this time. The ethical emotions assume more definite forms; wherever the development has been normal, conscience now enters as a strong factor although suggestion and the example of adults are as yet still more powerful. God, especially by boys, is felt as Law and Power; but He can be experienced also as Holy Love, especially by the baptized child, so that he does not only view God with awe but surrenders to Him with all the power of his youthful emotions. The social feelings are now quickened as never before. Hence this is the period for the formation of friendships: the child associates with others of the same age, disposition, and condition in life. "The bonfire with its circle of kindred spirits, the cave with its password and dark plottings, the street corner

and recruiting whistle, have almost irresistible fascination." Even the girls have their own clubs. While truth and loyalty are observed toward those of the inner circle, the child, at this age, often follows a peculiar code of morals toward those outside. Self-esteem and the sense of honor are conspicuous in their development. The emotions as a whole still change often and swiftly; remorse or sadness does not last long at this age: happiness is the dominant note. — Of the greatest significance for this period, finally, is the formation of good **habits.** While the conditions therefore have existed in the previous period, they are now most favorable, more so than they will ever be again. Thoughts that are repeatedly entertained, frequently recurrent emotions, decisions of will formed time and again, the moral acts thus resulting — all these leave in the soul impressions or grooves, as it were, along which the subsequent activities of the soul run almost automatically; and it becomes increasingly difficult for the child to think, feel, and will in any other direction. Therefore, if the good, the noble, the true, if God and His will, at this time, determine the direction of the soul, the result will be that, in normal circumstances, no special reflection, no special conflict is needed before the good act is performed: to act in a given way has become the second nature of the soul.

This is also the time when the **difference of sex** becomes more clearly established. The girl usually has a more delicate constitution than the boy, both of body and soul, requiring for this reason a more delicate treatment. The boy is more awkward of movement, more abrupt, impetuous, inclined toward physical exercise and boisterous play; the girl has more nimbleness, gracefulness, harmony of movement, and is gentler and more retiring. This difference is plainly evident in the games played by boys or girls. Mentally the girl, as a rule, is swifter and more agile, but less thorough and

keen than the boy. The preponderant emotions of the boy are the sense of fairness and self-esteem, and interest in things intellectual, great, sublime, heroic; of the girl, sympathy, the sense for the beautiful, lovely, proper. Similarly, in point of good recitation, diction, and handwriting, the girl is superior to the boy. The boy, above all, expects from his teacher justice while the girl looks for kindly treatment. The will of the boy excels that of the girl in resoluteness and force, but is inclined to stubbornness, impetuousness, and lack of consideration; the girl is more tender-hearted, patient, and tractable than the boy, inclining, however, more than her brother, to sensitiveness and vanity. — These years also witness the establishment of the pupils' **individuality.** In general aspects quite similar to his companions, each pupil possesses distinct and individual characteristics, intellectually, emotionally, and volitionally. To study and to consider his pupils' individualities according to their powers and weaknesses is an indispensable duty of the teacher.

All these facts must be carefully borne in mind by the teacher of religion. What has been said concerning bodily development will prevent him from adjudging as wilful opposition to good order and discipline when his pupils indulge in noise and commotion. While he will endeavor to keep the desire for scuffling in bounds, he will not suppress it for fear of choking the germs of promptings that, later, might prove of eminent value. "If you crush the fighting instinct, you get the coward; if you let it grow wild, you have the bully; if you train it, you have the strong, self-controlled man of will." The great capacity of the pupil for copiously absorbing impressions and concepts, and to retain them by the power of his memory, suggests to the teacher the right and the duty to utilize these years as the great **period of learning** also from the religious aspect. He will let his pupils memorize Scripture passages, hymn stanzas, and sections of

the Catechism; but never, be it understood, without placing the memory material into the proper light or at least explaining its verbal meaning. The proper elucidation of memory material is particularly valuable since, irrespective of other advantages, it arouses interest in the material to be memorized and employs association as an aid to appropriation. He will also show the child how to memorize: how to analyze the whole into sections as suggested by the contents, and how to observe pauses in the learning process in order to give the impression an opportunity to settle before the brain is assailed anew. He will make the **phantasy** ancillary to instruction by making the pupil visualize concrete and plastic forms from the history of the Bible, of the Church, and of missions, and by adjusting himself to the pupil's craving for reality through the diligent use of biblical and other charts and every sort of available pictorial representation. He will not deem it a loss of time to dwell for a rather long time upon some heroic personages and to pursue their life story from birth to death. The short narrative, at this stage, is not imperative any more. The better the child can pursue the development of the hero as a whole, especially the years of his youth, the more certainly he will actually live with the hero, enter into his experiences, feel sympathy with him. Thus sets in the eminently important "ideal association" with the hero whose life is studied. The development of the **thinking faculty** now permits or, rather, prompts the teacher to enter with his pupil into the inner motives, the impelling powers of such a life, to exhibit the relation between disposition and action, and to set forth the laws of the moral and religious life; in this way he will train him to form correct moral and religious judgments and arouse the desire and the courage to apply them to his own conduct. This is the teacher's plain duty; he must make the application to the life of the pupil and thus exert a **moulding influence** upon

it although the application made by him or, at his direction, by the pupil, should never be dragged in but rather naturally grow forth from the subject matter and its treatment by the teacher; it should impress itself upon the pupil by inner necessity. When the teacher has really touched the pupil's feelings and has brought about a decision of will, he must make the further effort to bring about the performance of the deed and the establishment of habit. The life at home, at school, in the congregation, among the neighbors, should be set forth as the sphere of moral and religious activity. Veneration for age, respect for the powers that be, obedience, conciliatoriness and self-control, sympathy with others, helpfulness, self-denial, devotion, sacrifice, consecration before the eyes of the ominscient and omnipresent One, prayer to the great heavenly Friend, all these attitudes must become matters of **habit,** now more than ever they were before. The practise of church attendance must now begin. Salutary even before this age, there are particular reasons why it should now become habitual. While the children are not likely to understand the sermon as a whole, they will understand sections of it. To this factor must be added the sight of the congregation at worship, the solemn liturgy, the power of song, and the impressions gained from the pictures that may belong to the equipment of the church — all this cannot but permanently affect the soul. The teacher will appeal to the thinking faculty of the pupil also for the purpose of giving him tasks that compel thought; of training him to form important religious and moral conceptions, conclusions, and judgments, always be it remembered, upon the basis of the intuition inasmuch as the pupil otherwise would have no access to conceptions and abstractions. Let the teacher of religion show a sympathetic attitude toward the **critical questions** of a religious character which, at this stage, will occasionally be propounded to him. Such questions, as a

rule, arise from a rather anthropomorphical view of God and of the invisible realities in general. Still better, let him anticipate them by taking the initiative in stripping off such anthropomorphic features from the pupil's views of God and heaven, making it plain to him that God is a Spirit; that heaven is complete union with God; and that things corporeal and, therefore, the objects of space and time are only pictures and symbols of invisible realities of which men cannot speak save in material terms. If, however, such critical questions show doubt as to the existence itself of these heavenly realities, then the teacher may remind the young critic of the as yet very limited range of his knowledge and experience, or better, he will by his own conduct, especially his happiness in fellowship with God, most effectively remove such doubts. It may be stated as a general truth that living models and examples are bound to show themselves as exceedingly effective educational factors. For this reason the teacher will keep an eye upon the **friendships** bound to be formed at this stage. He will exhort the home to exercise vigilance in this respect and to contribute as much as possible to the gratification of these social feelings by sweetening family life and by occasional invitations of congenial children. — Finally, when the child is soon restored to happiness after bereavement has entered the home or after a lapse into sin, the teacher will not conclude that the child is frivolous or unfeeling; what he observes is in keeping with the child's nature. And although it is surely true that the Holy Spirit can lead a child to true **repentance** of sin and an unqualified **surrender to Jesus Christ** at this stage of his life, the teacher of religion will take care not to apply the same criterion to these processes in the child soul which he is wont to apply to them in the soul of the adult. He would only be guilty of injustice or lead his children to perilous hypocrisy.

3. **The age of adolescence.** With the thirteenth year, the girl; with the fourteenth, the boy, enters upon the age of youth. In the case of the girl, this period, extending to the 20. or 21. year of life, comprises the whole process of development from girlhood to womanhood; in the case of the male, this period, extending down to the 23. or 24. year, involves the whole time of development from boyhood to manhood. These bare facts indicate that this is the period of the most revolutionary change. Stanley Hall, the pioneer among its observers, does not overestimate its significance when he boldly calls it a "new birth." There is a new birth of the body and of the mind, the one most intimately linked with the other.

More fundamental than ever is the **bodily** change now taking place. The body, usually growing with rapidity, increases in height and breadth; the bones become stronger and are joined more firmly; the limbs lengthen; especially the hands and feet assume dimensions out of all proportion to the rest of the body; the heart increases its size one fifth and, in some cases, even more; blood pressure rises materially; respiration becomes one-third slower and, in consequence, more intensive. While the brain has in general attained its final size, certain centers in the cerebral membrane (meninx) do not begin to function until now; the tissue involved becomes denser and promotes a slow growth of the cranium. The most important change, however, is the attainment of **sexual maturity.** The sexual organs assume their final form; in the male there begins the occasional emission of semen, in the female, menstruation, and, in connection therewith, the development of the breast; in both, the appearance of hair at places hitherto bare, and the change of voice. The change is more conspicuous in the female and is often accompanied by violent pain; but also in the male it often proceeds amid far-reaching constitutional disturbances that may affect the whole organ-

ism. Both sexes often suffer from anaemia, because the development of lungs, liver, kidneys, and the muscular system, the entering of the sexual organs upon their functions, and an increased activity of the central nervous system require a greater supply of blood. The excitation of the organism may, in the case of both, go to the length of producing a suspension of consciousness, temporary dementia, or even a complete shattering of the nerves and ultimate insanity. But even where this change takes place with comparative smoothness, it brings about a situation altogether new.

Hand in hand with this physical change goes the **mental,** which is largely based upon the other. The vigorous development of the muscles and the whole body calls forth, especially in the maturing male, a sensation of **strength,** as soon as the limbs have gained their ultimate proportions and he has ceased to fall over his own feet. Pityingly he looks upon the childhood stage which he has hardly left behind, and fancies that he is already a man who has reached the height of his power and knows of no obstacle that he is not able to conquer. This feeling of strength and the urge of his restless blood account for his clownishness and turn him into a daredevil for whom no venture requiring strength and courage is too great. Having become a man, as he thinks, he means to be **independent,** to be free from all dictation save his own, at least to raise a mustache, to smoke, perhaps to gamble and to curse just like a man. Whoever tries to prevent the youth from indulging his whims, is regarded as the foe of all true progress. The passion for liberty may assume a revolutionary form and array itself in opposition to every authority and barrier. If the social conditions are such that the male youth can earn money for himself, the feeling of independence often assumes the most repugnant forms and easily leads to a break with the parental home. But when the young man is made to experience the limits of

his strength and power, he may not only seek to replenish them by excessive eating and sleeping, but his self-reliance and independence may suddenly change into sheer **despair** and **dejection** — a condition in which he needs nothing so much as a real man or an understanding mother heart that will restore his courage.— Quite similar is the development of the female. To the boy clown corresponds the girl clown with her perpetual giggling and saucy conversation. Instead of muscular exercises, she prefers games requiring agility and speed of movement. In point of self-reliance the girl of this age is likely in no wise to remain behind her brother: she wants to dress and to deport herself like a mature woman and to be treated accordingly.

Contemporaneous with the change of the cerebral membrane and, perhaps, in some measure occasioned by it, there is a prevailing inclination during these years toward logical thinking. This fact explains to a certain extent why youth, despite a lack of real knowledge and adequate experience, claims to possess a knowledge of everything, and usually a **knowledge superior** to that of adults, and that he deems himself warranted, or even summoned, to criticize his parents and teachers. Other factors contributing to this condition are possibly the aimless and omnivorous consumption of all sorts of questionable or, at any rate, insipid literature, or the fact that the school has been outgrown, or that the teachers in school did not insist on thorough comprehension of the problems under consideration (esp. those of the natural sciences). But this is only one phase of the adolescent mind. Often the young deeply feel their immaturity, the inadequacy of their knowledge, and by no means only when they have been made aware of it by some painful experience; sometimes they feel it most keenly when they attempt to disguise it through a bombastic attitude, loudness of voice, the unintelligent use of axioms, appeal to authorities — with all their

vaunted independence they are fond of quoting authorities —, and if need be, the use of the fist. What the adolescents need is a man of thorough knowledge and loving sympathy who will recognize their eagerness to learn, put to work their thinking apparatus, and lead them to mature knowledge. To him they will be devoted especially if he imparts a type of knowledge which possesses practical importance for the daily life and pertains to their environment. This applies with double force to the rural youth, so often devoid of mental initiative, rather slow in formulating independent thoughts and questions, and withal very bashful in the presence of pastor or teacher.

The most important feature of the inner life of the young, however, stands connected with the **development of puberty.** All at once the soul becomes aware of new, mysterious, hitherto unknown forces and impulses in the organism. Exercising powerful attraction, the element of mystery brings the soul under its spell. The impulse to penetrate the mystery and to learn something reliable concerning its origin and functions is awake. The soul begins to presage the truth; it begins to understand itself from the aspect of sex; the relation to the other sex undergoes a change; the former ease in the presence of the other sex has disappeared; the attraction of the one for other makes itself felt — sooner with the girl, however, than with boy, who, if morally healthy, will feel, and readily exhibit, toward the girl something very much akin to contempt. At times, genuine youthful love awakens, here and there also enthusiastic affection for persons far older than oneself. The soul begins to occupy itself with the future which apparently teems with possibilities. The **phantasy,** probably in connection with the above mentioned changes in the brain, unfolds a markedly vigorous activity and paints the future in glowing colors. The soul becomes a dreamer. There is a heightened understanding

for poetry. The desire to read is in evidence; nothing attracts the girl more than the love story while the boy yields to its fascination less readily except when an all-conquering hero is in the center of the plot. What appeals to him is not so much sentiment as courage, daring, heroism. When the soul, provided that it is uncorrupt, comes in contact with the good, noble, great, it reaches out after it with longing; **ideals** are formed which it means to realize never doubting that such achievement is within the range of its knowledge and power. Nor is the soul any longer self-centered: the **social feelings** begin to exert their power; the desire is felt to help, correct, reform, the world. But if during this period the soul falls into the hands of wicked friends or, if it feeds upon salacious literature, it may be set on fire in behalf of the questionable, low, destructive. Often the two lie side by side; youth is a child of the moment, prone to harbor contradictions. After the manner of spring, it makes progress by contrasts, not necessarily religious and moral, but temperamental. Now heavenly joy, then deathlike grief; now excess of enthusiasm, then of despondency to the point of despair; now the delight over hearth and home, then the yearning for the everlasting snow of lofty mountains and *Weltschmerz,* grief for the world's grief; now light-hearted candor and frankness, then somber reserve and desire for solitude — such contrasts as these, largely in response to physical states, often supersede each other in rapid sequence. Still another factor merits consideration in this connection: the sexual impulse by this time is fully aroused and, in the state of depravity, threatens to assume the role of a tyrant; but the soul is aware or has at least a presentiment of the fact that there dare be no yielding, not even in the form of masturbation. Thus a **conflict** is occasioned between soul and body which pervades the whole human organism. While this battle is in progress, one phenomenon in particular is in evi-

dence: conceptions such as conscience, God and the divine sanctions, sanctification, responsibility, likewise sin and grace receive new or deeper meaning. The soul strives for nothing so much as for moral strength; where that is not found, or where the soul has been so bestialized that it never even enters upon the conflict, it may yield in helpless abandon to the exactions of desire, presently to stand at the brink of despair or to go down in it altogether. From this point of view, and from others previously mentioned, it is not surprising that moral self-decision, genuine conversion, or a deepening of the inner life is so frequently experienced in connection with the transition from adolescence to puberty (chiefly in the sixteenth and seventeenth years); just as the beginning of the downward trend may often be traced to this period. We are face to face here with a crisis of the most transcendent importance from which man comes forth bodily, mentally, and sometimes even spiritually, as one born anew so that often the parents themselves marvel at the change undergone by their child, — a crisis in which also the Spirit of God is often at work upon the soul. — The difference between the young man and the young woman is found pricipally in this that in the latter the emotions rather than reason and will develop into the dominant force, a difference which is bound to remain despite some foolish tendencies in the "woman movement" which appear to set in the opposite direction.

Youth being thus constituted, whoever would become its leader in the moral and religious sphere must be ready at the outset to leave the rights of youth uncircumscribed, and to take due account of them in all educational measures. Whoever would treat adolescents as if they were devoid of power or knowledge or ability, in short, as children, will see them turn away from him with frankest repugnance. Whoever would keep them in bounds by a formal appeal to authority may experience a revolt at their hands. Whoever

lacks acquaintance with their problems and needs or disdains to occupy himself with these will find their hearts closed against himself from the beginning. Whoever would train them as hermits or monks will never behold their eyes lighting up with responsive gleams; for joy and mirth is youth's heritage. Whoever would stamp as sin what is not sin will find unwilling ears even when he rightly takes exception and attempts to invigorate their conscience. Whoever indulges in dogmatizing will cause the young ennui; and ennui is youth's mortal foe. Whoever, finally, has flattened religion to a matter of mere forms will see the young turn their backs upon him because they are hungry for life, or because their innate sense of truth revolts against such a formal religion and condemns it as untruth. — But he who acknowledges the right of the young to progress, and stands by their side in times of helplessness and despondence as a trusting friend, will win their confidence and they will cling to him as the vine clings to the pillar. Whoever does not look down with contempt upon such knowledge as the young possess, but gratifies their thinking faculty by the imposition of worthy tasks, thus supplying it with incentives to effort; whoever is not too proud to learn with the young and does not try to cover an occasional gap in his own information with empty words or, still worse, with pious phrases; whoever meets their misgivings and doubts with sympathy and then, step by step, conquers them with real arguments, to such a teacher they will be devoted. Whoever impresses the young that he is religious, not because he has remained unacquainted with science, with the leaders in the world of thought, with literature and modern problems; but having acquired knowledge, thorough knowledge, of them, having digested them, has remained religious notwithstanding, he is their man: to him they will open ear and heart. He who in reality is a Christian character, a well-spring of power and life, open to the

world and yet fettered to Christ, he alone can be a guide to youth, which soars high one moment only to sink into the slough of despond the next. A protector of youth's freedom, he yet constrains them to follow him. Sure to disclose Christ to them as Saviour, he will yet stress the fact that this Saviour is a hero of strength to whom one can look up as an example and from whom power proceeds to conform to the model. Such a teacher will meet the social impulse of the young and organize them in a society, remembering, however, that there is a gap in their development, in the sixteenth year in the case of the girls, in the seventeenth or eighteenth in the case of the boys, and that from these years ownward they must be allowed more independence and freedom. Moreover, he will remind himself that any organization will collapse from inner weakness unless opportunity, coupled with leadership, be afforded for action.

III

The Aim of the Church in Religious Instruction

§ 23. THE AIM OF THE CHURCH IN RELIGIOUS INSTRUCTION

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The definition of the aim in religious instruction is of fundamental importance from a theoretical as well as a practical aspect. Without a precise, clear definition of such aim, no reliable statements can be made concerning the educative means or material, or the correct method to be employed, and the whole process of religious instruction will bear an accidental or mechanical character. A precise definition of the aim automatically determines the material and the method to be used and places upon all our educational and training efforts the stamp of system, comprehensiveness, and purpose.

When we inquire concerning the aim of religious instruction, we do not understand the term "instruction" in the narrow, conventional sense according to which instruction and discipline are correlated as the joint means to a higher end — the training of the young. However justified this distinction is in itself, we forbear making it in this connection. As must appear from not a few of the preceding sections, we accept so whole-heartedly the old principle that instruction must be character-building, as to identify religious instruction and religious training.

What, then, is the aim of the Church in giving religious instruction, or training? If we were speaking here of the whole vast range of the Church's work of religious instruction, we might, on the basis of such passages as 1 Cor. 3: 1-2; Hebr. 5: 12, or Eph. 4: 13 f. and 1 Thess. 5: 23, define our aim as "Christian maturity" in the sense of Christian excellence or moral perfection. But the achievement of this aim is the task of preaching and pastoral care, and is often not accomplished before death. Besides, we dare not confound the immature Christians of whom the apostles speak, with our Christian youth. Here we deal with the task of instructing and training those **children** who have been baptized in infancy and are growing up in the Church, a duty which infant baptism has imperatively imposed upon us (cf. p. 4).

If we limit our task to the religious training of the young, it is clear that also here the object in view is a training for **maturity,** but in another sense than that just discussed. The children growing up in the congregation, have, through Baptism, become members of the Church, and, therewith, of the body of Christ on earth. They are, however, still immature, dependent members; like minors in civil life, they do not as yet enjoy all the privileges nor do they perform all the duties, of the independent and mature members of the Church;

they lack the prerequisites for the ones as well as the others as long as they have not been trained appropriately. Accordingly, the aim of religious instruction should, generally speaking, be the training for complete participation in the whole religious life of the mature congregation — a training not for Christian maturity in the sense of Christian excellence and relative moral perfection, but for **such maturity as fits one for adequate participation in the life of the Church.**

Now the Church, or Christian congregation, according to its essence, is the throng of believers congregating around the means of grace, and standing, by means of these, in vital relation to Jesus Christ. The Church's life is primarily a **life of faith.** Accordingly, religious instruction must train for a life of **personal** faith which spontaneously longs for the means of grace and through them lays hold of Christ so that the blessings of His fellowship may be enjoyed. Whatever our conception of infant baptism may be, a conscious life of faith is not one of its immediate results; this can be brought about only through appropriate training, especially since it must work itself out in all the different situations of life. Requiring, as we do, a training for a personal life of faith, we take issue with the Catholic conception of training, according to which the prime object is the drilling of the masses for the performance of churchly functions and for the external accommodation to the forms of religious life. Likewise we take issue with another conception of training, viz., the excessively intellectualistic conception which looks upon the Church as a mere school of pure doctrine and so often loses sight of the training of the heart for a personal relation to Jesus Christ or treats this as secondary in importance as compared with the inculcation of the formulae of correct doctrine. Any kind of training that does not aim at thoroughgoing influence upon the heart, upon **the whole inner man** — his intellectual, emotional, volitional life, and

does not strive to establish a **personal** relation between the young and Christ, the Saviour and King, has no right of existence in the Evangelical Church.

The Christian congregation is conscious of being the communion of believers especially at common worship when it gathers around the Word and the Sacraments in order to be built up more and more into a spiritual temple; to express its life of faith through united praise and thanksgiving, and to manifest also outwardly its essential oneness. Accordingly it is the duty of the Church to train her youth for an intelligent and active participation in her **worship.** If the life of faith can not exist apart from the Scripture, the same is true of worship through which the life of faith is expressed and strengthened. Hence, training for the intelligent and personal **use of Scripture** must be intimately connected with the training for faith and worship. While it ought to be selfevident, in the church of the Reformation, that such training in the Scripture be given, this requirement has, so far, been met in a lamentably meager measure in Lutheran circles.

Some other factors merit consideration in this connection. As the communion of believers, the Church has received peculiar **tasks** from God. The Church is intended to be the institute of salvation for the world, bearing, in the footsteps of Christ, her Lord and Master, the gospel to whatever quarter is still without it; going in love and mercy after all those who have strayed or never been of her fold — a Samaritan inn for all the sick or forsaken. To carry out these tasks is not easy; the rising generation must be trained for their fulfilment, it must be taught to know and to love them. The flock of God, furthermore, has a **history** of its own, from which alone its condition in the present and also the peculiarity of the various Churches can be rightly understood. To this history the youth must be introduced

if their own Church is to be dear and precious to them; if they are to be cognizant of what their Church has in common with others and, likewise, of the factors dividing her from others; if they are to be enabled to take a firm stand. The youth must also be made acquainted with some of the numerous stirring problems of the present; else we cannot expect them to stand their ground as mature members. Finally, the Church has a constitution. Whatever its character may be, she cannot maintain herself permanently without one. If the rising generation is eventually to attain to maturity and, with independent judgment, to take part in the planning and doing of the Church, a brief introduction to this constitution, at least in outline, cannot be omitted. Especially a Free Church, governing herself, will be compelled to insist upon acquaintance with her polity and constitution.

If, for the reasons given, the aim in the religious instruction of the young cannot be anything but the training of the rising generation for comprehensive and personal participation in the life of the mature congregation in all its ramifications, the training for a personal life of faith and for active participation in congregational worship is bound to occupy the foreground. The welfare of the rising generation depends upon the first-named factor which, in turn, is inseparable from the second; nor can there be any other foundation for the various manifestations of the life of the congregation. The personal life of faith, however, dare not receive so one-sided emphasis as to endanger the training for participation in the whole life of the congregation. In the Lutheran Church, particularly, hearty cooperation in the problems and functions of the Church at large, and even in the life of the individual congregation, has for this reason often been inhibited.

But the object of religious instruction and training must

be defined with still greater accuracy, especially since we insist upon a **personal** faith and a **voluntary** participation in the life of the mature congregation; for the Christian congregation would cease to be the flock of the Lord, should its members cease to stand in such faith. Personal faith in Christ, or the reception of Jesus into the heart and life — the soul laying hold of Him as Saviour, willingly surrendering to Him as Lord and King, participating in the entire life of His flock — cannot be brought about by human instruction and training, but solely by God through His Holy Spirit. Therefore we must not ascribe to human activity what is purely a prerogative divine. It is true that the instrument whereby the educator means to influence the hearts of youth, is the Word of God, and that the Spirit dwells in this Word as the secret of its power. But is it not at the same time true that the Holy Spirit works faith in the hearers of the Word "where and when He pleases" (*Augustana* v)? The Word of God which the teacher of religious truth employs, is indeed efficacious; but it does not always unfold its power at the time when it is proclaimed: often it falls beneath the threshold of consciousness where it lies dormant until God's own season shall have arrived when it shall reveal its inherent power divine. Again, it is true that the period of childhood and youth is the proper time for sowing, for the reason that it is the time when the inner development is most intensive. But who can guarantee that the power dwelling in the Word shall reveal itself in this period and that the Holy Spirit shall kindle faith in every one of the young souls entrusted to the teacher? Does not the experience of many parents and catechists and of many Christians in general, prove that the season of God, in the case of many, does not coincide with the time of youth and that very often the emotional stirrings during this period do not rise above the level of a transient senti-

mentality if they reach this level at all? Finally, it is true that the children whom the teacher of religion aims to train, are baptized children, who through the Sacrament have become children of God. But as surely as the teacher must never forget that the children entrusted to him have, objectively, become God's own, he is at the same time aware that the subjective, God-ward development is often not merely arrested, but positively interrupted. Therefore, we shall not lay down as the aim of training the youth what has not been exclusively reserved for this period of life and what often, as experience shows, is not attained even though the instruction be of the most efficient kind. Should this be done nevertheless, discouragement or sef-deception on the part of the catechist and, here and there, also on the part of the catechumen can hardly be obviated.

What the teacher of religion can accomplish is (1) to implant in the **intellectual** life of the young souls entrusted to him all the material which the Holy Spirit in His own time will use for the purpose of awakening in their souls a personal, conscious faith, and of guiding them to a willing and all-sided manifestation of it in the ways and tasks of the mature congregation. (2) Secondly, wherever no unusual obstacles (chiefly the spirit in the home) bar the soul against the truth, he may succeed in so influencing the **emotional** life of the pupil that "interest" is aroused, i.e., that the pupil feels himself at home in the materials of religious instruction and prefers these concepts and spheres of thought to any other, that he inwardly enters upon them, and is attracted by them. Thus a personal relation is established between the soul and the matter of instruction; the latter becomes its property — anchored in the depths of its consciousness and ready for service when the Spirit lays hold on the soul and quickens the soul. Or the Holy Spirit may let these subjects transcend the threshold of conscious-

ness and release for action their inherent power divine, thus leading the soul creatively to a conscious life of faith and to voluntary participation in the life of the mature congregation. (3) Through the emotions, the teacher of religion may, finally, move the **volitional** life of his pupils so that they entertain respect for the Word of God and for a sincere life of faith; that they take part with regularity in prayer, in worship, and in the tasks of the congregation. While all this is not yet the life of faith itself — opposition to all that is truly divine and spiritual may still lurk deep within the heart —, not a little has nevertheless been achieved for the subsequent life of the catechumens.

The teacher of religion is bound to keep in mind that the Church is the communion of true believers, and that the children entrusted to him are in truth members of it only when they have attained to personal faith and, as corollary thereto, to participation in all privileges and duties of the mature congregation; and he will choose all his educational and disciplinary measures with a view to the goal to which **God** unquestionably some time means to lead the soul. But when he is asked to define the aim of his **own** educational efforts, he will, in humility, answer as follows: **The aim is (1) faithfully to imbed and anchor in the INTELLECT of the rising generation all the holy truths upon which the life of the mature congregation fundamentally is based, and by which alone it is constantly renewed, and without a knowledge of which one can not possibly participate in its entire life; (2) to stir the EMOTIONS to a vital interest in those truths; (3) to bend the WILL so that it may run in the paths in which the Holy Spirit, turning to account those truths, in His own season, leads to personal faith and to participation in the life of the mature congregation.** If in His grace God enables the teacher during the period of training, to arouse such a personal life of faith in this or that soul, he will

render thanks for such gracious incentive to further efforts. But should he have no such experience, or should he, since he cannot unerringly judge, be unaware of such a result, he will by no means lose heart, but trust that the power of the Word which he has sown and the Holy Spirit who dwells in it with grace will some day become active and kindle faith in those who do not wilfully resist. Should anyone think that we have set too modest an aim, let him be reminded that an aim too high, unattainable under actual conditions, can have no other effect than to dishearten the sincere educator; that even the true aim stated above can be attained only through the blessing of God; and that, for the Christian educator, there can in fact be no higher incentive than the thought: I have the privilege of preparing the way for the Holy Spirit, of lending some help in His gracious work, of leading the souls of children entrusted to me in regard to intellect, emotions, and will, upon paths in which they shall be made by Him, soon or late, living members of the body of Christ. The incentive will be the greater the more vividly the teacher realizes that these souls have been entrusted to him in the days of youth, in the very period when the degree of their receptivity and tractability is such as to warrant the best possible prospects of permanent success.

IV

The Material for Religious Instruction and Its Distribution Over the Several Educational Agencies

§ 24. THE CATECHETICAL MATERIAL AS SUGGESTED BY THE AIM OF RELIGIOUS INSTRUCTION

*Zezschwitz ii 1, 1864. *Buchrucker, *Grundlinien d. kirchl. Katechetik*, 1889, pp. 116-174. Sachsse, pp. 328-368. *F. Zange, *Evang. Religionsunterricht*, 1897, pp. 73-142. A. Eckert, *Der erziehende Religionsunterricht*, 1899, pp. 30-78. *O. Baumgarten, *Neue Bahnen*, 1903, pp. 46-107. J. Gottschick, *Homiletik u. Katechetik*, 1908, pp. 125-159. J. Berndt, *Methodik i. Unterricht d. ev. Religion*, 1909, pp. 33-72. *R. Kabisch, *Wie lehren wir Religion?* 1910, pp. 117-181. Achelis, pp. 365-410. Chr. Burkstuemmer, *Der Religionsunterricht i. d. Volksschule*, 1913, pp. 138-174. Steinbeck, pp. 147-165.

The aim of catechetical instruction, as stated above, is (1) faithfully to imbed and anchor in the intellect all those **sacred truths** upon which the mature congregation's life fundamentally is based and by which alone it is constantly renewed and without a knowledge of which one can not possibly participate in its life; (2) to stir the emotions to a vital interest in those truths; and (3) to bend the will so that it may run in the paths in which the Holy Spirit in His own time will lead to personal faith and to participation in the life of the mature congregation. If this is true, then the question as to the material required for religious instruction has, at least in outline, already been answered. Those **sacred truths** which nourish, strengthen, and uphold the congregation of Jesus Christ, form the material for religious instruction.

The life of the mature congregation is primarily a life of faith. Through faith it has grasped Jesus Christ and has become a Christian congregation; in faith it must ever embrace Christ anew if it is to maintain its character as such; and all of its activities must grow out of such faith

to be acceptable to God. The briefest and most succinct summary of the faith living in the Christian congregation we have in Luther's **Small Catechism.** If this Catechism presented the theology of any one period of the Church's history, it would, indeed, lose its usefulness for any other period; but among its chief merits (cf. §§ 14 and 26) we named the fact that it voices the fundamental thoughts of the Christian congregation's life of faith which are the same in every period. And we also noted that it does this not in an abstract way but in the notes of a confession coming from the heart; nor is it ever forgotten that such faith is to be demonstrated in the daily life. When the adolescent youth has come to feel at home in the truths enunciated in the Small Catechism, it will always be at home in that world of thought which is peculiar to the mature congregation. The Small Catechism of Dr. Luther constitutes for this reason an important part of the material for religious instruction.

But the life of faith which animates the evangelical congregation since apostolic times with power occasionally hidden but ever breaking forth anew, is based upon a **sacred history.** A life of faith and a Christian congregation have become possible only on basis of this sacred history involving God and men: the life of faith of the Christian congregation is the result of a history ranging over more than a thousand years, the history of human sin and grace divine. The rising generation would be incapable of understanding and appreciating the life of faith of the congregation in the present except as it is introduced to this sacred history. To this must be added that, though Christian faith is by no means mere *fides historica,* facts of sacred history are nevertheless integral elements of the true Christian faith, as may be seen most clearly from the Second Article of our Christian Confession. Accordingly a summary of sacred history, such

as we find in our Bible Histories, is an indispensable part of the material for religious instruction.

Both Catechism and Biblical History point back to **Holy Scripture** from which they have been derived. While the Catechism deals with the present in that it gives expression to the life of faith in the Christian congregation, while Biblical History deals with the past in that it discloses the historical basis upon which the former rests, the Bible combines both aspects. It shows us the paths which God followed in order to establish fellowship between Himself and men, and the paths upon which today He seeks to lead men into this fellowship. It is the Bible in which the mature congregation is to search, from which it is to draw power and guidance, light and solace for all conditions of life. How can the rising generation be expected to make intelligent and independent use of the Scriptures unless it first receive suitable guidance and training? Hence, in addition to the Catechism and Biblical History, also the Bible must be an integral element of religious instruction.

The life of faith of the mature congregation is revealed particularly through the common public service. The communion of believers feels the urgent need of gathering in the public service for the purpose of renewing and quickening its life by the use of the means of grace and of expressing it in united confession, singing and praying. A type of religious instruction that fails to train the rising generation for intelligent and active participation in the worship of the mature congregation, overlooks a most important point. Everything, however, which is needed to equip the adolescent for such participation we find collected in the Hymnal, or **Church-Book,** which, for that reason, is likewise to be accounted as part of the material for religious instruction.

The life in which the younger generation is later to take an independent part, is the life of the Evangelical, of the

Evangelical-Lutheran Church. Now our youth sees itself surrounded by other denominations which likewise profess to be part of the great Church of Christ upon earth. Under the circumstances the rising generation will not consciously join our Church nor gladly advocate her interests unless it has been made acquainted with her character and her right of existence. This object is best accomplished by introducing the pupil into the chief periods of the **history of the Christian Church,** and especially into the history of one's own particular Church. One loves and appreciates only what one knows. That is the reason that church history in some form should be a part of the instruction given by the Church. — The mature congregation also has its own peculiar task and **work.** If the rising generation, at a later day, is to take part in it with readiness and cheerfulness, it must know the why and wherefore, the spheres and occasions of such efforts. Only thus can an active laity, so much needed by the Church, be established. Hence an introduction to the several spheres of activity and, finally, also to the fundamental features of the constitution of the Church will be part of the material for instruction.

That the material enumerated does not all occupy the same level of importance, is readily seen. It is naturally divided into primary and secondary elements, instruction in Biblical History, Catechism, Holy Scriptures, and, in a measure, the Hymnal, belonging to the former. While stressing the primary elements, however, that which is secondary dare not be relegated too much to the background or ignored altogether. Preparation for participation in the whole life of the mature congregation being the aim, we dare not omit any part of the material enumerated.

§ 25. BIBLICAL HISTORY

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From the history of catechetical instruction it is evident that, from the beginning, it was customary in one way or another to give instruction in Biblical History; but that it did not receive attention in the same measure as instruction in the Catechism; that such instruction was almost entirely forgotten during the Middle Ages; and that even in the Church of the Reformation it was only by slow degrees accorded wider reception. From these facts the conclusion might be drawn that Biblical History, even though rightfully a part of catechetical instruction, was deserving of secondary instead of primary place. Moreover, when we bear in mind that Biblical History leads the pupil into the past while the rising generation needs primarily to be made acquainted with the life of faith of the mature congregation in the pres-

ent, we appear to find an additional reason to give first place to the Catechism. Notwithstanding, dogmatical and, still more, pedagogic grounds require that preference be given to Biblical History. The dogmatical reasons are (a) that God's revelation by acts, presented in Biblical History, has been the fundamental and creative factor in a much higher degree than his revelation by words which finds more extensive expression in the Catechism, and (b) that Christ, the center of our faith, is not understood aright unless He be viewed as starting-point and creator of the whole New Testament period of salvation and, likewise, as the goal of a more than millennial history of God's relation to man. The pedagogic reasons are (a) that the principle of intuition as determined by the mental development (pp. 204, 217, 226) requires plastic images such as are offered nowhere else so copiously as in Biblical History and that it especially requires such plastic images as the indispensable basis for instruction in the Catechism, and (b) that the gradual unfolding of the soul of the child plainly suggests the use of historical material as the primary means of instruction (p. 250). So much is certain, however, that such instruction must not bury the youth of the Church in the past: always it must be viewed and turned to account in its bearings upon the present life of faith. Where this is neglected, the knowledge imparted is dead. While it may prove of value in the future, it is certain that it offers the pupil nothing for the present.

Instruction in Biblical History being a fundamental factor should be given **in every grade.** This has been denied by the school of Ziller (Ziller 1817-1882) or by the Neo-Herbartians (p. 151) who appointed in its place a dozen tales for the lower grade, and the story of Robinson for the upper. Also in America the attempt was made to introduce such material. It was thought that even the most simple

Bible story was too difficult for the capacity of children six or seven years of age; that its concepts were too remote from the concept sphere of children; that the language of Scripture which was to be retained to the fullest possible exent, was not that of the children; also that such historic material as there furnished failed to stimulate the phantasy sufficiently and left the mind atrophied. But these arguments fit rather the faulty handling of the matter as found here and there than the matter itself. They remind us, indeed, that for the lower grade only such sections should be selected which neither transcend the capacity of the children nor are too remote from their concept sphere — that is, family stories; and that they should be couched in such language as the children can understand, even though it should differ from the language of Scripture; likewise, that the children's phantasy should be duly stimulated. If these requirements are fulfilled, it is quite appropriate to let religious instruction at the age of from six to seven years begin with Bible stories (pp. 250 f.). The use of tales in religious instruction involves the risk, by no means to be underestimated, that the child loses confidence in the truth of religious material as taught in the class period, and that he becomes inclined to consider the subsequent biblical stories as mere tales, or at least to view with skepticism the miraculous element in them. Possibly this may not take place during the school period, but at a later day the thought might easily suggest itself to the youth that, as he formerly was led from tales to biblical stories, so it is now his privilege, or duty, to mount above this stage, to view historical elements as symbols, and thus to penetrate to the right "spirit" of Scripture and Christianity. We maintain, then, that Biblical History is to be taught already in the lower grade. Of course, every story must form a unit by itself; it dare not be coupled with others. Nor is it necessary to connect one

story with the other in point of time or logic; the mental development of the child precludes such treatment during these years almost entirely. — A different situation is presented by still younger children, who are either instructed by the mother at home or in the "Beginners' Classes" in Sunday School; or by children of from six to eight years who are mentally backward or who have grown up in homes where the idea of God is an unknown quantity. In such cases it is the teacher's duty to arouse and to strengthen the consciousness of God by a preliminary course, as it is found, for instance, in the first course of the *Wartburg Lesson Helps* (*For Beginners*). But even this preliminary course may be largely joined to subjects of a biblical character.

Ziller proposed the following twelve tales from the collection of the Grimm brothers: (1) The Star Dollars; (2) The Three Sluggards; (3) The Three Spinners; (4) The Straw, the Coal, and the Bean; (5) The Seven Goslings; (6) The Little Hen and the Little Rooster, or as alternate, The Death of the Little Hen; (7) Wolf and Fox; (8) The Rabble; (9) The Town Musicians; (10) Wren and Bear; (11) "Fundevogel"; (12) Poor Man and Rich Man. Two of these tales, viz., The Three Sluggards and The Three Spinners, were soon removed from this list as of doubtful educational value, "Snowwhite and Rosered" and "Mother Frost" being put in their place. Rein, of Jena, expunged also "The Rabble" and "Wren and Bear", replacing them with "Red Ridinghood" and "The Ear of Rye". He also received into the collection both "The Little Hen and the Little Rooster" and "The Death of the Little Hen", and added "The Sweet Broth", thus increasing the number to fourteen. In *Das erste Schuljahr,* by Rein, Pickel, and Scheller (Leipzig, [8]1908), we find didactic sketches on these tales (pp. 193-245) which in *The Progressive Educator* (1898-1899) were translated by Dr. Abbott into English. The fundamental principles on which these projects and many of the numerous other liberal Graded Series of the last two or three decades are based, are totally different from those of the preparatory course of the *Wartburg Lesson Helps.* This appears at once from the titles of the first twenty-two lessons: (1) God Made All Things; (2) God Made Adam, the First Man; (3) What God Has Given Me; (4) God Cares For Me; (5 and 6)

God Protects Us by His Angel; (7) How God Has Made Me His Child; (8 and 9) How We May Speak With Our Heavenly Father; (10) God Hears Our Prayers; (11) Jesus is Our Good Shepherd; (12 and 13) God Sees and Knows Everything; (14 and 15) God Punishes Us if We Do Evil; (16) God Keeps His Promise; (17) We Should Thank God When He Has Helped Us; (18) God Looks Upon the Heart; (19) What We Should Do on Sunday; (20) We Should Help All Those Who Are in Need; (21) The Bible Is the Best Book; (22) How Beautiful It Is in Heaven.

Not rarely the attempt is made to exclude the Biblical History of the **Old Testament** where the necessity of teaching New Testament Biblical History is conceded. And, indeed, if modern criticism were right, according to which this part of the Bible is highly legendary and mythical or at best a mere "Jewish Chronicle," then instruction in Old Testament history would be less important than national history and certainly would deserve no place in the curriculum of the church school. But let us not forget that the Old Testament was the Bible of Jesus; that through its connection with the history of the New Testament it has become part and parcel of the history of salvation; that it is preparatory to the New Testament history of revelation to such an extent that many single facts of the New Testament simply can not be understood without the Old; and that even Jesus Christ and His life work can not possibly be fully appreciated save as He is recognized as the goal toward which for more than a thousand years God directed the course of human history, and as the Saviour who in the fulness of the time should still the longing of the whole pre-Christian world (Gal. 4:4). These facts indicate the necessity for an introduction into Old Testament history, and, at the same time, the duty of relating everything in it to Christ and of interpreting everything with a view to Him as its goal. Moreover, it is just the men of the Old Testament — tainted with sin and infirmity though they were — that stand before us as sublime types of an evangelical life of faith: their

faith in Yahweh unshaken, their hope unswervingly turned toward the promises of God, their courage persevering in spite of bitter adversity. The teacher of religion who knows that his object in all of his instructions must be to train his pupil, could not wish for better examples. And finally, God's holiness, His grace, and likewise, a number of fundamental moral principles, as, for instance, "Righteousness exalted a nation, but sin is a reproach to any people," can be most clearly exhibited in the light of the history of the Old Covenant, and thus be impressed upon the adolescent youth.

Therewith the question as to the **purpose** of instruction in Biblical History has already been answered in part. Naturally such purpose dare not be in conflict with the object of all the training efforts of the Church. Instruction in Biblical History contributes its share to the achievement of the general object. But if it is to be an integral factor in the process of imbedding and anchoring in the threefold inner life of the adolescent youth the sacred concept material with which the mature congregation nourishes its life, such instruction should indeed impress upon the mind the several features of the more important stories of the Bible; but, that attained, it should go further. If the catechist were satisfied when his pupils can tolerably well recite the contents of the Bible stories, he would have accomplished no more than a mechanical, memoriter, appropriation of the material; it would not have been digested through intensive thinking, it would not have stirred the emotions nor set the will in motion, in other words, the inner life would not have reaped any benefit whatever, at least not so far as the present time is concerned.

For this reason the teacher must take a further step. He should draw forth and impress upon the children's hearts the holy divine thoughts of permanent value which are con-

tained in the individual Bible story, whether they have reference to the life of faith in its God-ward or in its man-ward aspects. A particularly welcome opportunity to do this presents itself when the teacher joins a number of stories for the delineation of the character of such outstanding persons as Abraham, Moses, or David, and subsequently in a higher sense, even Christ Himself; he must carefully draw forth the typical traits that to this day continue to be essential to a truly evangelical life and must cast light upon God's relation to these persons and upon their attitude toward God and their fellow-men. The life of such types must be made an object lesson for children; they must understand and vividly realize the seriousness and grievousness of sin, and recognize that sin is a most momentous reality; they should learn once for all that sin and faith are incompatible; and they should acquire an abiding horror for sin. When the Old Testament is under consideration and occasion demands it, the teacher will point out the difference between Old Testament and New Testament morality in order to obviate subsequent misunderstandings, and to show the progress of the divine revelation; for the life in which our catechumens are to join with full consciousness of what they do, is not that of the Old but of the New Testament, not of the congregation under the Law, but of that under the gospel.

Let us illustrate the purpose of instruction in Biblical History by a few examples. That the children know the order of the several creative acts of God is commendable: the evident gradation from the lower to the higher clearly demonstrates that the creation of the world was preliminary to that of man; more important, however, than even this truth, and of greater moment for their whole life, is that they learn from this story that God is the creator, and therefore the Lord, of the whole world so that they need not fear anything in heaven or on earth provided they have Him for a friend. It is well and good that the children should be conversant with the details of man's fall; but it is more important that this story should serve to impress upon their minds beyond peradventure of doubt that "our God is not a God that

hath pleasure in wickedness and that the evil man shall not sojourn with Him." It is well if the class is able to state the dimensions of the ark or even the dates connected with the deluge; but it is of more importance that every member of the class should carry home the vivid impression: God is not mocked; for whatsoever a man soweth, that shall he also reap. The catechist may ask the children to recite all the events that preceded the dispensation of the Law on Mt. Sinai, especially since these are closely connected with the main point—the revelation of God's holiness; but he has failed to do justice to his task if he does not present the story of the giving of the Law with such clearness and vividness, with such impressiveness and earnestness that Law and divine holiness are inextricably blended in the juvenile understanding and phantasy, and that the divine command, "Ye shall be holy; for I, the Lord your God, am holy," is indelibly engraved upon their consciences.—The treatment of the several events in the life of Abraham, the careful development of the involved moral and religious truths, and the application of these to the life of the child, are necessary and most important duties of the catechist; but when all the stories, one by one, have been considered and turned to account, let the whole be summarized for the purpose of showing, with the life of "the father of the faithful" as object lesson, what is really meant by a life of faith; how God trains us for it; and how it is evidenced in the various conditions of life. "The obedience of faith drew Abraham into a foreign country; in the humility of faith he yielded to Lot, his cousin; in the strength of faith he smote with 318 men four heathen kings; in the perseverance of faith, reason and nature to the contrary, he rested in the word of promise; in the boldness of faith he bartered with God and implored Him to spare Sodom; in the joy of faith he received, named, and circumcised the son of promise; in the fidelity of faith he conformed, at the behest of God, to the will of Sarah and cast out Ishmael with his mother Hagar; in the gratitude of faith he planted, at the spot where Abimelech had solicited his friendship and accepted his gifts, a tamarisk tree to the honor of the ever faithful God" (Delitzsch); in the steadfastness and conquering power of faith he showed himself equal to the supreme test, the sacrifice of his son; in the assurance of faith he secured for himself a family burial place; in the fidelity of faith he refused to take a wife for his son from the women of Canaan; rich in faith he is gathered with his fathers—a true "father of the faithful."—It is a beautiful sight, and one that gives joy to the heart when the children know the details of the passion

and death of our Saviour, when every feature of this "story of stories" is impressed upon their memory; but in spite of such commendable exactness and accuracy, the catechist has totally failed if he has not aroused something better in his children than a horror of "those mean Jews." The result of the contemplation of all the stations on the way of suffering should be a "revelation" of both the holiness and the love of God. It should reveal the holiness of God; the scenes enacted in Gethsemane and on Calvary must indelibly impress upon the children that God is a holy God who does not reduce his demand but exacts the full penalty, that "it is a fearful thing to fall into the hands of the living God," that God's wrath and judgment are terrible realities. And it should reveal the love of God; by his instruction the catechist should withdraw, as it were, the veil and disclose the fatherly love of God to His human children that the souls of the children may be grasped and won by this love.—Compare *Wartburg Lesson Helps,* especially the Intermediate and Junior Grades.

Even now, however, we have not yet fully set forth the purpose of instruction in Biblical History although prevailing conditions may restrict the teacher to what has been dealt with thus far. After a careful treatment of the individual Bible stories; after combining them, to the extent necessary, for the purpose of portraying Bible characters; after forming them into groups (History of Creation, History of the Patriarchs, History of Moses, Establishment of the Nation of Israel, etc.), the groups themselves will have to be combined into a final unit in order to construct — not a history of the kingdom of God, which would be beyond the scope of juvenile instruction, but a **history of salvation.** This would show the historic development of salvation in which the congregation of the faithful rejoices at this day and which should become a conscious possession of the adolescent youth as well. Accorded such treatment as here described, the several stories will lose their incoherent character; they will rather appear as links of one unbroken chain which leads to our salvation. In the eyes of the young the grace of God will be magnified more and more (cf. Micah 7:18; Isa. 40:9) when they behold how for thousands of

years it never swerved from its one purpose, i.e., our salvation, how it overcame all the obstacles put in its way by the sin of man, how it won the grand victory on the cross, and how since that day it has without wearying sought both Jews and Gentiles to grant them salvation. The children will prize more highly this salvation, and they will begin to realize that he who rejects Christ rejects Him who is the center of all history, the only mediator between God and man, the one true Saviour. No one can deny that such a treatment of the history of salvation is of great educating value. If properly carried out, the important truth forces itself upon the youth that only the Evangelical Church, which places sin and grace, grace and trust, *"sola gratia," "solus Christus," "sola fides,"* into the center of faith and life, is the orthodox church of God upon earth; for, ever since the fall, the relation between God and man has turned on these truths. Where the teacher has faithfully taught the several stories and paid some attention to the main lessons involved, this final object of instruction in Biblical History can be attained even where there is no regular parochial school, as the author knows from experience.

A few hints in regard to such treatment may be found acceptable. The Old Testament period is divided into two large sections: the history of the human race, and the history of the chosen people. We deal first with the human race as a whole. It springs from the one man Adam. Created in the image of God, he as well as Eve enjoyed fellowship with their Creator; they rejoiced at the prospect of His coming, and in His presence they felt blessed; that is, they had all they needed. Death and evil did not exist, and labor was known only as a joy. When the time had come that their fellowship with God was to become a permanent blessing, they decided against God. Nature of sin. Thus the fellowship with God was lost: they are ashamed; they are filled with fear (opposite of blessing); they lie. God must punish sin, for He is **the Holy One.** Punishment is inflicted as previously announced; words to the serpent, to the woman, to the man: pain and submission; the ground cursed; bodily death; expulsion from paradise, the place

of God's presence; subjection to Satan's power, lost, condemned. But God is also **gracious:** in grace He seeks the sinner; in grace He directs him to a blessed future; the word of the "seed of woman" **is** broad enough to bear in its bosom all future salvation. Satan thought that he had gotten humanity into his power forever; but the descendants of woman shall resist him. Conflict arises. It would be a hopeless battle, however, were it not for the grace of God which provides ultimate victory through a descendant of woman.

Without murmuring and complaint, i.e., in repentance, Adam and Eve submit to the inflicted penalty, believing the word of promise (cf. the naming of the first-born son). This was their solace amid the toil and grief on earth, now a vale of tears. Thus in the midst of the material life, a **life of faith** took its beginning: Adam and Eve typify for us the **laying hold of the grace of God.** But this faith coupled with repentance does not at once pass over to the children; they rather inherit sin. Proof: Cain and his family. From such a generation the one who was to bruise the serpent's head could not arise. While Seth is godly, also here sin increases, and Lamech longs for the Redeemer with great intensity. Of both branches of the human race it is true: in their going astray they are flesh. From such a race redemption can not be expected: it is **ripe for destruction.** Deluge.

Yet, the Redeemer was to arise from among the descendants of woman. For this reason, God, **eternally faithful,** preserves Noah and his family. For a second time the whole human race is to develop from one man. Will it be more godly and trust in the promise? So it would seem: Noah consecrates the renewed earth with a sacrifice. But a second fall dispels the illusion. In one of his sons the sin of the destroyed race has maintained itself to a horrifying degree; sin is transplanted to the new earth. What is to become of the race when the mocking of the father becomes a practise and unchastity passes unrebuked? Noah understands the situation and pronounces a curse upon Ham and his family. Now the Redeemer could come forth only from Shem or Japheth. Shem was destined to be the ancestor of the Redeemer, but Japheth was to partake of His blessings. As from the beginning a word of grace comforted Adam's race, so here, for God is **exceedingly rich in mercy.** Once more sin spreads. In the old world the family of Cain was its nucleus, in the new it is Ham's: Tower of Babel; Nimrod; Ashur; after the dispersion ingratitude, indifference to God, idolatry. In spite of the divine judgment that had come upon the world, such is the consummation of the history of the race descended

from Noah. It is clear that such a race cannot be an active redemptive factor. It does not even allow itself to be trained to look for a Redeemer. If salvation is to come to the world, it **can come forth from God alone.**

But will God once more be gracious? Oh, great is His mercy; **He is faithful and keeps His promise.** As in the first generation he preserved Noah as His seed, He now makes use of Abraham. From him the chosen race shall spring through which the blessing shall come upon all peoples. But why just Abraham? Not because he had deserved it; in unmerited love God elected him in order to make him, through a **steady discipline of faith,** an instrument fit for His hands. Here, again, the **divine promise of grace,** and **human faith** stand correlated, impressing upon us **upon what our salvation rests and and how we appropriate it.** And what a faith! Abraham is justly called the father of the faithful. The promise passes from Abraham to Isaac who at his sacrifice already had disclosed the fundamental disposition of his heart; from Isaac to Jacob who had been disciplined for his task in a hard school of suffering and had learned to rely less and less upon his own power and wisdom and desired at length but one staff on which to lean: the grace of God. The promises are being fulfilled, but not in a straight line, not according to man's thoughts. The promised land indeed becomes the first home for the bearers of the promise: trusting in the promise of God, Abraham purchases a family burial plot and thereby lays his hand upon that country as his own. But the last patriarch is driven by famine to Egypt where his habitation was prepared by a son whom his brethren had sold but whom God highly exalted. His gaze **fixed upon** the promised land, i.e., **the promise,** he dies with the words: "I have waited for Thy salvation, O Yahveh," after pointing out Judah as the one from whom should come the Redeemer, the Prince of Peace.

Jacob's family was led to Egypt in order to develop into a nation. But lest prosperity should cause it to forget the promise and to look upon Egypt as its home, the favor of the kings of Egypt turns into hostility; beneath dire oppression it is to become mindful of the God of its fathers and to long for the deliverer. And behold, God appoints one of Jacob's offspring as the deliverer of the people. He saves him from death in a miraculous manner, trains him at the royal court and in the wilderness to become His instrument, and appoints him solemnly as the deliverer of the people. Amid mighty signs and wonders which are to prove that the God of the fathers

and of the promise, though silent for four centuries, is the only true God, Moses leads Israel out of the house of bondage: rescued, it chants a hymn of praise on the other side of the sea. Indeed, **Moses was a deliverer of his people:** not the true one, however, but merely a type. Israel needs to be trained for the true deliverer. Accordingly God reveals to it His Law so that it may behold His holiness and its own sin. And lest it should be driven to despair under the Law, God, through a system of sacrifices, directs it to Him who is to offer the true sacrifice. As a type of a future reality, fellowship is made between God and this chosen people. But the generation first delivered will not permit itself to be trained, and perishes in the wilderness. The new generation, though it sins often and grievously, is on the whole a different people. For this reason Moses, as Balaam before him, is permitted to pronounce a blessing upon it and to proclaim anew the coming of Him of whom he was merely a type. Joshua is allowed to lead Israel out of the wilderness into the promised land, a type of Him who is to lead into the land of rest.

As Moses before him, Joshua exacted the promise from the people not to mingle its blood with that of the pagan nations; but Israel did not keep its promise; oppressed now by this nation now by that, it had to realize that the true deliverer had not yet appeared. Whenever Israel repented, God gave it a temporary deliverer. Thus it happened that the Judges without exception became types of the true deliverer. All these had been set over Israel by God; but when eventually it desires a ruler after its own heart, it receives Saul who contrary to early appearances does not prove the right man: he does not persevere in **faith** and **obedience** to the end. Then God elects a man after His own heart, obscure and lowly, the descendant of shepherd folk, but godly and with a heart emboldened by faith. Like all His servants, God **trains him in the school of suffering,** making him, the training completed, a mighty king in Israel, who saves it from all its enemies, widens its boundaries, fills its treasury, receives tribute from neighboring kings, and transfers the tabernacle, the habitation of God, to Jerusalem. If at any time, it is now that the thought might be entertained in Israel: the promised One has come! **David is the true son of Judah and the seed of the woman!** But his deep fall discloses the fact that he is not; yet, Nathan is permitted to tell him that the deliverer is to be one of his descendants. Is it perhaps Solomon whose very name reminds one of the Prince

of Peace, whose ships traverse the seven seas, whose wisdom is known even in far away Arabia, who is privileged to build a temple for the Lord? Doubtless some believed this; but when Solomon oppressed the people and took "strange women" as wives, it became clear that the true son of David was still to come.

When the kingdom was divided, and calf-worship and, afterward, in defiance of Elijah's warning, the worship of Baal was countenanced in the land; and when even Judah did not follow the Lord faithfully, it became evident that Israel's nature had only been kept in check under David and Solomon, but not really renewed. The prophets warn with great zeal and make an effort to induce the people to renew their obedience to the law. The less it shows itself inclined to take to heart the warning, the more pronounced becomes the prophetic warning of the coming judgment, and the more unwaveringly the eyes of the prophets are turned to the future from which they expect the deliverer; their prophecies concerning the Redeemer become increasingly definite. The judgment takes place; for **God is not mocked.** The Kingdom of the Ten Tribes, for its exceptional hardness of heart, is led captive to Assyria; Judah, better than the sister kingdom of Israel, but also exceedingly wicked, is exiled to Babylonia after it had shown its unwillingness to heed the call to repentance issued by Isaiah and Jeremiah, and to profit by the example of Israel. Because it was not to perish utterly — for **God is faithful to His promise and gracious above all that we ask or think** — there are given to it the prophets Ezekiel and Daniel, and Isaiah's book of comfort becomes its stay. Nor has it been thrown into the crucible in vain: it learns to pray and cry to God. Accordingly, God, in His faithfulness and grace, restores a remnant, with a member of David's house at the head. After the return, it makes a covenant with God, becomes the people of the Law, and clings, at least outwardly, to the covenant of Sinai. Idolatry is definitely done away with. The people was to regard its **deliverance** from Babylon as the last great type of the great promised redemption which also Malachi, after the exile, expects in the future. In the subsequent period three classes gradually develop among the people: the Sadducees who compromise with the world and pay little attention to the prophets; the Pharisees who observe the Law, but do not understand its spirit and expect to realize their own glory in the expected Messianic kingdom; but also a throng of devout believers by no means negligible in number, who look for the hope of Israel, such as Zacharias and Elizabeth, Simeon, Hannah, Joseph and Mary, the

shepherds in the field. These pious souls moved, and had their being, in the prophetic books and were filled with **hope and faith.** Zacharias utters this faith in his "Benedictus," Mary makes it the theme of her song in Elizabeth's house. This group constituted the fruit of Israel's training at the hands of God. Now the time was fulfilled, and **God kept His promise.**

As of old, angles appeared—a sign that something great was impending. The forerunner is promised; the birth of the Redeemer Himself is announced. The birth of John warrants the truth of the words spoken to Mary. We come once more upon the old principle: **God promises; man must appropriate the promise in faith.** In Bethlehem the Saviour is born; angel lips proclaim the fact. He is the promised Christ, or Messiah; and He can be Saviour because He is, at the same time, Lord. Here is the goal of the whole movement: **God Himself becomes man** in order to bring about a true deliverance. The Son of God and the "Seed of Woman"—this is the dominant fact in all subsequent events. A human child is born; yet the angels are stirred by His birth. Like any other child in Israel, He is circumcised and presented in the temple; yet extraordinary words are spoken of Him by Simeon. The Son of God, He is worshipped by the wise men; yet as a poor human child He must take flight from Herod. Wonderful words He speaks in the temple concerning His fellowship with God; yet, as a true son He deports Himself in the parental home in Nazareth. He matures in solitude; yet John the Baptist salutes Him as his superior, and God Himself proclaims Him as His dear Son. By stepping into the waters of Jordan he declares that He shall fulfill all righteousness and become the deliverer even though it will be necessary to step into the waters of suffering.

As the future deliverer he frustrates the designs of the tempter. He gathers about Him His first disciples who, without exception, recognize Him as the promised Messiah. He enters upon His redemptive office with the proclamation that He is come to establish the promised **Kingdom of God** in which deliverance can be found from each and every ill, from sin, death, and the devil, and through His miracles He proves that He really can work such deliverance; but **as indispensable condition of entering His kingdom he requires regeneration, faith,** i.e., the firm confidence that He alone is the true Saviour and Redeemer. That is the reason why "Thy faith hath saved thee" occurs so frequently. Faith is the condition, indeed; but He Himself fulfills the condition, for His message of the kingdom of God is the means

whereby He would produce faith. By His miracles He would invite men to enter into personal fellowship with Him. Who thus has entered His kingdom through faith is **blessed**, even in the midst of tribulation, and may well be expected to live a new life (Sermon on the Mount). But the rulers and the larger part of the people will not permit this faith to be wrought in their hearts; in self-righteousness they believe that the only deliverance needed is that from Roman dominion. Their enmity aroused, they decide to kill Him. At Caesarea Philippi the fact is revealed that but few persons recognize Him as the true Redeemer and Son of God. For that reason Jesus begins to proclaim His impending passion for which He as well as the disciples receive strength through the transfiguration. In order to carry out His mission, i.e., to give His life as a ransom for many, He goes to Judea; the resurrection of Lazarus fans the flame of the Pharisees' hatred: they decide when and how to put Him out of the way. Permitting Himself to be anointed, He interprets this act as a symbol of His impending burial. He presents Himself at Jerusalem as a lamb that is led to the slaughter; but not without demonstrating once more by the manner of His entry that He is the promised King. He weeps over Jerusalem which does not know the things that belong to her peace; He cleanses the temple: for the last time He appeals to the Pharisees, earnestly impressing upon their hearts the Father's love and their contemptuous response to it (parable of the laborers in the vineyard), and silences them by the question, Whose son is Christ? He prophesies the destruction of Jerusalem, the end of the world, and final judgment, always **inviting the hearers to faith.** He celebrates His last Passover with the disciples: He unmasks the traitor; and, certain of the redemptive character of His impending death, He distributes His body which is to be given into death, and His blood which is to be shed in death, and enters upon His great suffering which shall fully reveal that He is the **true Deliverer.**

As our substitute, He takes upon Himself the burden of the whole world's sin together with the wrath of God. He surrenders to His enemies in order to **fulfill the Scriptures,** but first reveals Himself once more as the Almighty One: **voluntarily he** goes into death. His heart is set on Calvary, the consummation of His redemptive work: He permits Himself to be sentenced to death and to be led to Calvary, from the cross He asks for foriveness in behalf of His murderers, is forsaken of God, dies for the human race with the cry of victory, "It is finished". Yes, **redemption was finished**: performed was the sacrifice; fulfilled were the Scriptures; bruised was the head of the Serpent, although

His own heel was bruised in the process! The goal of the whole history of mankind down from the Protevangel, the antitype of Moses, Joshua, and David, and of all the sacrificial lambs of the Old Covenant —we find in the Crucified One. Here all threads converge. How great and world-embracing the work of our Redeemer must be; how great He Himself, since in Him we find consummated a time of preparation ranging over four thousand years; since in Him is comprehended the salvation and hope of all the world!

But is He really the Redeemer; is the Father satisfied with the sacrifice; is the guilt of humanity really atoned for, covered in His sight? Yes, for on the morning of Sunday He awakes Him from the dead: in vain are seal and guards whereby the rulers endeavor to keep life in the grave. While the rulers defraud the people of this glad message, the Lord appears to His disciples, even to doubting Thomas. He assures them of the reality of His resurrection; He shows them **the necessity** of His passing through suffering and death in order to become the Redeemer of whom Moses and the prophets have spoken; He delivers to them as fruitage of his work the message and the gift of **peace** between God and man; He accepts the confession that He is God, worthy to be worshipped; He restores the apostle to his apostolate; He shows the disciples by the manner of His coming and going that the manner of His presence with them will be changed thereafter; He commands them to take His gospel into all the world and to disciple all nations through **Baptism and teaching** for which purpose He pledges to them His presence, the gift of the Holy Spirit, and continued support at His hands through miracles. He appoints them His witnesses— **witnesses of His death and resurrection,** and then ascends to heaven in order to enter upon the government of the world and to gather on earth, by the Spirit, a congregation of the faithful which is blessed through Him and acknowledges Him as its Redeemer and Lord.

Such is the conclusion of the first chief part of the New Testament story, which deals with the life of the Lord. The Lord keeps His promise and on Pentecost sends His Spirit who gathers the disciples into a congregation, or Church, and inspires them with courage and joy of true discipleship. Peter proclaims the two fundamental facts which continue resounding in all the sermons of the apostles that **Jesus, through suffering, death, and resurrection, has become both Lord and Christ,** and that on but one condition men may receive remission of sins and the Holy Spirit, namely **repentance** (i.e. sorrow for sin and faith) **and Baptism** in His name. Through such preaching

three thousand people are added to the Church with the result that the holy nation typified by Israel is now established. But no one shall lose sight of the fact that the Church is to be holy: Ananias and Sapphira suffer sudden death; God himself sets an example of most thoroughgoing church discipline in order to bring about a permanent impression. Like her Lord and Master, the congregation must pass through **cross and suffering:** there is no kingdom of glory on earth, but only one that bears the cross. Stephen exemplifies especially this truth; but also the other truth that true believers can be full of cheer even in the midst of death because their path leads to Jesus who sitting at God's right hand shall receive their souls. The stoning of Stephen is lightning foreboding the storm; but even persecution serves to promote the spread of the Christian Church. The most relentless persecutor is converted by Christ and appointed as an apostle to the Gentiles. However, before the work among the Gentiles can be begun, Peter and the other disciples must be convinced that also the Gentiles have been called to membership in the Church of God and that they need not pass through Judaism or submit to circumcision. This is effected through a special revelation in Joppa and an object lesson in the house of Cornelius. Paul on his missionary journeys takes the gospel to the Gentiles, observing meanwhile how the Jews spurn the Saviour. Such rejection spurs him on to greater missionary efforts among the Gentiles. He goes as far as Rome in order to sound in the capital of the world the message of Him through whom fellowship has been established between God and the whole human race, and in whom **everyone that lays hold of Him in faith, shall have life and shall have it abundantly.** The history of salvation finds its consummation in a **congregation of believers,** composed of Jews and Gentiles, **in which the gospel of the free grace of God in Christ is preached,** i.e., in a congregation bearing all the marks found in the Evangelical-Lutheran Church of today; for the greatness of our Church consists in this that the gospel of Christ the only Saviour is preached within her in its purity.

Augustine deserves credit for being the first to recognize clearly the necessity for instruction in the history of salvation (cf. p. 34). More recently, one of its warmest advocates, both in theory and practice, was Buchrucker who was influenced by the 'historical' theology of Hofmann. Compare with the above sketch Buchrucker, *Katechetik,* pp. 142 ff.; 222 ff.

If treated in the manner here described, it is manifest that instruction in Biblical History must cease to be merely

ancillary to the teaching of the Catechism, and to be used merely as a welcome collection of stories to illustrate its truths. It rather occupies the same level with the Catechism as a distinct factor. Instruction in Biblical History is to be given before there is specific instruction in the Catechism; from the seventh to the fourteenth year it should be given in every grade. Treated in connection with "Introduction to the Bible", and from the viewpoint of a history of salvation it is to be recommended even for the confirmed; compare the Senior Department of the *Wartburg Lesson Helps*. Biblical History, and again Biblical History, must be our motto; but Biblical History taught in the right manner—according to principles as here elaborated. With the right sort of treatment, especially when the truths drawn from the several stories, or groups of stories, are clothed in the words of the Catechism (cf. *Wartburg Lesson Helps,* Intermediate and Junior Grades), instruction in the Catechism will not lose, but rather gain, it will become easier and more effective.

§ 26. THE CATECHISM

*G. v. Zezschwitz, ii 1, *Der Katechismus,* 1864. K. Buchrucker, pp. 119-135. E. Sachsse, pp. 338-365. *F. Zange, pp. 73-142. A. Eckert, pp. 36-47; 53-55; 116-163. O. Baumgarten, pp. 68-72; 82-84. *J. Gottschick, pp. 142-158. J. Berndt, pp. 59-68; 99-105. R. Kabisch, pp. 137-139; 240-246. E. Chr. Achelis, pp. 420-443. A. Rude, pp. 100-117. Chr. Burkstuemmer, pp. 157-169. J. Steinbeck, pp. 201-218. K. Knoke, *Ueber Katechismusunterricht,* 1886. G. Heimerdinger, *Zur Reform des Katchismusunterrichts,* 1890. G. v. Rohden, *Ueber christozentrische Behandlung des luth. Katechismus,* 1891. *L. Schultze, *Katechetische Bausteine z. Religionsunterricht in Schule u. Kirche,* [5]1891 . A. Braasch, *Reform d. Religionsunterrichts in d. Volksschule,* 1891. Malo, *Zur Katechismusfrage gegen von Rohden,* 1892. W. Bornemann, *Der zweite Artikel im Lutherschen kleinen Katechismus,* 1893. G. Voigt, *Die Bedeutung des christl. Religionsunterrichts,* 1895. J. D. von der Heydt, *Der Religionsunterricht in Schule u. Kirche,* 1896. *S. Bang, *Katechetische Bausteine z. christozentrischen Behandlung d. 1. Hauptstuecks,* [2]1897. K. Just, *Der abschliessende Katechismusunterricht,* 1896-07. A. Eckert, *Die Formalstufen im Katechismusunterricht in Ev. Schulblatt,* 1898. F. H. Kähle, *Der Kleine Katechismus L's.,* [19]1902. G. v. Rohden, *Ein Wort zur Katechismusfrage,* [3]1902. *H. Brammer, *Neue Bahnen f. d. Religionsunterricht,* 1900, 1903. R. Staude, *Katechismusunterricht,* 1903. S. Bang, *Zur Reform d. Katechismusunterrichts,* 1904. M. Reu, *Explanation of Luther's Small Catechism,* 1905. *A. Auffahrt, *Die religioese Frage und die Schule,* 1905. A. Reukauf, *Didaktik d. ev. Religionsunterrichts in d. Volksschule,* 1906. *R. Staude, *Das 8. Schuljahr,* [3]1907. R. Hempel, *Zum Katechismusunterricht,* [5]1907. *H. Huebner, *Wie laesst sich der Katechismusunterricht einfach, interessant und fruchtbar gestalten,* 1907. *H. Huebner, *Was der kleine Katechismus fuer ein grosser Schatz ist,* 1907. A. Richter, *Religionsunterricht oder nicht,* 1908. Arzt, *Welche Maengel zeigt der gegenwaertige Religionsunterricht und auf welche Weise ist ihnen zu begegnen,* 1908. *W. Rein, *Stimmen zur Reform des Religionsunterrichts,* 1904-1908. *Die Umgestaltung des Religionsunterrichts i. d. saechsischen Volksschulen,* ed. by the Vorstand d. saechs. Lehrervereins, 1908. Pfeiffer, *Der Sturmlauf gegen die Zwickauer Thesen,* 1909. Th. Franke, *Der Kampf um den*

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If Biblical History is properly taught it will not only introduce the child into the past, but also exhibit to him the norms of a true Christian life in the present, that is to say, it will touch upon most of the subjects expressed in the Catechism. Notwithstanding, it would be a grievous mistake to regard specific instruction in the Catechism as superfluous. On the contrary, such instruction is indispensable for the reason that the truths diffused through Biblical History and gained only by means of inference, require to be combined into groups and to be turned to account from one and the same point of view. By removing the Catechism as an independent factor, we would pour contempt upon the historical development as it has taken place under the guidance of the Holy Spirit; we would disparage the Church's catechetical labors of almost two thousand years; we would undervalue the revelation through the Word and those parts of Scripture, particularly of the New Testament, which are not strictly historical; last but not least, we should commit a pedagogic blunder of farreaching consequences because the youth of the Church as well as the

common people require brief, compact sentences in which the most important elements of what they may and should believe are summarized, and which may serve at any time as a medium of orientation. This much is certain: if there were no Catechism, one would have to be created.

But that does not dispose of the question whether Luther's Small Catechism still satisfies all the requirements of today. In our time this is largely denied with great vehemence. It is gladly conceded that, in the past, it was entitled to great consideration, and that it has left many blessings in its wake. For this reason there is no objection to recognizing it as a significant historic monument of the Evangelical Church. But as medium of instruction for the young it is either decisively repudiated or largely emptied of its contents. The misgivings felt as to the employment of Luther's Catechism in the instruction of the young are both dogmatical and pedagogic. So far as the dogmatical objections pertain to the Evangelical faith as expressed in the Catechism, we pass them by; for the opponents have gradually acquired sufficient honesty to admit that the expression of the Evangelical faith as found in the Catechism tallies perfectly with that of the New Testament. Now, since that is the case and since this faith is laid down in Luther's Catechism in simple form, unburdened with theological problems and terms (cf. pp. 110-113), Luther's Catechism is fully adequate; we desire, neither for our own person nor for the instruction of the adolescent youth, any other expression of Christianity than that laid down in the New Testament. But it remains to examine as to their correctness and bearings those objections against the Small Catechism which are raised from the pedagogical point of view and, likewise, those dogmatical objections which are not based on opposition against Holy Writ.

We concede from the outset that the Small Catechism has often been handled, and is still handled, in such a way as to strike all healthy pedagogic requirements in the face. When children are made to commit

it to memory at a stage of life when they are not yet equal to the task; when the teacher assigns it for memorizing without in the very least paving the way for its appropriation; when its material is not properly outlined and the teacher fails to show his pupils the inner structure of the component parts; when the explanation fails to shed the needed light upon it from the characters of Sacred History and to connect it with the fresh, throbbing life of the present; when the catechist becomes a lecturer and possibly even lectures beyond the scope of the catechism; when he never lets the children feel the fervor of his own devotion; when by adducing features from the history of salvation he attempts to make it something that it was never designed to be; when he enlarges it into a textbook of dogmatics and chokes its own fresh life—in all such cases the hour for catechization may become one of positive torment for the children, and the bond between the Church and her young may, in consequence, be loosed rather than strengthened. But is Luther's Catechism, this "golden gem", to be made responsible for these disastrous results when it is maltreated and abused? Is the Catechism to be blamed when it is accorded a treatment radically in conflict with its unique character?

Two ojections are directed specifically against the **First Chief Part.** It is said (a) that it is not suited for the evangelical instruction of youth because it incorporates the Mosaic Decalogue, that it leads the children back to a sub-Christian level, and that it teaches Old Testament, instead of New Testament, ethics. But the objection is not valid: the Catechism is made to shoulder a reproach deserved by its interpreters. Luther's explanation has so thoroughly infused New Testament life into the Old Testament commandments as to constitute this one of the greatest advantages of his Catechism. This matter has been treated at length on previous pages (101-103); only one fact is to be added here owing to the present form of the First Chief Part. The introductory words, "I the Lord thy God," were omitted in the editions of the Catechism published in Luther's life time; but through the influence of the Nuremberg Sermons for Children they have been incorporated in the Catechism and retained. Thereby the Evangelical character of this part has become even more pronounced. This quality, indeed, is not brought out when one departs so far from a correct understanding of the text in question as to endeavor to educe theoretically from the words "I am" the existence and personality of God, and from the words "the Lord thy God", his essence and character. For such a teacher, these words are merely an opportunity for an extremely unfruitful,

because altogether unchildlike, and, at least in this connection, perfectly superfluous and fatuous treatment which, while it may possibly enable the catechist to subject his dogmatical knowledge to a wholesome review, is positively discouraging to the souls of the poor children. In truth, the words of introduction invite and attract like the open door of home. For when God gives His commandments the superscription, "I the Lord", or "I, Yahweh, am thy God", He opens therewith His heart and home and offers Himself to us with all His saving power and mercy. He does not begin with the cold, severe, difficult demand: "You shall fear and love Me"; but He begins with the gift of Himself to us, with a revelation of Himself as Saviour and Father. Not until He has given Himself to us as God and Father and opened wide the gate of home, does He open His lips to pronounce the rules and regulations of His house in the observance of which His children are to exemplify their love. With His love He intends to arouse our love so that He may reap where He first has sown. Is it not the foundation of all true godliness that God gives Himself to us? And, again, could there be a more perilous and fatal error than the opinion that one must make his own way to God by means of legal obedience? We have therefore reason to be grateful that through these words the gospel has been given precedence in the First Chief Part; the introduction reminds us of Baptism: Yahweh has become our God and Father, in the commandments He gives His children the regulations of His house, and true children of His will gladly observe them. The authority divine is not at all weakened by this treatment, but rather made more effective. From what has been said, it is evident that the children, in the First Chief Part, are not led into a world altogether foreign to them, as has been averred, a world for which they lack every connecting link in their own life. On the contrary, just as in their home life, the father, author of their life and provider of their bread, enacts certain regulations to which they are required to conform, so the Father in heaven with the words of the introduction opens the gate of His home, whereupon He lays down the several rules of His house. These are things quite suited for the concept sphere of the child. Nor is (b) the other objection to the First Chief Part well grounded that the explanation of the several commandments dovetails inadequately with the life of the present. When enumerating the various virtues and faults, Luther merely means to give examples of the transgression or fulfillment of the commandments, as is clearly indicated by the "etc." added in the original editions in the explanation of the Ninth Commandment.

Moreover, in the Large Catechism, Luther expressly said that those features which were most commonly disregarded should receive the most careful attention. According to the Reformator's own intention, therefore, there is no reason whatever not to supplement the examples of true obedience to the divine will given by Luther through others taken from the life of today. Personally, we are of the opinion that virtually all that is necessary is already found in the original outline. What is needed is not so much new additions as an exhaustive amplification of what is given.

When it is asserted that the **Second Chief Part** (a) postulates so profound an insight into sin and a faith so strong as altogether to transcend the experience of the child, the fact is overlooked that according to Luther's intention, it is primarily the father or the catechist who confesses himself to be a lost and condemned sinner and expresses his faith. This is irrefutably proved in the explanation of the First Article where "wife and child, house and home" are enumerated. This is further corroborated by the practice, in Luther's day, of the father or the catechist pronouncing, and the children and servants repeating, the words. Moreover, it must be borne in mind that the initial stages of contrition and faith can well be wrought by the Holy Spirit in the period of childhood and that, during adolescence, they sometimes reach a surprising depth (pp. 262, 268). (b) When the assertion is made that the notion of creation *ex nihilo,* as contained in the First Article, is not an essential part of a saving evangelical faith, a grave error is committed. For it is the indispensable foundation for the article that God is the absolute Lord of the world and that nothing can harm us save by His permission. That this conviction is essential to the Christian faith, no one can deny. It is sometimes said (c) that the explanation of the First Article does not correspond to the conditions in which most of our children are reared because we find enumerated "house and home, wife and children, cattle and all goods". Now, it is quite true that Luther when he wrote his explanation had in mind the rural family; but the fact must not be overlooked that this specification is merely intended as an illustration. It is not likely that serious difficulties will arise for an experienced catechist in this connection. If (d) the fact is emphasized that the socalled intermediate causes have been completely ignored, everything being traced directly back to God, it should be remembered that the Bible deals with the subject in precisely the same way without thereby denying the operation of the intermediate causes. The judgments expressed at this place are

judgments of faith; and faith does not deal with powers and objects belonging to the economy of nature. It is rather the very nature of faith to look beyond the material world for the invisible one lying behind it; nor is it satisfied until in everything pertaining to our natural life, the concealed hand of God has been seized which through those selfsame intermediate causes supplies food and everything else that is needed for our body and life, protects us against all danger, and guards and keeps us from all evil. It is just such emphasis upon God as the *causa prima* which is bitterly needed in our day where the highly cultivated natural sciences tend to blind men against the governing hands of the invisible God. Again, (e) if one objects to the fullness of assurance with which Luther confesses that "He richly and daily provides me with all that I need for this body and life, protects me against all danger, and guards and keeps me from all evil", we reply (1) that it is a judgment of faith which is here expressed, viz., the confidence that one is safe in the arms of God for all time to come; (2) that the accent lies on "God" in contrast to one's own strength and wisdom; and (3) that the terms "danger" and "evil" are not to be interpreted from the narrow standpoint of our limited human reason, but, in the light of Rom. 8:28, from that of the all-seeing divine ruler of the world and of every individual life. Offense has also been taken (f) because the Apostolic Symbol silently passes over all intermediate steps between the birth of Christ and His passion and also over the prophetic ministry of Christ, and because the same omission occurs in Luther's explanation. But let it be remembered that this is precisely the method of Paul in all his letters, and that the passion and death of Christ is in reality the climax and crowning consummation of His work.

The objection against the **Third Chief Part** is that the tenor of the explanation is too heavy. We readily concede that due to the lengthy sentences and massive thoughts there is an occasional lack of lucidity and that the catechist faces peculiar difficulties on this account. If, however, he has faithfully explained the first two Chief Parts, the children are able to comprehend what Luther offers in his explanation of the Third. The last trace of difficulty will disappear if he will direct the pupils to repeat in brief sentences the respective burden of the individual petitions (cf. our *Explanation of the Catechism*). It is also an easy matter to add the thought of missions in the Second Petition.

When it is said that the **Fourth Chief Part** is too largely oriented

upon adult baptism and that infant baptism is virtually passed by, we answer that whatever pertains to the essence of Baptism is of necessity true of infant baptism as well if the latter really is Baptism.

While it is true, finally, that Luther erred in connection with the **Fifth Chief Part** in that he applied the words of institution, "Given and shed for you for the remission of sins", to the act of distribution, and not, as is proper, to the act of Christ's death, and then, acting on such erroneous interpretation, fixed these words as central*), we do not endorse his error; but the catechist who is convinced that the sacramental blessing, the remission of sins, is bestowed not through the body and blood of Christ, but through the Word used in connection with the Sacrament, need not consider this formula—thrice recurring—as anything but a recapitulation of the words of institution whereupon he will find his difficulty vanished. While the matter is not so simple for one to whom the body and blood of Christ is intended not only to seal but also to transmit the sacramental blessing of the remission of sins, the difficulty can be surmounted nevertheless. It would be altogether wrong for such reasons to take offense at Luther's Catechism and to doubt its availability as a medium of instruction in the present. The few occasional difficulties are more than outweighed by the numerous merits of this peerless little book.

Accordingly, if Luther's Small Catechism is the best summary of that faith which is the life of the mature congregation, pains must be taken in catechetical instruction not to obliterate its great merits, but rather to give them full scope so that the uniqueness of the Catechism is reflected in the instruction based upon it as its text. This will be accomplished most readily when instead of going elsewhere for leading points and grafting them as well or ill as possible upon the several parts of the Catechism, all of the instruction is nothing more or less than **an unfolding of the fullness of the evangelical life of faith expressed in the words of the Catechism.** It was Loehe particularly who reaffirmed this principle; Theo. Kaftan in his *Auslegung des Lutherschen Katechismus* (°1913), and likewise

*) Toward the end of his life Luther conceded their bearing upon the death of Christ without, however, casting aside their bearing upon the Sacrament; cf. Mathesius' xv. sermon on the life of Luther.

the *Synodical Catechism of the Iowa Synod* have consistently carried it out.

This principle recognized, it follows naturally that instruction in the Catechism should be restricted to the truths that constitute the center of the Christian life. That involves the exclusion of special complementary parts which, it is thought, form a necessary addition to Luther's Catechism, as for instance, a special section relating to the Word of God or the new life of the Christian (Beatitudes, Twin command of love). It involves also the exclusion of supplementary sections taken from dogmatics and sacred history whereby the verbal limits of the Catechism are transcended. There are catechists who believe a discussion of such concepts as revelation, religion, conscience, to be necessary to an introduction to the Catechism. They believe that no adequate treatment of the Second Chief Part is possible without first having laid down a general doctrine of God, His essence and attributes, and the Holy Trinity. They cannot refrain from interweaving the whole history and doctrine of creation although now separate courses in Biblical History are found everywhere; from making an "excursus" to the subject of good and bad angels; from foisting upon their treatment of the First Article the dogmatical division "creation, preservation, and government". They consider as a weakness of Luther's explanation of the creed his failure to interlink between the First and the Second Article the doctrine of the fall of man, and try to improve this condition by adding an elaborate statement concerning sin and the need of redemption. In connection with the Second Article they demand a supplement treating of the sinlessness of Christ or of His whole ministry. They think that the explanation of the Second Article must be treated according to the conventional scheme of dogmatics, "Christ's Person and Work". It is simply incomprehensible to them how one can dispense with so important(!) a distinction as that of the prophetic, priestly,

and royal offices of Christ (a distinction which, as a matter of fact, is to be made only with due caution, and which was not fully developed until the seventeenth century). And then, to cap the climax, they introduce an extended discussion on the Two States of Christ (although they have treated the same material before, even if in different connection!). In spite of the fact that the expression "redemption from death" is found midway between redemption from sin and redemption from the power of the devil, they cannot refrain from adding the distinction—quite appropriate, to be sure, at the right place—in regard to natural, spiritual, and eternal death. In connection with the Third Article, they endeavor to give a detailed explanation of the person of the Holy Spirit; and they believe themselves guilty of a serious omission when they fail to enumerate all the steps of the order of salvation ever constructed in dogmatics or to force everything that can be said on the subject into the few words found in the catechetical text proper. Instead of demonstrating in the light of the Lord's Prayer itself what true prayer is, they premise an elaborate doctrine of prayer. The conception of the Sacrament with which they operate has a cast altogether dogmatical; and then they strain under obstacles self-imposed when they attempt correctly to state the heavenly blessing of Baptism, etc. That these elucidations are correct in themselves, is not the point in question. They are not in place in any kind of catechetical instruction which would preserve the uniqueness of Luther's Catechism. That book excludes the technical ballast of dogmatical terms as much as is practicable; and instead of serving as an introduction to theology, it has no other purpose than to serve as a succinct and lucid expression of the substance of the evangelical life of faith.

If instruction in the Catechism is confined to what is central in the Christian life, it will, naturally, refrain from fusing the Five Chief Parts into a system. Such attempts

have been made again and again. The several parts have been joined into a connected whole by such an arrangement as this: The First Part is to show us the disease, the Second the physician, the Third the means whereby the physician is to be summoned, the Fourth and the Fifth the remedies employed by the physician to effect a cure. Or by the following arrangement: The First Chief Part shows us the goal to be reached, the Second shows us faith as the way to this goal, the Third, Fourth, and Fifth show how the power to prosecute the way is to be found, namely in prayer and the Sacraments. According to the first systematic effort here described, the Ten Commandments are of moment exclusively as a mirror for sin, according to the second as the rule and norm of the new life. The attempt is made to justify both these conceptions by appealing to Luther, but without warrant (cf. pp. 111 f.); for, according to the Small Catechism at least, the First Commandment is, indeed, primarily the norm of the true Christian life, but also the mirror for sin (see the part treating of Confession). In a type of instruction in the Catechism that takes its cue from the Small Catechism itself, the Decalogue will be used to impress the ideal Christian conduct upon the vision of the pupil with as much vividness and animation as possible. Through such a treatment, the Decalogue, apprehended in an evangelical sense, will of itself become a mirror for sin. Thus the danger of formulating a system has been obviated; for that can exist only when the Decalogue is treated either as a mirror for sin or as the norm of the new life, but not when it is treated as both. At the same time a service is rendered to the young who often have been tormented with questions relating to the connection between the one Chief Part and the other. The young and the common people require brief and definite statements as a treasure secure and rich, but not a system. — Moreover, the treatment of the

Catechism is rather one-sided when it is based upon the notion that each Chief Part contains but one side of Christianity and excludes the others. The fact is that each Chief Part contains all of Christianity although the light and the relation in which it is viewed do not remain the same. In the First Chief Part Christianity is viewed as a divine requirement; in the Second, as the expression of personal conviction; in the Third as a divine gift to be received through prayer; in the Sacraments as salvation appropriated by visible acts; in the additions, as exemplified in the various relations of life.

Where the principle stated above is adhered to, a third wrong method stands excluded. We refer to the method which is not satisfied with merely unfolding the explanation of Luther but insists upon adding another explanation of the Catechism text proper (here and there, even one that is not at all in concord with that given by Luther). Such method has a most disturbing effect when, e.g., each step of the humiliation and exaltation of Christ is examined separately, and its meaning and importance, as distinguished from that of the preceding and following steps, is brought out; or when in connection with the Third Article its five component parts are treated separately (e.g., in Caspari's explanation). Such method, considered from the standpoint of pedagogics, is thoroughly vicious, connoting as it does a misapprehension of one of the greatest merits of the Catechism (cf. pp. 103 ff.). No, the text of the Catechism has been explained by Luther in accordance with Scripture, and therefore in an authoritative manner. For this reason the text confronts us with no other requirement than that a brief definition be given of difficult words; that when occasion suggests it, a few historical remarks be interspersed; and that wherever necessary, the outline of the text be disclosed, as in the Second and Third Articles, the catechist always

taking his cue from Luther's appended explanation (cf. Reu, *Explanation of Luther's Small Catechism,* pp. 63 f., 73-76, 88 f.). Instead of introducing the pupil to theology and dogmatics, the catechist should make every effort to bring out the very meaning of the truly central religious elements, to impress it upon the hearts of the children, and to make the application to their life. He will try to eradicate the erroneous notion as though the 'lifeless, useless dogmas' of the Catechism must simply be hoarded up in the memory; wherever possible he will rather exhibit the great significance, for the present life of the pupil, of the several truths of the Catechism. It will be necessary for him to draw upon Biblical History, upon secular history, upon the history of the Church and of missions; if need be, also upon the kingdom of nature, in order to gain an appropriate starting-point or illustrative material. He will find much useful material in H. Caspari, *Geistliches und Weltliches,* [23]1915; J. H. A. Fricke, *Handbuch des Katechismusunterrichts, zugleich Buch der Beispiele,* [2]1892; L. Pestalozzi, *Die christliche Lehre in Beispielen,* [3]1901; P. von Zychlinski, *Illustrierende Aussprueche, Sentenzen und Geschichten zu Gottes Wort,* 1900; J. Besch, *Aus der Lernstube des Lebens,* [2]1913; and *Narratives on the Catechism,* Columbus, O.; valuable sketches and narratives from the field of missions are found in Warneck, *Die Mission in der Schule,* [14]1912; Schaefer, *Die Innere Mission in der Schule,* [7]1912; and Koenig, *Die Mission im Katechismusunterricht,* 1913. But whatever material the catechist may have selected for the purpose of bringing home to the pupil the truth in a quickening and touching manner, of impressing upon him its value, and of producing permanent impressions and promptings of the will — always the statements of the Catechism must constitute the cord upon which everything is strung, or the ultimate issue of the catechesis; nor should any element of knowledge receive consideration

which is not an organic outgrowth of the Catechism. Only in this way will the youth of the Church be well grounded in the Catechism, **katechismusfest;** only in this way will it become an instrument for the orientation of their life in days to come. The teacher who is not content with letting his explanation turn upon Luther's explanation, might well be asked why he insists at all upon an exact memorization and repeated reviews of the same.

Finally, all instruction in the Catechism should be characterized by the tendency — manifested also in Luther's Enchiridion — to individualize instead of dealing in impersonal generalities (compare "we should" in the First Chief Part; "I" and "me" in the Second Chief Part; "we," "us," **our"** in the Third Chief Part). The teacher should be a **Seelsorger** rather than a dogmatician; he should try to arouse not only the intellectual faculties, but also the feelings and the will, in short the whole man. To summarize: instruction in the Catechism should possess all those marks that constitute the superlative excellence of the Small Catechism. The more it preserves and reflects its unique character, the more likely it will become truly evangelical and pedagogically correct. And it will reflect its uniqueness best when the instruction from the beginning has no other aim than to be an unfolding of the fullness of evangelical faith, as it is expressed in the words of Luther's Catechism.

We take the liberty of adding a few hints as to a correct understanding of the Small Catechism. While we must confine ourselves to essentials at this place, we refer for details to M. Reu, *Explanation of Luther's Small Catechism* (larger edition, Chicago, [11]1926; smaller edition, *ibid.*, [3]1926); M. Reu, *A New English Translation of the Small Catechism,* 1926, to Vol. xxx of the *Weimar Edition of Luther's Works* Weimar, Boehlau, 1910, upon which O. Albrecht has bestowed great care; A. Ebeling, *Historisch-kritische Ausgabe von Luthers Kl. Katechismus,* Hannover, 1901; A. Hardeland, *Luthers Katechismusgedanken in ihrer Entwicklung bis zum Jahre 1529,* Guetersloh, 1913; J. Meyer, *Luthers Grosser Katechismus, mit Kennzeichnung seiner Predigtgrund-*

lagen, Leipzig, 1914; and esp. to Th. Kaftan, *Auslegung des Lutherischen Katechismus*, Schleswig, 1913, the best commentary to Luther's "golden gem". In the last named work all important books on the subject are noted. Parts of Kaftan's book are extant also in the English language, in the form of *The Catechist's Handbook*, by J. W. Horine, Philadelphia, 1909. While my own views in the premises are largely in agreement with those of Kaftan, justice to our subject requires the statement that, as my notes show, my views, on the whole, were formed years before I became acquainted with the book of Kaftan. The impulse for my conception of the Catechism in general came from the foreword of W. Loehe's Catechism of 1845.—Abundant material relative to the history of the exposition of the Catechism is found in M. Reu, *Quellen zur Geschichte des kirchlichen Unterrichts im evangelischen Deutschland zwischen 1530 und 1600*, Guetersloh, 1904 ff.

The **introduction** should be brief. Following Brenz's example (a similar procedure is found already in *Fundamentum aeternum felicitatis seu summa religionis Christianae* which appeared in print in 1498 after some years of manuscript circulation) and that of many expositors of Luther's Catechism, notably Bischoff (1599; cf. Reu i, 2, pp. 222 f.), the teacher will use as a starting point the sacred act by which the catechumens have become children of God, i.e., Baptism; touch upon Holy Scripture which bears witness to that fact; and then pass on to the Catechism which, in five phases, is designed to teach them in what the faith and the life of God's true children consist.

The First Chief Part. "The Ten Commandments," Luther says at one place, "reveal to us what we have been, what we are, and what we should be." His mode of presenting the subject indicates that he wishes the last point to be stressed: always he begins his explanation with the words "we should". His aim is to hold before the young the ideal Christian life and to show them, in clear outline, what they should do and what they should avoid. But are the commandments of Sinai adapted to that purpose? Are they not an integral part of the Law which has found its end in Jesus Christ, in fact, are they not that very Law summarized? Quite true, in their Old Testament form they are obsolete as is clearly seen when we compare the Fourth and the Third Commandments with Col. 2: 16 f. and Gal. 4: 10 f. Nor did Luther incorporate them in the Catechism in their Old Testament form; still less did he give them an Old Testament interpretation (cf. pp. 101-103). But he gathered the divine thoughts of eternal value that were contained in the Old Testament form and these he explained in the sense

and spirit of the New Testament. This, and this alone, is the acceptation of the Ten Commandments in the present: so understood, they are gratefully welcomed by the Christan, eager to do the will of God of which he is often ignorant, and gladly accepted as the rule and norm of his life. The children will undoubtedly observe the difference between the biblical wording of the Decalogue (as found also in their Biblical History) and that in the Catechism; this gives the catechist a fine opportunity to spread healthy evangelical conceptions of Holy Scripture. In fact, it is his duty to make this matter plain at the outset because the Reformed never cease accusing Luther of mutilating the text of the Bible in this respect. Afterward, in connection with the Third Commandment, a similar opportunity presents itself.

The Commandments are divided into three parts: (1) The Introduction; (2) The Commandments proper; and (3) The Conclusion. **The Introduction** — omitted by Luther who followed the traditional text — was rightly restored almost everywhere (cf. p. 312 f.). Luther himself took note of it not only in his sermons on Exodus (1525) and Deuteronomy (1529), but also in his catechetical sermons of 1528. The exodus from Egypt referred to in Ex. 20 and Deut. 5 was to Luther the "sign by which the Jews were to lay hold of God"; what the exodus was for the Jew, redemption by Jesus Christ is for the Christian; at one place there is even a reference to Baptism (Weimar Ed. xvi, p. 425). "For this reason it is not necessary that they [the Christians] should fear and love God under the name of deliverer from Egypt: He has received another name now, namely Christ who, true God, has died for us" (Weimar Ed. xxviii, p. 605). In his annotations on the Decalogue of 1530, he therefore is able to say in regard to the words of introduction: *Promissio omnium promissionum, fons et omnis religionis et sapientiae caput, evangelium Christum promissum complectens* (Weim. Ed. xxx, 2, p. 358). Accordingly, the catechist is following in Luther's steps when he uses the Introduction as an occasion to remind his pupils of their redemption by Jesus Christ or of the baptismal sacrament by which the former is appropriated, and says to his class of Christian children: "These commandments are given you by Him, who, through Baptism, has become your God and Father. But if He has granted you this wonderful blessing that He has become your God and Father, it is His right to give you rules and regulations for your conduct, and He can justly expect you to live up to them in grateful love." Sometimes a passage from Luther's *Table Talk* (Erlangen Ed. lviii, p. 206 f.) is adduced as disproving the statements made above;

but the objection is not well taken: Luther does not argue at all against the retention of the Introduction, but against its inclusion among the commandments (cf. Reu i 1, p. 451. ,758), because to him such a procedure would, naturally, be a perversion of a "promise" into a commandment, a suppression of the comforting gospel which stands at the head of the commandments (cf. p. 313).

We are ignorant of the arrangement of the Commandments upon the tables of Moses. This should prompt the catechist to pay no attention to this point when he discusses the question as to the **division** of the commandments; still less will he exaggerate the division 1-3 and 4-10 into a shibboleth of the Lutheran Church. While there is no adequate reason to depart from this division, no attempt should be made to maintain, with an unwarranted reference to Matt. 22:36-40, that the first three commandments treat of that which we owe to God while the last seven treat of that which we owe to our neighbor; for the child will not number his parents among the "neighbors" (note that Luther does not introduce the term "neighbor" until he comes to the Fifth Commandment). For this reason Melanchthon and many interpreters of Luther's Catechism made a distinction between what we owe to God and what we owe to men. While this distinction has a better warrant, it is still misleading. A mere glance at Luther's explanation is sufficient to assure us that our duty toward God is the subject under consideration also in the last seven commandments; the difference is this that in the first group the obligation imposed is direct, while in the second group it is indirect. The first table shows what we owe to God himself, and the second table what we owe to our fellow-man for the sake of God. A reference to Matt. 25:40 will at once make the subject clear to the child: he will begin to comprehend the important truth that all he does bears not only on men, but primarily on God (Psalm 51:4).

He who has come to a proper understanding of the Introduction will find the **First Commandment** the necessary logical sequel. If God through Baptism, has become our God, it is His right to require that we should have no other gods before Him, but have Him alone as our God. The question when that is the case that we have God as our God, is usually answered by Luther, quite in accordance with the New Testament, in that he simply points to faith. E.g., he writes in the explanation of the Decalogue as found in his *Sermon on Good Works* (1520): "Since I alone am God, thou shalt place all thy confidence, trust and faith in Me alone, and on no one else. For that is not to have a god, if you call him God only with your lips, or worship him with

the knees or bodily gestures; but if you trust Him with the heart, and look to Him for all good, grace and favor, whether in works or suffering, in life or death, in joy or sorrow . . . . And this faith, faithfulness, confidence deep in the heart, is the true fulfilling of the First Commandment; without this there is no other work that is able to satisfy this Commandment. And as this Commandment is the very first, highest, and best, from which all the others proceed, in which they exist, and by which they are directed and measured, so also its work, that is, the faith or confidence in God's favor at all times, is the very first, highest, and best, from which all others must proceed, exist, remain, be directed, and measured. Compared with this, other works are just as if the other Commandments were without the First, and there were no God" (Weim. Ed. vi, p. 209). Similarly he says in his sermons on Exodus (1525): "All the First Commandment requires is genuine faith and trust in God; it does not enjoin anything external. But no one can fulfill it unless the Holy Spirit work it in his heart" (Weim. Ed. xvi, p. 445; cf. p. 464 where he repeats the exposition of 1520 almost literally). In the same strain he expresses himself once more in his Catechetical Sermons of 1528: *"Ergo intentio huius praecepti est dass es will gebieten einen rechten Glauben"* (W. E. xxx 1, p. 28), and in the Large Catechism: "Therefore it is the intent of this commandment to require true faith and trust of the heart which settles upon the only true God, and clings to Him alone (W. E. xxx 1, p. 133; Concordia Triglotta, p. 581, § 4). Just because it requires faith, he aptly calls the First Commandment "the chief part of all our Christianity" (in his sermons on Deuteronomy of 1529; W. E. xxviii, p. 601), and properly describes the Church as "the number of those who trust in nothing save the mercy of God alone and understand the First Commandment" (W. E. xxviii, p. 580). In the sketch *De Loco Iustificationis* he even writes: *"pueri et infantes confirmant suo catechismo solam fidem absque operibus iustificare . . . Primum praeceptum est promissio quod velit esse Deus. Et fidem exigit ante omnia opera quae sequentibus praeceptis exiguntur. At fide secundum primum praeceptum habita filii Dei sumus, remissis iam peccatis, ipsa fide iusti"* (W. E. xx p. 663). Now, when Luther in his Small Catechism in answering the question when we regard God as our God, points to something threefold, it is not likely that we are to look for anything else in his answer than a development of the conception of faith from the pedagogical standpoint. And indeed, he who believes in God as his God and Father is bound to fear, love, and trust in Him above all things. To trust in

him; for, to trust in God as One who in Jesus Christ has become our Father and who now so governs all things that nothing can harm us against His will, — that is the very central part of our faith. To love Him; for, to love means to surrender to God; and this, too, is involved in faith: at first (logically) faith can, indeed, do no more than receive God and His precious gift, but on the strength of these gifts divine it subsequently rises to personal self-surrender. To fear Him; for how should faith maintain itself without feeling awe of that God who has shown Himself so great and sublime in all His deeds? The assertion has indeed been made, in view of the conclusion of the Ten Commandments, that Luther did not have in mind the awe of God natural to a believer, but the fear of God's wrath and punishment. Now it is quite true that Luther when he has occasion to explain the expression "jealous God" does stress this aspect; and that the fear of God's wrath is for the Christian as long as he is garbed in the flesh, and just because of that fact, an additional motive for obedience, has been conceded also by Luther. We read, e.g., in a letter dated Oct. 27, 1527: *"Timeant poenam et infernum omnes impii, Deus aderit suis, ut simul timeant Deum cum poena. Neque fieri potest, ut sine timore poenae sit timor Dei in hac vita, sicut nec spiritus sine carne, etiamsi timor poenae sit inutilis sine timore Dei"* (Enders vi, 109). But this does not at all justify the view that Luther, in his explanation of the First Commandment and in repeating the words, "We should fear and love God", in his explanation of the other commandments, had this idea of fear in mind. This is impossible because his explanation of the First Commandment is **always** under the influence of the superscription which is to him sheer **gospel** and promise, and because **he here unfolds the conception of faith.** In the third series of Catechetical Sermons, of 1528, in which the First Commandment, even more emphatically than usually, is summarized as *timor* and *fides*, **timere**, according to one manuscript, is also found in juxtaposition with **colere** and **venerari** (Weim. Ed. xxx 1, p. 59, lines 32 and 34). In other words, what Luther desires to bring out forcefully is this: God is so great and august, so sublime and wonderful that, filled with holy awe, the Christian can only marvel and adore in His presence and that he must tremble at the very thought of ignoring His will or offending His love by ingratitude or sinful conduct. No one can doubt that this idea of God's sublimity, majesty, omniscience, omnipresence is a most powerful motive for a righteous life, and at the same time a motive most appropriate for him who, in faith, has received a new vision of

God's greatness and wondrousness. It is the conclusion of the commandments that supplies the thought of divine wrath and punishment; it reminds the Christian: If you, in your carnal mind, are so thoughtless and foolish that the idea of God's wondrous greatness does not move you to sanctify your life, remember that this great and august God can and will prove His greatness also by punishing, in terrible wrath, all those who despise His commandments and frivolously or maliciously ignore His will!" According to Luther, then, the fear of God's wrath and punishment is added—but only added—to the more important factor (awe of God's greatness as inherent in faith and inseparable from it). Ten times he speaks of the latter, only once of the former; just in proportion as we can dispense with the former in our life and the latter becomes the dominant factor in it, we shall become more and more what we should be. The catechist who has recognized this fact will, therefore, with a reference to a passage like Gen. 17:1 or Tob. 4:6, explain this conception to his children in the following manner: "To fear God, means always to have before our eyes the great and majestic God, the almighty and omniscient One, so that we fear to sin against Him." He had better not introduce the dogmatic distinction between filial and servile fear since the fear taught in the First Commandment, thus defined, does not quite tally with filiar fear.—Likewise, since he expounds the First Commandment to Christian children, he will refrain from any reference to pagan idolatry; still less will he accept the more than questionable distinction between 'coarse' and 'refined' idolatry, but, with Luther (cf. the Large Catechism), confine himself to that idolatry which fears, loves, and trusts something else more than it does God, and which, for a Christian, to whom God has revealed Himself as his God and Father, is coarser and more wicked than any species of pagan idolatry. Considered pedagogically, a discussion of heathen idolatry at this point is a deflection involving the danger that the children regard Christian idolatry as the lesser offense. The vigorous underscoring of the **"above all things"** will so completely engage the teacher's attention that no time is left for anything else. The best exposition of the First Commandment of the Lutheran Catechism is found in the Nuremberg Sermons for Children (in Reu i 1, p. 465 ff.), except that at one place a reference to God's wrath has erroneously crept into the explanation of the fear of God.

In explaining the **remaining commandments**, the catechist will take pains regularly to stress the "we should fear and love God" of Luther lest he inculcate Old Testament instead of New Testament,

medieval instead of evangelical and reformatory, ethics. Eventually he will accept no other answer to the question, What does God require in this or that commandment? than this: We should fear and love God. In this way he will effectively drive home both the unity of Christian ethics and the fundamental truth that no work pleases God unless it comes from a heart that fears and loves Him (p. 102 f.). Says Luther in the Large Catechism: "Thus the First Commandment is to shine and impart its splendor to all the others. Therefore must this declaration run through all the commandments, like a hoop in a wreath, joining the end to the beginning and holding them all together; that it be continually repeated and not forgotten, etc." (Weim. Ed. xxx 1, p. 181; Triglotta, p. 675, § 326-329). In his *Sermon on Good Works* (1520) Luther calls the faith required in the First Commandment the Christian's "health" and says: ". . a man must first have health, which will work all the works of all the members of the body. So faith also must be in all works the master-workman and captain, or they are nothing at all" (Weim. Ed. vi, p. 213). The other commandments, from the second to the tenth, merely bring out in what manner the fear and love of God is to show itself in thought, word, and deed: whereunto it is to "urge and impel us" (Weim. Ed. xxx 1, p. 181, line 6; cf. Reu, *Explanation of Luther's Catechism,* p. 33). That Luther, in constantly repeating the First Commandment in his explanation of the others, does not likewise repeat the word "trust" but confines himself to the words "fear and love", is probably explained by the fact that both the positive and negative elements in the several commandments correspond better to the words 'fear and love" than to the word "trust"; especially since Luther used it in a unique sense—trusting God for leading us in the best way. This view is borne out by the Large Catechism; for there we read: "Whatever you lack of good things, expect it of Me, and look to Me for it, and whenever you suffer misfortune and distress, creep and cling to Me. I, yes I, will give you enough and help you out of every need; only let not your heart cleave to or rest in any other . . . . Look to Me for everything, and regard Me as the one who will help you and pour out upon you richly all good things . . . We are to trust in God alone, and look to Him and expect from Him naught but good, as from one who gives us body, life, food, drink, nourishment, health, protection, peace, and all necessaries of both temporal and eternal things. He also preserves us from misfortune, and if any evil befall us, delivers and rescues us, so that it is God alone (as has been sufficiently said) from whom we receive all good, and by whom we are delivered

from all evil" (Weim. Ed. xxx 1, p. 133 f.; Tr. p. 581 ff.). So understood, trust can not at once be recognized by the child as a motive for the fulfillment of the Law. The child can grasp this idea much better in the context in which Luther has it in the conclusion: If now we keep the commandments, and still perceive but little of the promised 'grace and every blessing', we should not be dismayed at this unexpected experience, but cling to our conviction and trust to God that, in due time, he shall acknowledge our actions as done for Him and crown our efforts with a happy issue. — That Luther meant to correlate the fear of God rather with the negative features of the commandments, and the love of God with the positive ones, is a view doubtless warranted by the facts; but that, after all, not much weight is to be attached to this distinction, is evident from the Sixth Commandment which, like the others begins with "We should fear and love God" and yet contains only positive statements.

The conjunction *"dass"* in the explanation of Commandments Two to Ten has not received the same acceptation everywhere. The first Latin translation (in the *Enchiridion piarum precationum,* 1529) and, in part, also the third (by Justus Jonas, 1539), change the whole construction and offer instead, e.g.; *Debemus Deum timere et amare, divinum eius verbum non contemnere aut negligere, sed illud potius magnificare et venerari, libenter tum audire ab aliis, tum alios docere.* The second Latin edition (by Sauromannus, 1529) and the fourth (by Hiob Magdeburg, 1560) construe the conjunction as final, rendering it by *ut,* resp. *ne* (e.g. *Debemus Deum timere et deligere ne divinos sermones, eius verbum contemnamus, sed ut sanctum reputemus* etc.; or, *Timendus et amandus Deus est ne sacras conciones et ipsius verbum negligamus, sed ut illud sancte veneremur* etc.). The Greek translations have δεῖ with the infinitive (Hiob Magdeburg: Δεῖ ἐν φόβῳ καὶ ἀγάπῃ τοῦ θεοῦ ἡμᾶς μὴ καταφρονεῖν κηρύγματος τοῦ θείου λόγου κτλ.) or they have ὥστε or ἵνα. Menius (1532) and others think that it introduces the manner in which we are to fear and love God (to make the matter plainer they add *also;* e. g., *Wir sollen Gott also fuerchten und lieben, dass wir die Predigt und sein Wort* etc.). With this corresponds the former English translation: We should so fear and love God as not to despise His word, etc. It appears that Luther looked upon the conjunction in question as introducing the contemplated result, for he writes in the Large Catechism: "In like manner shall such fear, love, and trust urge and impel us not to despise his Word, but to gladly hear, learn and honor it, and esteem it holy." This quotation warrants the conclusion

drawn by Albrecht that the clauses beginning with *sondern* are to be construed as governed by *dass*, and not as independent clauses. The explanation of the Sixth Commandment does not contradict this view; and the explanation of the Eighth Commandment which repeats *sollen* after *sondern* represents an exception.

The history of Luther's Catechism in the English language evidences the difficulty to reconcile the meaning couched in Luther's original with the genius of the English language. The following quotations may serve as illustration: We should fear and love God that we may not despise preaching and His Word; We should so fear and love God as not to despise preaching and His Word; We should fear and love God and for His sake not despise. . . ; We should fear and love God and not despise preaching and His Word. From the standpoint of diction the last named translation deserves preference. Although syntactically the two clauses of the sentence are coordinate, a brief and simple explanation is sufficient to bring out the original meaning of Luther's.

As regards the text of the **Second Commandment,** the threat connected with it in the Old Testament was not accepted by Luther nor is it found in the editions of the Catechism which appeared during his life-time. The catechist has so much less reason for wishing to correct Luther as the demand for the addition in this country is largely based upon the erroneous conception that we are tied to the words of the Old Testament (cf. p. 323 f.). At all events, the catechist will take care not to interpret Luther's "fear" in the light of the divinely threatened penalty. By that construction he would merely vitiate what he has taught concerning the meaning of this word in the First Commandment and what he will teach again in Commandments Three to Ten. Moreover, he would anticipate the comments to be made, according to Luther, upon the Conclusion of the Commandments. We may note also that Luther did not use the word *missbrauchen,* misuse, as in his German Bible, but *unnuetzlich fuehren,* take in vain. — The term "swear" has been misunderstood for so long a time that the correct view of it cannot gain ground without encountering considerable obstacles. As commonly understood, it means swearing in court. If this meaning is accepted, the word must be presumed either to forbid the taking of an oath altogether or the taking of a false oath. Luther, however, knows nothing of the first interpretation, declaring in his Large Catechism that taking an oath is "a very good work whereby God is glorified." The second interpretation would be permissible; for the confessional

booklets of the Middle Ages often contain the phrase "not to swear" as an equivalent of "not to swear falsely." But the term "swear" occurs in these booklets also in the sense of thoughtless swearing in every-day life. Which of the two meanings Luther had in mind, will best be decided by his catechetical sermons of 1528 and the Large Catechism, drawn from these. Now, there is no doubt whatever that, in the Large Catechism particularly, all emphasis is placed upon "lying and deceiving by the name of God" and that false swearing, or perjury, is expressly mentioned as one form of lying by the name of God. It is also quite significant that the Latin translation of that passage in the Large Catechism which suggests most strongly the concise form of the Small Catechism (cf. Mueller, p. 397, § 62; Tr. p. 597), does not mention *iurare* at all, but reads: *illud blasphemando, execrando, maledicendo, incantando, ignominiose usurpamus.* The obvious conclusion is that Luther, in this connection, had in mind the thoughtless swearing in every-day life, a conclusion drawn also by Kantz, 1542; Meckhart, 1553; Trotzendorf, about 1556; the Joachimstal Catechism, 1574; Opitius, 1588; and others. Or, "swearing" might possibly be linked still more closely with "cursing" as a virtual synonym of that word so that the whole phrase would be practically equivalent to "using profane language." The catechist who is guided by Luther's intentions will treat of perjury under the head of lying and deceiving by the name of God; of the just, divinely warranted oath under the head of calling upon the name of God (cf. Large Catechism: Trotzendorf; Dressler, 1561; Huberinus, 1544; and others). He will thus avoid the pedagogic error of treating something that is commanded and classed as a good work, under the head of things forbidden (cf. Reu, *Explanation* etc., p. 36 f.)

In explaining the **Third Commandment** the catechist will take special pains to set forth clearly the evangelical conception of the Sunday and to make plain that the Sunday is an institution arranged by the Church (cf. pp. 101 f.; 323 f.). For this reason he will not feel inclined to surrender the form prescribed by Luther, "Thou shalt sanctify the holy day," and possibly to exchange it for "Remember the Sabbath day, to keep it holy." He is aware, of course, that Luther did not originate the version which is found in his Catechism; and he also knows that even this version does not entirely correspond to the evangelical conception of the Sunday: on basis of Col. 2:16 we Evangelicals recognize no divine distinction between one day of the week and another. He also realizes that the adoption of the

conventional English form, "Remember the Sabbath day, to keep it holy," does not necessarily imply a denial of evangelical liberty; it is found, e.g., in all the Latin translations of the sixteenth century (also in the Book of Concord of 1580), and, through the influence of the Nuremberg Sermons for Children, also in several German reprints and enlarged editions (e.g., even in the Nuremberg Textbook for Children, composed in 1628 and in use throughout the seventeenth century). Still, because it departs from the wording of the Old Testament, Luther's version is better adapted to impress upon the minds of Lutherans their freedom from the literal phraseology of the Old Testament Decalogue. Formerly, perhaps, little depended upon the wording as such because Calvin as well as Luther rightly interpreted the words in question; but at this day it is well to pay more attention to a correct formulation. In the first place, the sections that went over to the Reformed Church (e.g., Anhalt, Lower Hesse, the Palatinate), felt called upon to "purge" or "reform" Luther's explanation of the Decalogue by adding the words of the Old Testament, totally ignoring the New Testament freedom from the Jewish Decalogue (Reu i 1, p. 217; i 2, 2, p. 377; i 2, p. 278 ff.). In the second place, it is a fundamentally false attitude toward the Old Testament and the Law that is evidenced by the continued demands of the Reformed for a literal rendering of the Mosaic Decalogue. The catechist who would interpret the Third Commandment in a really evangelical manner, will best equip himself for the task by a repeated perusal of the pertinent section in the Large Catechism. After emphasizing the correct attitude toward the Word and its proclamation and enlarging upon the blessing and importance of these, the catechist will find that his pupils do not despise the Church institution of Sunday; they will rather gladly meet together Sunday after Sunday, pray together, hear God's Word, partake of the Holy Sacrament, and by that practise, manifest and edify themselves as a Christian congregation, and they become willing to lay aside all temporal labor that might prevent them from appearing at the common service, and quietly to meditate upon what has been heard and learned. Thus is made possible a Sunday rest that, quite apart from a purely human need of rest and the social aspect of the question, bears the impress of the gospel. — When the origin of Sunday as an institution of the Church is under discussion, it is customary to mention, alongside the fact of Sunday being the day of Christ's resurrection, that Pentecost, too, fell upon that day (so also in our *Explanation of the Catechism,* larger edition).

But since this circumstance was no factor at all in the choice of just Sunday as the day of rest, that argument is irrelevant.

Although the several statements of the **Fourth Commandment,** grammatically, have reference to superiors as well as parents, they were chosen by Luther with a view to the latter rather than the former, a fact that the catechist dare not forget. Nevertheless, while enjoining upon his pupils the duties toward their parents, it will be incumbent upon him to flash the light of Scripture also upon the relation toward superiors, which is done best by referring to the Table of duties (*Haustafel*). The duty of the catechist becomes so much more imperative as it is largely thought that, in this respect, the injunctions of the Bible have become more or less antiquated. Yet, however radical the change of social conditions, the duties of deference to authority and of faithful service stand unaffected. The idea — so classically expressed in the Large Catechism — that the parents are God's own representatives and that all authority of superiors in school and state is grounded in the parental office thus defined, is of abiding moment. The better the catechist succeeds in arousing the conscience in this respect, the more his teaching will contribute toward preserving unimpaired the foundations of a healthy public life.

Rightly Kaftan points out that the **Fifth Commandment** refers to the exhibition of the fear and love of God merely in the sphere of the neighbor's bodily life; a teacher influenced by Luther's example should not treat here of the commission of spiritual harm and murder. It is true that *Leid tun* is not equivalent to German *schaden* or our "harm" and that it actually denotes suffering in the sphere of the soul; nevertheless Luther refers in this connection to the neighbor's body (we should fear and love God, and not hurt nor harm our neighbor in his body). Accordingly the subject under consideration is an "injury dealt to the body through harm done to the soul." The right explanation would therefore be: "To embitter and shorten the life of the neighbor by envious looks, by spiteful words, or by hostile acts, as Esau and the sons of Jacob did." When, however, Kaftan proposes to treat also of suicide under this head, he goes beyond Luther; quite likely also beyond the original intent of the Mosaic Law since in all the commandments, from the Fourth to the Tenth, the relation to our fellowmen is the dominant factor even though the term "neighbor" does not appear until the Eighth Commandment. Suicide had best be treated in connection with the Sixth Petition.

In the **Sixth Commandment**, the words, *ein jeglicher sein Gemahl lieben und ehren,* are hardly to be construed as an additional main clause. The words are governed by the conjunction *dass,* and *ein jeglicher* refers back to the subject *wir*: "and that each of us love and honor his spouse." *Gemahl,* "spouse", as usual with Luther, is neuter although he probably had woman in mind (cf. *ein jeglicher*). Present conditions and the duty to explain the text compel the catechist to discuss briefly the nature of marriage and to place strong emphasis upon its divine origin and its indissolubility. While the duties of husband and wife need merely be touched upon, the phrase "live chaste and pure etc." requires a thorough as well as tactful treatment. Here Luther's restriction to the positive element, of transcendent value pedagogically, should be the pattern for every teacher, especially when boys and girls are taught together. That which is forbidden "should be allowed to show itself only as the shadow, as it were, of that enjoined." If there should be an occasion to enter into details, it should be done in private conversation with the individual. For the practical treatment of the subject much can be learned from Ziethe, v. Rohden, and Heydt, *Die unterrichtliche Behandlung des 6. Gebots in der Schule. Drei gekroente Preisschriften,* Berlin, [18]1894.

The **Seventh Commandment** is to show us how the fear and love of God is to reveal itself in relation to the neighbor's property. It is impossible to unfold Luther's text without demonstrating the divine sanction of property and the unequal distribution of wealth as divinely intended. The teacher, likewise, must cast the light of truth upon the various forms of unfaithfulness or commercial dishonesty which his pupils may observe. The salient words serving this latter purpose are "nor get it by false wares or false dealing" (*falsis mercibus aut impostura,* in Sauermann's translation; *corruptis mercibus aut fraude aliqua,* in the first; *falsis mercibus, ullis malis artibus proximum decipiamus,* in the third; *fucosis mercibus aliisque actionibus fraudulentis nobis ea vendicemus,* in the fourth Latin translation). "This applies to the indirect ways of stealing as it is done in all sorts of transactions, esp. in buying and selling, when the wares bought and sold are false, i.e., adulterated or counterfeit; or when the dealing is false i.e., when deception is practiced through misrepresentation, short weights and measures, etc., or when debts are not paid, either to the individual (loans, credit, keeping back wages), or to the company or state (fares, taxes, customs duties); or when trustees are faithless (embezzlement, breach of trust), or when advantage is taken of need (usury), or when

no equivalent is given (gambling), or when false pretense is made (begging), and the like" (Kaftan-Horine, p. 48); also practices of labor unions and trusts, insofar as they result in material loss to the neighbor, are entitled to attention should the occasion for a discussion of them arise (cf. our *Explanation,* p. 50). The catechist, however, should always bear in mind that he is to judge of all these things neither from the legal nor from the economical, but from the religious standpoint so that, also here, not natural, but Christian, Evangelical ethics are inculcated. Here, too, Luther has placed in the foreground the fear and love of God as the source of power and the motive of action. He who fears and loves God will recognize the divine order, also in regard to property, and beware of displacing the divinely imposed bounds and barriers; for he knows that he has in his heavenly Father the treasure of treasures and a helper in poverty and distress, and that earthly property has never permanently satisfied the heart. Only the lover of God can help his neighbor to improve and protect his property and business: he has learned from the heavenly Father that it is more blessed to give than to receive. The term *Nahrung* here does not signify food, or provisions, as in the First Article, but is used in a wider sense, signifying the means of livelihood, the source of income, trade, business (cf. Gen. 46:33 f. in the German version), and, in general, income, earnings, property (*conditio,* second Latin translation). The positive part of the explanation does not contain three statements: help, improve, protect; but only one: we should help to improve and protect our neighbor's property and business (Sauromannus: *sed demus operam ut illius opes conserventur et eius conditio melior reddatur;* H. Magdeburg: *sed ad augendas facultates eius et conservandam rem familiarem prompti simus*).

According to the **Eighth Commandment** we should exhibit our fear and love of God by exemplifying both truth and love in all that we say about our neighbor. Well it is said by Th. Harnack in his explanation of the Catechism (in *Katechetik* ii, Erlangen, 1882): "Truth and love must always be found together. Truth protects love from the fault of good-natured indulgence and weakness which arises from indifference to the truth of the matter. Love, conversely, protects truth from the severity of injustice arising from indifference to the person. For this reason truth is the light and salt of love, and love is the fire and warmth of truth"; compare in connection with this and the other Commandments, in addition to Luther's Large Catechism, the Nuremberg Sermons for Children (Reu, i 1, pp. 462-564), a work always

instructive, though occasionally going beyond Luther. *Beluegen,* "belie", according to Luther's usage, does not by any means signify to lie to anyone, but to lie about him, to spread lies about him; "falsely" is added not only to add force to the conception of falsehood conveyed by the verb "belie", but also to disclose the motive back of such falsehood, — to speak as a deceiver, purposely and craftily to utter a falsehood in order to harm the neighbor. "To betray" means to imperil some one through disclosure of what he desires to keep secret; it is equivalent to Latin *prodere.* This being its meaning, the example of Judas, frequently adduced, is hardly suitable. The motive of Judas was quite different; nor did Jesus desire the place where He kept Himself to remain concealed. *Afterreden* **oder** *boesen Leumund machen,* Luther writes and thus connects these two verbs as closely *luegen* and *truegen* in the Second, or *abdringen* and *abwendig machen* in the Tenth Commandment. The slandering (*boesen Leumund machen*) is done by means of backbiting (*afterreden*); by speaking evil about the neighbor behind his back, the coward brings him into bad repute. Hiob Magdeburg combines both notions into one in his splendid translation: *"Timendus et amandus Deus est ne de proximo dicamus mendacium aut iniuste illum deferamus neve existimationem eius violemus lingua futili, sed ut illum excusemus, bene de illo loquamur et in meliorem partem interpretamur omnia".* Sauermann retains also the adverb "falsely": *"ne proximum falsis mendaciis involvamus."* The German word *Leumund* is by no means an abbreviation for *der Leute Mund;* its Old High German equivalent is *hliumunt,* from the same root as the Gothic *hliuma*= ear, hearing; so *Leumund* is=*fama,* Engl. fame, and *boesen Leumund machen*=defame. The Joachimstal Catechism (1574; probably based on Mathesius) says: "'Falsely belie' means to raise false accusations against one before the authorities and other people, to impute to others the abuse of which oneself is guilty, like Gehazi. 'To betray' means to divulge everything, to peddle around what we have heard, and to be mongers of scandal; likewise, without necessity to reveal secrets, as the Ziphites did in the case of David. 'To Backbite', to make known behind their backs what people do and say; to censure and put the worst construction upon it, as did Doeg. 'To slander' means by cutting remarks to hack his honor to pieces as meat is hacked to pieces upon the butcher's table with the result that thus evil suspicion fastens to him and he is robbed of his good name as was done by Absalom in the case of his father David." Tetelbach, 1568: "'To excuse' means to defend the neighbor against evil mouths and false tongues; 'to speak well

of him', to evince a kindly disposition toward him wherever he is the subject of conversation; 'to put the best construction on everything', to cover up the frailty and fall of the neighbor and to excuse and explain them as best we can to those who speak ill of them." Siber, 1575: *"ut ad calumniatores excusemus, obtrectantes refutemus, et commode sentientes de illo in melius omnia, interpretando accipiamus."* Tetelbach, who understood Luther, takes pain, in connection with every commandment, to point to the root of true fulfillment—the fear and love of God; here he asks the question, Who transgresses this commandment?, and his answer is: Those who do not fear God, but follow the devil, the father of all liars and slanderers. Afterward he asks the other question, Who fulfills this commandment? Answer: Those who love God; for the love of God works in us truthfulness, sincerity, and a helpful tongue (Reu i, 1, p. 681).

As to the **Ninth and the Tenth Commandments,** Luther had previously been in the habit of treating them as one, even in the Large Catechism. If now, in the Small Catechism, he treats them separately, the reason is, of course, not that in the meantime it had dawned upon him that the verb used in the Ninth Commandment forbids *concupiscentia inheridata,* and that used in the Tenth, *concupiscentia actualis* (cf. Deut. 5:18, chamad and awah). In previous expositions he had brought both Commandments in connection with original sin, but here he says nothing whatever on that subject. Nor did he keep them apart because he realized that the object in the Ninth Commandment is in the singular while that of the Tenth Commandment is in the plural number; there is no evidence whatever that he had this difference in mind, and his contraction of two of the objects named in the Bible — ox and ass — into one — cattle — is an argument against this view. Luther's motive was probably concern for the young that had to learn these Commandments: they would have been bewildered at finding no separate explanation for each Commandment as long as they were held to number them separately, in accordance with the traditional practise. The catechist who does not aim to supplement Luther's Catechism, but merely to unfold it, will, for this reason, hardly take the pains to find a difference between the Ninth and the Tenth Commandment, especially since, until today, no real difference has irrefutably been shown to exist. But if he feels the need to explain why the Tenth Commandment is numbered separately, the method of the Nuremberg Sermons for Children commends itself as most practicable, provided we shall not bring in the difference between inherited

and actual lust. There we read: "Having learned in the previous commandment that we should not desire to dispossess the neighbor of his house, position, or calling, we might come to the conclusion that while we should not desire his house as a whole, to desire a part of it, such as a good servant or ox, were no sin and that we might well try to accomplish our desire. Lest we should entertain such a thought, God forbids that, too, and says: 'Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, or anything that is thy neighbor's.' Otherwise the thought might come to us: Oh, even though I take this or that from my neighbor, it will not harm him; for he has enough of such or similar possessions left. But the Lord does not want this; hence he summarily forbids us to covet anything whatever possessed by the neighbor." In this connection color may be given to the explanation of the Ninth Commandment by the reflection that the house or piece of ground inherited by the Israelite had an added value in that it was to him a guarantee of his share in the promised land (cf. the laws bearing upon the year of restoration; see also *Kirchl. Zeitschrift,* 1917, p. 372 ff.).

More important than the question as to the difference between the Ninth and the Tenth Commandment is that as to the **progress** made by these two upon the preceding ones, especially the Sixth and the Seventh. According to the words of Scripture, the element of progress is indicated by the verb. In the previous Commandments, the wicked word and deed are forbidden; here God forbids the wicked desire; but desire, whether we take it as inherited lust or as actual lust, is still a matter of the inner world of the heart. That these two Commandments were, in consequence, of special importance for the Jews who fondly thought that they had kept the Law if only they did not transgress it in word and work, is selfevident. More difficult it was for Luther to find something new in the last two Commandments since he was of the opinion that every Commandment is to be applied to the heart. The element of progress, accordingly, could be found only in this that the Ninth and Tenth Commandments contain an injunction against inherited lust. He writes, e.g., in *Decem Praecepta Wittenbergensi praedicata populo* (1518): *"Videtur . . . duobus praeceptis prohiberi ipse fomes et invincibilis cupiditas, ipsa, inquam, radix malarum cogitationum, ut sc. 6. et 7. intelligantur prohibiti consensus cordis et signum membrorum, verbum oris et opus corporis mali, hic vero etiam ipsi primi motus una cum fomite, qui est origo illorum";* he refers to Rom. 7:23 f. Taking

this view, it is indeed possible for him to say that the fulfillment of the other Commandments is possible while these two are impossible of fulfillment for anyone, no matter how holy he is, and that in their light one becomes aware of his sinfulness. Through them man learns to despair of himself and his merits, and to trust in the mercy of God. So Rom. 7:7 and Luke 11:39 would be the key to the matter. While, in the Large Catechism, he holds fast to the conclusion that the element of progress is signalized by the verb, the word "covet" is to him now no longer an expression of original sin, but of actual lust, of lust to which man's will has yielded (although he admits incidentally "that the scope reaches somewhat farther and higher"). He writes, "God has added these two Commandments in order that it be esteemed as sin and forbidden to desire or in any way to aim at getting our neighbor's wife or possession." It is required that no one "should think or purpose to obtain for himself what belongs to another, such as his wife, servants, house and estate . . . even with a show of right or by a subterfuge, yet with injury to his neighbor" (Weim. Ed. xxx 1, p. 175; Tr. p. 665). Instead of original sin, he now recognizes avarice and envy as the root of all sinful conduct against the neighbor. "Therefore we allow these commandments to remain in their ordinary meaning, that it is commanded, first, that we do not desire our neighbor's damage, nor even assist, nor give occasion for it, but gladly wish and leave him what he has, and besides, advance and preserve for him what may be for his profit and service, as we should wish to be treated. Thus these commandments are especially directed against envy and miserable avarice, God wishing to remove all causes and sources whence arises everything by which we do injury to our neighbor, and therefore He expresses it in plain words: Thou shalt not covet, etc." (Weim. Ed. xxx 1, p. 178; Tr. p. 669). The impression is received that Luther, in consideration for the common man and children, has confined himself to such "ordinary meaning." Nor is it likely that he intends to turn aside from this meaning in the concluding words: "God would especially have the heart pure, although we shall never attain to that as long as we live here; so that this commandment will remain, like all the rest, one that will constantly accuse us and show how godly we are in the sight of God!" (*ibid.*) What he means to say, is in all probability this that we shall not even succeed in attaining to such a degree of godliness that we never yield to the evil desire and never begrudge our neighbor his possessions. In the Small

Catechism he takes his cue altogether from his statements in the Larger Catechism. In those of the preceding Commandments which have reference to our conduct toward the neighbor, he has as a matter of fact (Kaftan to the contrary notwithstanding) merely spoken of the words and works in which our fear and love of God is to find expression, but not, as yet, of the control that such fear and love is to exert over our thoughts in regard to the possessions of the neighbor. This, however, he now supplements in the Ninth and Tenth Commandments, where he explains "covet" as denoting "to seek to gain." To be sure, he does not stop there, but at once proceeds to enumerate all the evil practices to which one is but too likely to resort when he seeks to gain the neighbor's possessions; but by using in his explanation the term "to seek to gain," the verb, and herewith the element of progress in these commandments, has not remained entirely unexpressed. The catechist that desires to remain in Luther's footsteps will make the concept "covet" his starting-point, and explain: "Covet means to envy the neighbor his possession and to be discontented until it has come into one's possession." Then he shows how such coveting leads to the acts mentioned by Luther in his explanation. While he thus would not find original sin forbidden here directly he would come to speak of it as he develops the subject; for he would surely have occasion to make clear to the class how it comes that covetous thoughts will arise in us again and again (cf. our *Explanation*, p. 55). Just in view of the persistence with which covetous thoughts arise in us, fear and love are to be manifested in not only opposing them, but in doing one's best to help the neighbor preserve his possessions. We read in the Nuremberg Sermons for Children: "Since we are aware of the fact, my dear children, that coveting is a sin, let us guard against it, by the grace and help of God, as much as we can. But we should take special pains not to yield and conform to any evil desire . . . . God has created everything and is its true Lord; therefore He gives it to whom He pleases. Has He given it to your neighbor, let him be welcome to it, and remember: if God had wanted me to have it, or if it had been of any benefit to me, He might have given it to me, too" (Reu i 1, p. 503). Tetelbach: "He who loves God does not begrudge his neighbor any blessings but is rather of help to him in keeping them" (Reu i 1, p. 683).

In regard to "house", the Nuremberg Sermons say: "You must not merely understand the building by the little word house—the structure that the people live in, but the whole household and everything

that pertains to it. For, in the Old Testament, the cities and villages were distributed among the Jews according to tribes, and if any one did not belong to the particular tribe occupying a certain place, it was impossible for him to obtain a house there. Therefore we may understand by the word house as much as tribe. This, therefore, is the meaning: If our neighbor belongs to a superior tribe or family; if he has inherited much property; if he is the owner of a fine household, possessing citizenship, honors and dignities, an honorable office, and everything pertaining to a householder, we should not covet his house, i.e., we should not have the least desire that he should lose it, so that we might take his place" (Reu i, 1 p. 501 f.). Tetelbach: "By inheritance any kind of real estate is meant, such as fields, meadows, gardens, vineyards, timber, ponds, country-seats, and possessions of that sort. House means the dwelling of the neighbor and everything outside and inside that pertains to it, for instance, furniture. To seek craftily implies every kind of intrigue and wicked practise, bringing the neighbor to grief, depriving him of his income, damaging his property, or compelling him to sell out and to assign his possessions to another. Show of right means to lay claim to property by fraudulent titles and false pretenses; to outrage the law and to precipitate legal action; to bribe unscrupulous people; to advocate the side known to be wrong; to pervert the law through financial maneuvers in order to secure a favorable decision and thus to obtain the neighbor's property".—The second half of the Ninth Commandment should be construed in this manner: "but help and serve him in keeping it". Compare the first Latin translation, *Sed potius iuvare eum ut suas fortunas retineat integras;* the second, *Sed detur opera sedulo ut ista proximo diligenter custodiantur;* the fourth, *Sed ad conservanda ea ut prompti et parati simus.* "Estrange" means to alienate by allurements or promises; the German word *abspanen* is by no means identical wtih *abspannen*=to unhitch; its root is either *spannen*=persuade, lure, entice, deceive (cf. High German *Gespenst*), or *spenen*=to wean (cf. *Spanferkel*=a little pig recently weaned). Luther preferably connects the word with wife (cf. Weim. Ed. xxx 1, pp. 9.42.84). Tetelbach, while mistaken in regard to the derivation, gives the correct explanation: "With smooth words and promises to persuade them to neglect their calling and duty and to cease doing right, as when a horse is unhitched or a crossbow unstrung." "To force away" Tetelbach explains as follows: "By threats, force, and undue pressure to urge them until they leave the neighbor". "To entice away" means, according to the same author, "to steal one's

heart and favor by gifts, matchmaking, and other unscrupulous measures so that he turns against his environment and wishes for another." The first Latin translation has *"ad nos arte aliqua transferre, non vel vi vel dolo aliquo eos ab aliis abalienare";* the second, *"abalienemus aut abstrahamus";* the fourth, *"ne ulla ratione abalienemus et ad nos alliciamus uxorem proximi, servos, aut quicquam ex ipsius familia."* Kaftan is right when he says: "All three expressions have substantially the same significance; 'to entice away' is the general term, 'to estrange' refers to the person enticed away and denotes that this is accomplished by allurements; 'to force away' refers to the owner and denotes the use of persistent urging." That Achelis is mistaken when he applies the term 'estrange' to animals, 'force away' to servants, and 'entice away' to the wife (in *Der Dekalog als katechetisches Lehrstueck,* p. 53), requires no argument.

In regard to the function assigned by Luther to the **Conclusion,** Albrecht (in Weim. Ed. xxx 1, p. 361) recapitulates the matter bearing on this subject as follows: "In deference to tradition, Luther left out of his text the prohibition of images together with the threat and the promise. That he accounted these words as parts of the First Commandment, is evident from his comments on Exodus (1525, cf. Weim. Ed. xvi, pp. 436 ff.; 445, 23) where we find the significant word: "The Promise and Threat Contained in the First Commandment." Aside, however, from this significant statement, Luther, in his earlier catechetical expositions, failed to take note of this addition, although he maintained from the outset the fundamental, controlling importance of the First Commandment. Not until the second and third series of Catechetical Sermons of 1528 (W. E. xxx 1, pp. 43. 85), did he take the addition into consideration. Here he emphasized the fact that the addition was virtually part of each commandment (*ibid.,* p. 43), and that he had appended it at the end of the commandments for the purpose of "joining them into a wreath, the last to the first." The threat with its power of arousing fear and the promise with its power of arousing love are to him the "cord with which the wreath is tied together" (*ibid.,* p. 85). Quite in harmony with these statements is the exposition in the Large Catechism where the conclusion receives attention both in connection with the First Commandment and after the last" (*ibid.,* pp. 136 ff., 179 ff., Tr. pp. 589 ff., 669 ff.). That this does not justify the inference that the "fear" of the First and the succeeding commandments is to be understood in the same sense as in the conclusion, has already been dwelt

upon (p. 327 f.; compare also A. Hardeland, *Der Begriff der Gottesfurcht in Luthers Katechismus,* Guetersloh, 1914, against J. Meyer, *Fuerchten, lieben und vertrauen in Luthers Kleinem Katechismus,* in *Neue Kirchl. Zeitschrift,* 1913, pp. 793 ff.). In regard to the position of the conclusion see also p. 101. The catechist who favors Luther's arrangement of appending the threat and the promise to the Commandments as a whole will certainly let his treatment of the Commandments culminate in an exposition of this threat and this promise as two powerful incentives to obedience. To raise the question at this point in regard to "the use of the Law", is to such a catechist an incomprehensible procedure. Has he not in all preceding catecheses tried to direct his pupils' eyes to the Law as the norm of life, which certainly is a use of the Law? No one would ever have thought of introducing such a discussion at this point but for the serious misconception that dogmatical topics must be interpolated in the Catechism. Again, the catechist following in Luther's steps will not think that he must pause to show the children their sin in the light of the Law, true as it is that the Ten Commandmens can serve as the mirror for sin, and should serve for it at the proper time, namely in connection with confession. Still less will he now take the opportunity to convince them of their inability to keep the commandments. Nobody would have been led to these two pedagogic follies had it not been for the desire to systematize the Catechism by linking the two Chief Parts together. On the contrary, just as it was the catechist's aim to show his pupils in connection with each Commandment how child-like fear and love of the Father should impel them to the fulfillment of the divine will, even so he reminds them, for the same reason, of the wrath and jealousy divine which is to be visited upon the transgressors of the Law, and of all the blessings in which the obedient may rejoice, in order to help them by all means to learn obedience to the divine will. A treatment of the Commandments which conforms to Luther's pattern, dare not sound as final note the confession: "I am a sinner, groaning under the curse", nor the conviction: "I am too feeble to fulfill the Commandments of God". Rather should it lead to the resolution: "As the child of my heavenly Father I mean to fulfill the will of my God and Father, and to fulfill it cheerfully" (it is just this voluntariness and cheerfulness of an obedience prompted by fear and love which Luther emphasized again and again), and to the prayer: "Help me, my God and Father, better and more perfectly to fulfill Thy will!"

The text of the Bible contrasts those that love God with those

that hate Him. It speaks of hating because, according to its very nature, sin is rebellion and hatred against God (Rom. 8:7), a fact quite in evidence in the case of those who wilfully and defiantly disregard the commandments. "Unto the third and fourth generation of them that hate Me" and "showing mercy unto thousands of them that love Me" are phrases bringing out the energy, the earnestness, and holy zeal of God, both when He inflicts penalties and when He scatters blessings. The thought of them is to add strength to the child-like fear and love in our hearts toward the heavenly Father as an incentive to obedience. Both punishment and blessing bear primarily upon the bodily life; the fundamental principle is brought out that sin is followed by evil, obedience by blessing. In connection with transgression we are to think of every kind of misfortune, failure, trouble, sickness, etc.; and in connection with obedience, of blessing in *body* in that God preserves our health and strength, of blessings in *soul* in that He rewards obedience with peace and joy, of blessings in *property* in that He prospers our work, of blessings in *honor* in that He gives us a good reputation among all godly men. But because these results are not invariably the instantaneous fruit of obedience, Luther, once more, rightly lays stress upon trust. If God permits us to languish in misery in spite of our obedience, it behooves us to trust Him for finally changing suffering into bliss, even though we should have to wait till eternity's day. The words employed are broad enough to embrace this last thought. Well it is said in the Nuremberg Sermons for Children where the Conclusion is brought in connection with every one of the Commandments, and each sermon ends with the following words: "Thus, my dear little children, you have the correct, simple, everyday meaning of this Commandment. You should lay it diligently to heart and fear God lest you transgress this commandment; for what He commands is good and holy, and what He forbids is wrong, sinful, and shameful. It is the determined will of God that we should keep His commandments and not despise them; for He says: 'I, the Lord, thy God, am a jealous God' . . . Therefore, my dear little children, you should fear God and diligently keep His commandments, imploring His grace and help so that you may be enabled to do this. For the fear of the Lord is the beginning of all wisdom and makes us pious and good, pleasing in the sight of God and of service to other people; and we shall enjoy peace and quiet, honor, prosperity, and happy days. If we thus continue in obedience to God and in the right faith to the end, God will add eternal life as the last gift. May He grant

this to us all. Amen." This is the final note to be sounded in an exposition of the Commandments. Should anyone think that we should thus turn into the Roman channel, he merely reveals his failure to understand either the Scripture or Luther. Albrecht says aptly: "There is no trace here of pleading of merit; trust clings to a promise of grace, not of a reward" (W. E. xxx 1, p. 362). The believer, justified by faith, who, if all is well with him, endeavors to fulfill the will of God by inner necessity, finds an additional motive and incentive in the "grace and every blessing" promised of God upon the sole condition that we obey.

The catechist will much better succeed in impressing upon the heart of his pupil the thought that the regulations in the Father's house, as found in the First Chief Part, are to be faithfully and scrupulously kept, if he sums up each Commandment by reaching into the **life of Jesus,** the perfect fulfillment of the Law. The fulfillment of this or that single requirement is typified by one person of sacred history or another; but of the fulfillment of **every requirement** we have in Jesus the most winsome and attractive type: all rays of obedience meet in Him; not one feature is lacking. Such treatment as this will arouse in the catechumen the conviction that the object to be realized is to follow Christ; that it is His image that is to shine forth from our life. Thus the New Testament character of the First Chief Part stands duly revealed. Leopold Schulze has laid great stress upon this thought in *Katechetische Bausteine* (Magdeburg, ^{5}1891); in our own *Explanation of the Catechism* it has been carried out consistently.

The needlessness of a transition to the **Second Chief Part,** and Luther's attitude in the matter, have been discussed above (pp. 111 f.; 319). Here we only add what Albrecht says on the subject (Weim. Ed. xxx 1, p. 362): "In the Small Catechism the Second Chief Part is adjoined to the First without any connecting thought. This is the case also in the third series of Catechetical Sermons of 1528 where we read in the sermon of December tenth: 'You have heard the first part of Christian doctrine, namely, the Ten Commandments. I have admonished you diligently that you should exhort the family to learn that part literally by heart so that they might obey God accordingly, and you as their masters, and yourselves likewise might obey God. For if you will instruct and urge the family, there will be progress; and there has never been a doctor who has failed to become more learned by study. These Ten Commandments having been dealt with, we will now proceed to the next part' (xxx 1, p. 86). At other places

connection is made by harking back to the First Commandment, or by asking the question, *Qualis est deus tuus qui tulit tibi decem praecepta?* (xxx 1, pp. 9. 10. 183), or by reviewing the connection given in the short form [above pp. 85, 111 f., 319] : those incapable of fulfilling the commandments [for the disease of sin does not here come into consideration as guilt, as is still maintained by many, but rather as moral impotence] will receive help and strength from God through faith (xxx 1, p. 43 f ; xi, p. 48). This thought though expressed less forcibly, returns also in the Large Catechism (xxx 1, p. 184)." One who explains the Introduction, the First Commandment, and the Conclusion according to Luther's plan, has learned that the First Chief Part presents all of Christianity, insofar as it is a divine requirement for the baptized Christian, and he will not only feel no need for the interpolation of transition material but will find it absolutely incongruous.

In the **First Article** Luther places all possible emphasis upon the word Creator or "Maker." Not only does he give this article the heading "Of Creation", but, in the edition of 1531, revised and corrected by him (cf. p. 95), he had the printer capitalize every letter of the word *Schoepfer* (just as the word *Herr* in the Second Article). He made it the keyword in his explanation. Previously his mode of operation had been different. In the Short Form he did not emphasize the objects of faith, but the verb—the concept of faith, although mention is made of the former (cf. p. 90). In the sermons of 1523 he lays more stress upon the objects of faith, especially on God as the "almighty Father" (Weim. Ed. xi, p. 49) ; similarly in the rather brief allusions in the first two series of sermons of 1528. In the third series, however, Luther confines himself altogether to the word "Maker" : "The children and the common people are to learn the matter in short, plain, and simple terms as follows: There are three articles in the faith, (1) of the Father, (2) of the Son, (3) of the Holy Spirit. What do you believe of the Father? Answer: He is the Creator. What of the Son? He is the Redeemer. What of the Holy Spirit? He is the Sanctifier. For the benefit of the learned the article might be divided into as many parts as there are words; but now I would teach the young and the common people that God the Father is the creator of heaven and earth. Now, what is the meaning of that? Just this, that I am to believe that I am God's creature; that He has given me body, soul, sound eyes, reason, property, wife, children, fields, meadows, hogs and cattle. Then that He has given the four elements, etc. This article, accordingly, teaches that you do not have your life of yourself, not

even a hair. All things in existence are comprehended in the little word Creator" (Weim. Ed. xxx 1, p. 87). Such is the tenor also in both the Large and Small Catechisms although here, in the phrase "fatherly goodness and mercy," the word "almighty Father" comes into its own. Whether this thought served as basis for the following statements "clothing and shoes . . . . . from all evil" is doubtful.— That Luther used the word "almighty" as an adjective, connecting it with "Father", not with "creator," which would be a tautology, hardly requires any proof. In the edition of 1531, so carefully revised by him, he puts a comma after "almighty"; also in the first edition of the Large Catechism (W. E. xxx 1, p. 130); then, after repeatedly omitting all punctuation, again in the reprint of the third edition (1540) and all subsequent prints; with unmistakable clearness it is indicated in that part of the exposition where we read: "But to speak more of this belongs into the other two parts of this article where we say 'Father almighty'" (W. E. xxx 1, p. 184.: Tr. p. 681, § 17, 18). Capito (1528) and Brenz (1529) write without hesitation "almighty Father". See M. Reu, *Die Konstruktion des ersten Artikels* in *Kirchliche Zeitschrift*, 1904; Cohrs, *Katechismusversuche vor Luthers Enchiridion* iv, pp. 295 f. That the right connection was retained for a long time after Luther, can be abundantly demonstrated from our sourcebook, *Quellen zur Geschichte* etc.; why Luther did not simply write "almighty Father", transposing the adjective as Capito and Brenz did, we have seen (p. 100).

Another problem is closely connected with, and to some extent solved by, the problem just considered. We refer to the question whether God comes into consideration primarily as **"Father of Jesus Christ"** or as **"our Father."** Now, God is unquestionably considered here, in some way, also as the Father of Jesus Christ; this appears from the origin of the Creed as a baptismal confession, and from any number of New Testament passages which show that God is our Father only through Jesus Christ, His incarnate Son, coequal and coeternal with God the Father. But that this relation is to be chiefly emphasized at this place, as is conventionally done, or that it is the sole fact to be considered, is totally erroneous and most certainly not in harmony with Luther's views. He writes in the Short Form: "Because He is God, He can do the thing that is best for me, and knows what that thing is. Because He is Father, He wills to do what is best for me, and to do it with all His heart. Because I do not doubt, but put my trust in Him, I am assuredly His child, His servant and His heir forever, and as

I believe, so will it be done unto me." In the second series of his Catechetical Sermons of 1528 we read: *"Pater hat sich ausgeschuettet cum omnibus creaturis quas creavit."* In the Large Catechism the same thought occurs in this form: "And He does all this out of pure love and goodness without our merit, as a benevolent father who cares for us that no evil might befall us" (Tr. p. 681). It is found once more in the hymn of faith: *"Wir glauben all an einen Gott, Schoepfer Himmels und der Erden, Der sich zum Vater geben hat, Dass wir seine Kinder werden."* In his *Hausprodigt von den Artikeln des Glaubens, in Schmalkalden gehalten* (1537) he says: "Moreover, He not only teaches us what and whence we are, but also where we belong. This is indicated by the word "Father", which means that God lays claim to fatherhood as well as to omnipotence. The animals cannot call Him Father; but we can call Him Father and ourselves His children. With that word He expresses His purpose in regard to us. Previously we had learned whence we are and what honor and glory are ours; now the question arises as to our destiny. It is this that you shall be children, and I Father. I have not only created you and seen to your preservation: I want you for my children and appoint you as my heirs so that you shall not be thrust out of the house like other creatures—oxen, cattle, sheep, etc., which, without exception, die or are devoured; but in addition to being My creatures, you shall be also My children for eternity. This is our prayer and confession when we recite the creed: I believe in God the Father" (W. E. xlv, p. 16). This was the sense in which, before the appearance of the Small Catechism, Brenz, Althamer, Lachmann, and others interpreted the word "Father." This was its interpretation also after its appearance. Matthaeus Zell (1536) writes: "What does he mean when he says: Father? This is the most comforting thought that we may entertain concerning God. Why? In this one word the truth is expressed that the high divine Majesty loves us poor worms as heartily as a father, and not as a stepfather; that He desires us for children and for heirs of an eternal blessed life—a thought than which there is no higher and surer comfort in the extremity of death and in any other ills for anyone who, in true faith, speaks and confesses that word . . . . What do we mean when we confess that God is almighty? First of all, the man that really lays hold of that truth finds it a comfort exceedingly great. How is that? Not until we realize that He is almighty, have we the sure comfort that no one can prevent Him from doing as He pleases, unlike human parents who are often prevented from carrying out their will. But

God, being almighty, can be prevented by no one: no matter when His help is required or by whom it is required, no one shall be too strong and powerful to be in His way" (Reu i 1, p. 109). The Nuremberg Sermons for Children are less clear on the subject; but they give a splendid explanation of the term "almighty": "Nobody is so sick but He can heal him; nobody so poor but He can make him rich; nobody so despised but He can bring him to honor; nobody so great a sinner but He can make him godly; nobody so bereft of faith but He can make him a believer; nothing so incredible but He can perform it if He will" (Reu i 1, p. 69). Butzer is clearer (1537): "I believe that God, the Father of our Lord Jesus Christ and the first person of the Godhead, desires to be my Father also. How is He your Father? In that He imparts to me His nature and heritage. What is God's nature? All righteousness, godliness, and love. What is His heritage? Eternal, blessed life" (Reu i 1, p. 69). Huber (1544): "Therefore I believe and confess that Almighty God, the only, eternal God, is the almighty Father of myself and all the faithful" (Reu i 1, p. 792). Meckhart (1553): "Why do you call God your Father? Because He, through grace, has elected me as His child, promised me fatherly faithfulness and every blessing, and made me an heir of all His possessions" (Reu i 1, p. 824). But even those who take the word in the trinitarian sense, do not overlook the other aspect. A case in point we find in Kantz (1542): "Why do you call God Father? Because He has a Son of the same essence as His own, born from eternity, who is God equal with the Father . . . And through the same beloved Son He has elected as children all those who believe in Him so that they may inherit His kingdom with Him; John 1:12; Rom. 8:17. Such is the meaning of the word Father which is an exceedingly gracious, comforting word, assuring us that God is our faithful Father, and will be such forever; Isa. 49:15" (Reu i 1, p. 608). Or Tetelbach (1568): "Why do you call Him Father? He is such; for He has brought forth from His divine nature and essence a Son—our Lord Jesus Christ through whom He has also become my dear Father and the Father of all believers in the Lord Jesus Christ; and He is willing to deal with us as does a father with his children" (Reu i 1, p. 658).

Understanding the First Article thus we can comprehend why Luther, in 1523, could assign first rank to the First Article: *"Hic primus articulus, quod credo Deum esse patrem meum, qui articulus summus est . . . Quicquid est in tota Scriptura, huc referri potest. Si deus pater meus est, liber sum ab omnibus, inferis, morte, mundo* etc." (Weim.

Ed. xi, pp. 50 f.); and in that very connection he makes the words "almighty Father" the nucleus of his whole explanation. It is quite plain that Luther did not intend to cast aside Christ's death and resurrection and the atonement conditioned by them; Luther says often enough that God is our Father only through Christ. And it is only when this is borne in mind that Harnack's statement is acceptable: "The First Article is for Luther an epitome of Christianity" (*Dogmengeschichte* iii, p. 711, note 3). From this standpoint another matter becomes clear, namely, that it is a thorough misunderstanding of the First Article when the view is still entertained as though it were nothing else but general faith in providence, made so much of in the era of rationalism, which is here confessed, and as though the First Article represented a kind of preparatory stage, a sub-Christian creed which rationalist and Lutheran Christian could very well join in confessing. Nothing could be more erroneous. That a faith in providence is here spoken of, is true; but it is the faith in providence as entertained by the Christian—a faith based upon his faith in redemption, yes, a faith which, far from being inferior, is nothing less than an expression of it. It is God, the almighty Father and Creator, of whom I am here speaking, who has become my Father through no one save Christ, and only through His redemption. Likewise, it is the baptized Christian that here confesses his faith, already a child of God through baptism, and now looking up to Him as Father and finding comfort in His care and protection. Instead of being something sub-Christian, the assurance of faith here manifest is specifically Christian and radically different in principle from the natural man's faith in providence. It finds its true parallel in that stanza of Paul Gerhardt's: "With gladness I confess it, What long my heart has known: That God, most high and blessed, To me His grace has shown; And that, whate'er betide me, He by my side shall stand, Through storm and wave to guide me, And every ill at hand." Only thus can we justify the fullness of assurance of Luther's words: "He richly and daily provides me with all that I need for this body and life, protects me against all danger and guards and keeps me from all evil." The more the uniqueness of the Catechism is preserved also in this respect, the more clearly the gospel will stand disclosed.

In regard to the explanation of the First Article, a difficulty arises from a mooted point of **construction.** So much is clear that Luther's explanation is readily divided into three parts: (1) What God my Maker has done, and still does, for me; (2) Why God has done and

still does this; (3) What I owe him therefore. But how to construe, in the first part, the words *dazu Kleider und Schuh . . . . . reichlich und taeglich versorget* is the question. Frequently it is advocated to subordinate the whole section *dazu Kleider und Schuh . . . behuetet und bewahrt* to the words *und noch erhaelt*, and still preserves. Divine preservation takes place when God supplies everything which I need for the preservation of life and when he safeguards me against everything that might cause me injury. Such, it seems, was the construction preferred by H. Opitz (1583) who answers the question, "Whereby does God preserve our human body and life?" in this manner: "By clothing, shoes, ... cattle and other goods, together with all that is needed to support this body and life" (Reu i 1, p. 532). With him agrees H. Magdeburg, so far as his Greek translation is concerned (the Latin one is different; v.i.): "*καὶ νῦν ἔτι τηρεῖ, ἐπιμελούμενός μου τῶν ἐσθήτων, τῶν ὑποδημάτων . . . . . οἰκίας, πρὸς δὲ τούτοις τῆς γυναικὸς . . . . πρόνοιαν ἔχων, ὅπως ἂν ταῦτα ἱκανῶς καθ ἡμέραν ἑκάστην ὑπάρξῃ.*" The result of this construction was that the word *dazu* (= also) was no longer taken in the sense of "further", but connected with the preceding "still preserves to me", and thus understood to mean "for this purpose", namely for the purpose of preservation. After the words "and all my goods" a semicolon was placed, the missing verb being supplied from what preceded, i.e., "gives". That this cannot be the meaning of *dazu*, becomes clear from the Large Catechism and the Latin translations according to which *dazu* is equivalent to "further". This is the very circumstance that occasions the question as to the predicate of this part of the explanation whether it must be found in one of the preceding verbs or in one that follows, that is, in *gegeben hat und noch erhaelt* or, perhaps, in *versorgt*.

The last named construction enjoyed great vogue during the sixteenth century. We find it in the first Latin translation: "*Credo, quod Deus me una cum omnibus aliis creaturis creaverit, quod mihi corpus et animam, hos oculos, aures, omnia alia membra, quod rationem et illos sensus donaverit. Neque id solum, sed credo quoque, quod omnia illa alias peritura sustentet, quod vestes, calceos, cibum et potum, certas sedes, uxorem, liberos, agros, iumenta et quicquid bonorum est, abunde ad stustentandam hanc vitam indies praebeat. Credo* etc." Again in the second translation: "*Credo, quod Deus creavit me una cum omnibus creaturis: Quod corpus et animam, oculos, aures, et omnia membra, rationem et omnes sensus mihi dedit et adhuc sustentat. Ad haec quod vestes et calceos, cibum ac potum, domum, uxorem, liberos, agros,*

iumenta cum omnibus vitae necessariis copiose et quotidie largitur: Me contra omnia pericula protegit etc." Likewise in the third Latin translation: *"Credo, quod Deus Pater me creavit . . . omnesque sensus dedit et conservat. Victum, vestitum, cibum, potum, domum, fundos, uxorem, liberos, iumenta et omnia bona, omnia necessaria at vitam quotidie suppeditat, quod contra omnia pericula nos defendit,* etc." Nor does the fourth Latin translation, by Hiob Magdeburg, show a different construction: *"Credo, me cum tota rerum universitate a Deo creatum esse, qui corpus mihi et animam . . sensusque omnes et largitus est et conservat. Vestibus mihi insuper et calciamentis, cibo et potu, aedibus, uxore et liberis, agris, pecoribus et ceteris bonis ad conservandam vitam necessariis abunde quotidie prospicit."* Similarly in the Greek rendering in the *Catechesis Graeco-Latina*: *"ἔτι ὅτι ἐνδύματα καὶ τὰ φράγματα . . . . καὶ πάντα τὰ ἄλλα ὑπάρχοντα . . . δίδωσιν."* Accordingly, the words, *dazu Kleider und Schuh . . . . versorgt,* were accepted as a coherent statement, and the word *versorgt* (=to provide someone with something) was taken in the sense of *besorgt, schafft herbei* (=to procure something for someone), with the accusatives *Kleider und Schuh* etc. as its object. *Mit aller Leibesnahrung und Notdurft* would, accordingly, be detached from *versorgt* and become: "and, in addition, all that I need for this body and life". The English translation corresponding most closely to this construction is found in Cranmer's Catechism of 1548: "I believe that God the Father hath made me and all creatures in heaven and hearth, that he hath gyven to me and conserveth me bodye and soule, reason, senses, eyes, eares, and all my other members. And I believe that the same almightye Lord and God doth dayly gyve to me and to us all meat, dryncke, cloth, wife, children, house, lande, riches, cattell, and all thynges necessarye to the mayntenaunce of our lyves etc." Joachim Moerlin (1547 or 1554) does not hesitate to paraphrase: "That God the Father daily and richly **gives** me these (namely body and life) and all things necessary to this life and temperal food". The same construction is found again, e.g., in Marbach, 1557; in Aquila, 1538; in Bischoff, 1599; in Hercko, 1554; in Siber, 1575; in Dresser, 1581; in Hadamarius, 1552; in Maurer, 1575; in Joseph Opitz, 1538. The usage of *versorgt* as equivalent to *besorgt* was evidently not unknown to any of these; and because an example is found also in Luther (in a letter to Hans Schotten, May 1524, he says concerning the duties of the father: "er ist schuldig, dem Kind Essen und Trinken, Kleider . . . zu versorgen, fuer des Kindes Not und zu seinem Besten"; cf. Erl. Ed. liii, p. 243),

it might appear that this construction is the right one. It would, in that case, have the additional advantage of giving in the words: "I believe that God has made me my reason and all my senses" . . . . a definition of the word "Creator", and in the words "also clothing and shoes . . . guards and keeps me from all evil" an exposition of "Father almighty". What an earthly father does for his children, Luther would raise to the highest degree and apply to the almighty Father.

Notwithstanding, this is hardly the correct construction. Taking the Small Catechism alone into consideration, there are three points which arouse our suspicion. (1) This construction would express that God richly and daily (!) provides me with wife and child; (2) it is incongruous, after "all goods", an expression indicating that the enumeration is finished, to continue immediately with the words "and in addition, all that I need for this body and life"; and (3) even the rhythm, by no means unimportant in Luther's explanations, requires a pause after "goods". More significant is another factor: Luther's preliminary labors militate against this construction. In the sermon of December 10, 1528, we read: "The meaning is that this I am to believe that I am God's creature; that He has given me body, soul, sound eyes, reason, property, wife, children, fields, meadows, hogs, and cattle. Then that He has given the four elements etc. This article, accordingly, teaches that you do not have your life of yourself, not even a hair. All things in existence are comprehended in the little word Creator" (W. E. xxx 1, p. 87). In the Large Catechism we read: "What is the force of this, or what do you mean by these words: I believe in God, the Father almighty, Maker, etc.? Answer: This is what I mean and believe, that I am a creature of God; that is, that He has given and constantly preserves to me my body, soul, and life, members great and small, all my senses, reason, and understanding, and so on, food and drink, clothing and support, wife and children, domestics, house and home, etc. Besides, He causes all that exists to serve for the uses and necessities of life, sun, moon, and stars in the firmament, etc." (W. E. xxx 1, p. 183; Tr. p. 681). These two quotations inevitably lead to the following conclusions: (1) That the section, "also clothing and shoes . . . all my goods" belongs to "he has given and still preserves to me" and that the objects here enumerated (though following the verb, in the German original) are to be taken as coordinate with the first named objects (body, soul, etc.). (2) That there is by no means to be supplied, as, for instance, Luehrs and Zezschwitz require, a *mich* in connection with *erhaelt* which would produce the

following text: "that He has given me my body and soul, eyes, ears, and all my members, my reason, and all my senses, and still preserves me"; but that the *mir* belongs both to *gegeben hat* and to *erhaelt,* thus: "that He has given and still preserves to me my body and soul etc." This, then, is the thought expressed: I believe that God has given and still preserves to me body and soul, eyes, ears . . . . all senses, further, clothing, shoes, meat, drink, . . . and all goods; and that He also preserves to me all these objects. In preserving them He, indeed, preserves also me; but by interpolating *mich* as the object of *erhaelt* we would destroy the whole sentence structure that Luther intended to rear. (3) That the words *mit aller Leibesnahrung und Notdurft . . . versorgt* constitute a new, complete thought, in the wording of which the terms *versorgt* and *mit* are to be taken in the usual sense, instead of being exchanged for *besorget* and *nebst.* The absence of a direct *mich* does not disprove this statement, for Luther often omits the personal pronoun in the second part of a sentence, and does this even if the cases do not agree (cf. the sentence in the Large Catechism which expresses the very same thought: *"Da sehen wir, wie sich der Vater uns gegeben hat samt allen Kreaturen und aufs allerreichlichste in diesem Leben versorgt,* Tr. p. 682, § 24). (4) That the conventional interpretation of *Notdurft und Nahrung dieses Leibes und Lebens* according to which these words are a summary of the blessings previously enumerated, is an error (even Kaftan still adheres to this error although in other respects he has consistently rejected the construction of the Latin translations). Luther, far from virtually repeating his statement, thinks of every necessity of this life not previously named, as air and light, fire and water, sun, moon, stars, etc. Careful reading of the Large Catechism shows that Luther in this phrase includes everything enumerated by him in the explanation of the Fourth Petition alongside of "clothing, shoes . . . . all goods." That thus, especially through his reference to the elements, a vital and timely thought is introduced, is evident to everyone who knows how often in our day nature is placed alongside of God, if not above Him, as something independent (cf. p. 315). Compare the lines of Paul Gerhardt: "Heaven, earth, and all their host, As my servants He has given, etc." When we remember that Luther had previously made mention of the "creatures", and when we have come to realize that the words "has given my body and sould" down to "richly and daily provides me with all that I need for this body and life," is nothing but an unfolding of the preceding main clause: "I believe that God has made me and all

creatures", there will be still less desire to eliminate his reference to air, light, etc. (5) From the Catechetical Sermon quoted above (p. 354) and the Large Catechism it is clear that the giving, preserving, providing, here mentioned are by Luther intended to serve as a definition of divine creation. For this reason it is totally wrong to add to creation "preservation" which is said to express itself in giving (clothing, shoes, etc.), providing and protecting (so Opitz, H. Magdeburg); and even greater is the error when also "government" is intercalated. The benefit (?) resulting from this procedure is that we have in happy union the dogmatical trio—creation, preservation, government. "All is comprehended in the word creator. Emphasize the word creator!" says Luther. In the Small Catechism he even goes beyond his preliminary labors in that he so extends the statement: "I believe that God has made me etc.", as to find in it the notion of protecting, guarding, and keeping. This has been recognized, e.g., in the Joachimstal Catechism (1574) where we read: "Creation does not merely mean that God once upon a time made everything but that He is present with His creature and active for its sake, as the words of the explanation (down to "from all evil") and the hymn (Luther's hymn on the Creed) show" (Reu i 2, p. 696). All this—giving, providing, protecting, etc., can, according to the Large Catechism, be classified under a double head: (1) God has given us everything we have and see before us; (2) He also wards off whatever could hurt me and mine.

The Catechetical Sermons of 1528 and the Large Catechism justify the inference that all the statements in the Small Catechism are designed to lay stress upon God's activity as contrasted with human wisdom and strength. In the Sermon of December 10 we read: "This article teaches, accordingly, that you do not have life of yourself, not even a hair . . . Whatever you may possess, no matter how little it be, remember this when you say 'Maker.' Even though you wear a wreath on your head — let us not think that we have made ourselves, as do the proud princes . . . Nothing of all this I have of myself. The Maker, that is, God, has given everything . . . If all things are God's gifts, you owe it to Him to praise and thank Him for the same . . . How many, I ask, are in the world who understand this word 'Creator'? For no one serves Him. Accordingly the First Article may well humble and dismay us because we do not believe . . . He, however, who believes this article, when he looks at his cow, will say, 'The Lord has given it to me.' The same in regard to his wife, his children . . . I have nothing of

myself lest I should become proud. I can neither give it to me nor preserve it" (W. E. xxx 1, p. 87 f.). Compare also the Nuremberg Sermons for Children (Reu i 1, p. 510). This, then, is the construction of the first part of the explanation: I believe that it is God who made me together with all creatures; that is (1) I believe that whatever I am and have is from Him alone; (a) I believe that it is God who has given me my body and soul; (b) I believe that it is God alone who also preserves to me my body and soul; (c) I believe that whatever else I have besides body and soul is given me and preserved for me by Him alone; (d) I believe that it is God alone who also provides me with all I need for this body and life (for, being Lord of the world, He gives me rain and sunshine, light and air, fire and water; yes, He has appointed heaven and earth, air and sea for my service); (2) I believe that it is God who wards off whatever could hurt me and mine; (a) I believe that it is He alone who protects me and mine from all danger, (b) guards me from all evil, (c) keeps me from all evil. Should the argument be urged against this construction that the "me" in "provides me with all that I need for this body and life" is an intercalation (*mit aller Notdurf und Nahrung dieses Leibes und Lebens reichlich und taeglich versorgt*), let it be remembered that the other construction has likewise an intercalation, in that the "me" in "keeps **me** from all evil" is not in the original (*wider alle Faehrlichkeit beschirmet*); and that Luther has by no means always been exact in the use of the personal pronoun so far as the Small Catechism is concerned. A case in point is the second half of the explanation of the Fifth Commandment or the third part of the explanation of the First Article. It is, accordingly, quite likely that Luther when he used the verbs "protect, guard, keep", had in mind as object not only "me" but every object enumerated in the preceding explanation. For this reason we have explained in the epitome above given: "Me and mine" (see Large Catechism, Jacobs, *Book of Concord*, p. 440, § 17; Tr. p. 680 adds *uns*). On the whole question of construction compare Reu, *Die Konstruktion des ersten Artikels* in *Kirchl. Ztschr.*, 1904, pp. 28-33; 83-89.

Finally we must note how well Luther succeeds in filling the article of Creation with contents of **vital** significance for the believer. He attained this end principally by relating God's creative activity to the individual (cf. p. 105), but also by viewing all creatures as existing for our benefit (e.g. in "provides me with all that I need

etc."); and the fullness of assurance with which Luther confesses that God protects, guards, and keeps us from all evil, has its basis in just this faith that God is the maker of all creatures: He is the Lord of all, no creature can thwart His plan, all of them are bound to be His instruments in protecting, guarding, keeping His children. Magnificent is Luther's presentation of the subject elsewhere (Walch viii, p. 318): "If we should behold the downfall and collapse of the world and all its elements, and ourselves floundering in the wreck, we still should say: You will not fall though you do fall unless it be the will of God. And though the world should lie, a huge weight, upon our very head, we still should say: World, you can not hurt or crush me; but if it should please God to have me felled and crushed by your weight, let there be done in the name of the Lord whatever pleases Him: my time is in His hands. But should the contrary be His design, I will defy you, heaven and earth, and all power of pope and Turk and the whole world's wrath with it" (cf. p. 296). The same thought he expresess in the Short Form: "If He is almighty, what can I lack that He cannot give me and do for me? If He is Creator of heaven and earth and Lord of all things, who will take anything from me, or harm me?" (above p. 85). Not all of the catechists of the sixteenth century have been unmindful of the fact here brought out. Compare the Nuremberg Sermons for Children (Reu i 1, p. 405), and what Meder (1590) says on basis of these sermons: "If God has made heaven and earth, He is also Lord of them; and everything in heaven and earth must move according to His will; and if He has made everything for His sake, everything is bound to serve us" (Reu i 1, p. 495).

For lack of space, the remainder has to be compressed into a few brief notes; for a more detailed discussion see M. Reu, *A New English Translation of Luther's Small Catechism*, 1926. In the text of the **Second Article**, the edition of 1531 emphasizes the word "Lord" as the one most important by capitalizing every letter: *HERR*. In keeping with this conception, clearly expressed in the sermon of December 10, 1528, and in the Large Catechism where that sermon is largely reproduced, Luther chooses the heading "Of Redemption", and groups the whole explanation around the statement, "I believe that Jesus is my Lord". Already at an early day, this simple and lucid construction has unfortunately been misunderstood by some (for instance, H. Magdeburg: *"Credo Jesum Christum verum*

esse Deum et a patre ab aeterno esse genitum: veritum item ex Maria virgine hominem natum, eundemque dominum meum." Still worse is W. Han's product, of 1553; Reu i 2, 2, p. 583; i. 2, 1, p. 459); later it was ignored almost universally in the interest of dogmatics. If there is any point in regard to which the Large Catechism, here a virtual reproduction of that sermon of December 10, 1528, can serve as commentary upon the Small Catechism, it is the one under consideration; and for this reason everyone should study the Large Catechism who would grasp Luther's intentions and escape the danger of mixing foreign ingredients with his Catechism. — "Redeemed, purchased and won" are words expressing one and the same thought; but each time under a different image. The first of these words reminds one of the great price paid for us; the second of the arduous labor necessary; the third of the fierce battle that was fought. — The section stating the ultimate purpose of redemption ("that I might be His own, etc.") treats solely of God's, of Christ's, purpose, and should not be deprived of its objective character. It remains for the Third Article to picture the execution of this purpose in detail; there the very question is answered, how the individual is brought to the enjoyment of all the blessings which Christ has won for him by His redemptive work. Instead of anticipating the Third Article, the object must be to let the pupil envisage the blessedness of the change purposed by Christ (formerly the devil's property, now Christ's; formerly a lost and condemned sinner, now righteous, innocent, and blessed). This blessedness is to begin here below ("in His kingdom" describes the life of the faithful in the kingdom of Christ as it is here on earth, i.e., the Church; cf. W. E. xxx 1, pp. 80 f.; 186); it includes, however, the life beyond (cf. "in everlasting righteousness", a phrase equivalent to "state of justification", cf. W. E. xxx 1, p. 187). It is to be hoped that no catechist will henceforth dissect this magnificent period and endeavor to correlate its constituent parts with this or that part of the text of the Apostolic Creed. He would deprive "the golden gem" of the fairest part of its beauty and dim its power (cf. pp. 103-105).

He who has come to the **Third Article** by way of the First and Second, will expect Luther to select some one word as the nucleus for the whole explanation. The heading, "Of Sanctification", strengthens this expectation. And Luther actually begins this article in his Large Catechism: "This article I cannot relate better than to Sanctification, that through the same the Holy Ghost, with His

office is declared and depicted, namely, that He makes holy. Therefore we must take our stand upon the word Holy Ghost, because it is so precise and comprehensive that we cannot find another" (Tr. p. 687 § 35). But how does Luther now correlate the other parts of this article with the main one? The Large Catechism does not leave us without an answer to this question. We read presently: "But how is such sanctifying done? Answer. Just as the Son obtains dominion, whereby He wins us, through His birth, death, resurrection, etc., so also the Holy Ghost effects our sanctification by the following parts, namely by the communion of saints or the Christian Church, the forgiveness of sins, the resurrection of the body, and the life everlasting; that is, He first leads us into His holy congregation, and places us in the bosom of the Church, whereby He preaches to us and brings us to Christ" (Tr. p. 687 § 37). Subsequently he repeats this outline of the article in practically identical words and says of the exposition given on basis of this outline: "Let this suffice concerning the sum of this article." But he himself does not let this "sum" suffice. "Rather, because the parts which are here enumerated are not quite clear to the simple, we shall run over them also", he says (Tr. p. 689 § 46), and then devotes a special paragraph each to Church, Communion of saints, Forgiveness of sins, Resurrection of the body, and Life everlasting. Not so in the Small Catechism. Here he consistently carries out his principle that "everything must take its stand upon the word Holy Ghost." He touches, indeed, upon the other parts, but he neither coordinates them with the main part nor explains them as *disiecta membra*; he subordinates them all to the Holy Spirit, and confesses his faith in Him and His work alone. At a previous place we have emphasized the fact that these attributes of unity and compactness constitute the principal excellence of his explanation of the Third Article (p. 105).

It is regrettable that this advantage has been recognized and turned to account by but few commentators. Quite a number have adopted the medieval twelvefold division, while others, who succeeded in preserving the unity of the first two articles, have dissected the Third into five, more or less discrete parts. This has been the case down to modern times when the assertion was made, or rather renewed, that Luther had accurately followed in his explanation the several parts of the text. There is some truth in this; but when the subjects, "Church", "Forgiveness" etc., are treated independently, the fact is overlooked

that Luther does not see them at all in that light, but only as subordinate to the one subject—the Holy Spirit. Even Kaftan, although more intent than most catechists upon maintaining the connection between the Holy Spirit as subject and the other parts, nor unmindful of the tense employed by Luther ("has called me . . . kept me in the true faith"), does not do justice to the matter. He says in regard to the division: "Besides our faith in the Holy Ghost we also confess in the Third Article that there is a holy Christian Church, which is His workmanship and in which He Himself dwells and works" (Kaftan-Horine, p. 131). Now let us apply to this statement the touch-stone of Luther's exposition: according to that, we confess the Church not as something "alongside the Holy Spirit", but we confess of the same Holy Spirit, in regard to whom we have confessed something in the first section, something additional, namely, that He calls the whole Christian Church on earth, etc. We have been of the conviction for more than thirty years that Luther's explanation best comes into its own when outlined as follows: (1) What the Holy Spirit has done in the past; (2) what He is doing in the present; (3) what He still will do in the future. When the article is thus outlined, everything, precisely as in Luther's explanation, **is dominated by one subject** — the Holy Spirit; the other parts of the article receive the same treatment that Luther accorded them; the perfect tense in the first section which is so largely but none the less erroneously exchanged for a present tense, retains its distinct tense value; and the whole article, as we can assert from experience, becomes clear and intelligible to the children. Nor is it necessary to repeat here that, where the Third Article is thus taught, the fundamental fact that the salvation of the Christian, from beginning to end, rests not on himself but on Christ and His Holy Spirit, will effectively be impressed upon the pupil's consciousness (pp. 105 f.). Kaftan, briefly, repudiates this outline (p. 229). But the Large Catechism shows that it was not at all remote from Luther's mind; for he there connects the subjects of Church and forgiveness of sins with the present, and those of the resurrection and eternal life with the future, exactly as he does in the Small Catechism. Here are his words: "Therefore we believe in Him who through the Word daily brings us into the fellowship of this Christian Church, and through the same Word and the forgiveness of sins bestows, increases, and strengthens faith, in order that when He has accomplished it all, and we abide therein, and die to the world and to all evil, He may finally make us perfectly and forever holy; which now we expect

in faith through the Word" (W. E. xxx 1, p. 191; Tr. p. 695 § 62). With even greater clearness, these thoughts are found in the Catechetical Sermon of December 10, 1528: "He is here called the Holy Spirit. Why? Because He sanctifies. And I believe in the Holy Spirit for the reason that He has sanctified me and sanctifies me to this day . . . And the Holy Spirit will sanctify you through the resurrection of the body . . . then the Holy Spirit will complete His work and my sanctification will be complete . . . The Third Article means that I believe in the Holy Spirit, that is to say, that the Holy Spirit of God will and does sanctify me . . . He has already begun to sanctify me; when I shall have died, He will complete this sanctification through these two parts, the resurrection of the body and eternal life . . . The other parts signify the means, or method, through which He sanctifies me, for the Holy Spirit does not sanctify you outside the Church. That is the reason that the Christian Church in which all His gifts are found, is placed immediately after the Holy Spirit. Through this Church He proclaims His Message, calls you, makes Christ known to you, and kindles faith in you that, through the Word and the Sacraments, you may become free from sins; and thus you are truly free on earth. If you die and remain in the Church, He will raise you from the dead and will sanctify you wholly . . . And the Holy Spirit sanctifies me through the Word and Sacraments, which are in the Church, and will sanctify us perfectly on the last day" (W. E. xxx 1, pp. 91. 93 f.). We refer to our *Explanation* as proof that when the Third Article is thus skeletonized, Luther's explanation comes into its own better than with any other outline so far suggested.

The term **sanctification** occurs in the Third Article in both a narrower and wider sense: in the wider sense in the heading, in the narrower in the sections "sanctified in the true faith" and "sanctifies the whole Christian Church". Sanctify in the wider sense means to Luther "to lead to Christ for time and eternity"; compare the above quotations. In the narrower sense, therefore, no other meaning is possible than "to bring one to faith and thus to lead him into a state of righteousness." The latter view has been impugned by those who understand by "sanctified" subjective sanctification — the victorious life-long conflict with sin, or at least, the union of both — justification and the daily subjective sanctification. That sanctification can be taken in a subjective sense, and has been taken in that sense also by Luther, is perfectly true; but that

does not prove that he used it in that sense in this connection. That Luther has rather used it at this place in an objective sense, is proved in the first place by the fact that the objective sense, in his writings as well as in the New Testament, is the one which predominates (cf. Koestlin, *Luther's Theologie* ii, pp. 178 f. "sanctification =justification"); in the second place, by the fact that it is so used in the Large Catechism, e.g., "Therefore santifying is nothing else than bringing us to Christ to receive this good [Christ's redemption] to which we could not attain of ourselves" (W. E. xxx 1, p. 188; Tr. p. 689 § 39). — With this question another one is intimately connected, namely, how the four verbs **"call, enlighten, sanctify, and preserve"** are to be understood. The view has found favor that they denote four stages of the *ordo salutis* and that they must be interpreted in strictest conformity to our dogmatical terminology (some have found even a chronological order in these words!). Thus e.g., Tetelbach: "How many acts of the Holy Spirit are here enumerated? Four. First, He calls us to a diligent hearing of the Word of God, and makes and effects in us the beginning of conversion. Which is the other? He enlightens by the gospel our dark and blind hearts through the light of faith so that we, erstwhile unbelievers, become believers. Which is the third? He sanctifies us in the true faith so that a new life proceeds from faith, a life of new obedience, of love, joy, peace, patience, kindness, charity, meekness, and chastity. Which is the fourth? He preserves us constantly in the truth which we have recognized, in the true faith, and a blessed confession to the end. Accordingly, beginning, middle, and end of our salvation is the work of God the Holy Spirit" (Reu i 1, p. 689 f.). Formerly we had the same view; but by paying more attention to biblical usage regarding this point (see Reu, *Heilsordnung,* 1914), and by renewed study of Luther's preliminary labors, we have come to the conclusion that the first three of the verbs enumerated are not at all intended to describe three distinct, successive stages of the Holy Spirit's work, but rather the one saving work from three different aspects, in order effectively to reveal its magnitude. When we were far from Christ, the Holy Spirit led us to Christ (call=effectual, successful call, not invitation); when darkness was in our hearts, He enlightened us with His gifts, i.e., He kindled a bright light in our hearts by the knowledge which He imparted; when we were servants of sin, He transplanted us into a state of holiness and righteousness, through faith in the forgiveness obtained in Christ, a faith wrought

by Himself. In the first clause the emphasis is on the Word through which the act of sanctification takes place; in the second, on the knowledge conveyed by the Holy Spirit; in the third, on saving faith as wrought by the Holy Spirit. Looking back, the Christian cannot but confess: "If the Holy Spirit had not led me to Christ through the gospel, I should still be far from Him; if He had not enlightened my heart with His gift of knowledge, I should still sit in darkness; if He had not kindled faith in Christ in my heart and thereby enabled me to obtain forgiveness of sins and to enter into a state of holiness and righteousness, I should still be in my sin". But in making this confession, the Christian does not enumerate three successive acts; he merely means to give expression, from every possible point of view, to the one blessed experience of salvation. This was understood by A. Siber already who paraphrased this section of the Enchiridion in his *Sabbatum puerile* (1575) as follows: *"Qui quidem, lege contusum et occisum, sermone reconciliationis, quae est vox Evangelii, in vitam me vocarit* (note well: effectual call!), *sua gratia collustrarit, fidei sanctitate insignierit"* (Reu i 2, 2, p. 570). When discussing this section with its past tense, the catechist will have to impress upon the children the fact that the Holy Spirit has worked upon them through Baptism and instruction in the Word: but he dare not forget what was said by us on p. 314; let him speak from the standpoint of his own life or that of well-known men of God lest guile or lip-service insinuate themselves into the teaching, especially in view of the fact that he also confesses: "and preserved me in the true faith."

Finally, a brief remark relative to the much mooted section, **"enlightened me with His gifts".** He who thinks that the fundamental features, or the various successive steps, of the order of salvation are here indicated, and accordingly mistakes the "call" as a mere invitation to come to Christ, will surely find himself tempted to understand by the "gifts" with which he has been enlightened, the Law and the Gospel — a view that, for a long time, constituted the exclusive catechetical tradition. While already the sequence thus arising (Gospel, Law, Gospel) should make one suspicious, that it in itself would not be an invincible obstacle, at least not from the standpoint of dogmatics. Even more significant would be the change of prepositions; for we should expect *durch,* by, a second time instead of *mit,* with. What is more important is the fact that nothing in Luther justifies such an interpretation, at least nothing in his preliminary labors on the Catechism. Albrecht

has well summed up what is to be said in this respect: "In the sermon of December 10 (W. E. xxx 1, p. 94), the *dona spiritus sancti* evidently mean the objective spiritual gifts or official endowments in the sense of 1 Cor. 12:4 ff. and Eph. 4:11 f. The phrase "all His gifts" in the Large Caechism will have to be understood in the same sense (W. E. xxx 1, p. 192), probably also that found on page 190: "with various gifts." But the clause on page 192, line 15 f.: "and besides they are not enlightened and favored by any gifts of the Holy Spirit", when studied in the light of its context, leads to the conclusion that here the subjective operations of the Holy Spirit are meant. Luther's point of view may have been the widely spread medieval doctrine of the seven gifts of the Holy Spirit, according to Isa. 11:2 (that Luther retained this view is proved from his pentecostal hymn, "Come, O Creator God . . . . Thou art with powers sevenfold the finger on the hand divine); or it may have been certain biblical passages, such as Rom. 8:1 ff.; Gal. 5:22; or possibly a suggestion such as that contained in the German *Patrem*: *Der aller Bloeden Troester heisst und mit Gaben zieret schoene*" (W. E. xxx 1, p. 367 f.). R. Hadamarius writes (1552): "*Quae dona sunt Spiritus sancti? Vera sapientia, intellectus, consilium, fortitudo, scientia, pietas, timor Dei*" (Reu i 2, 2, p. 1030). Bischoff (1599): "Thereupon He enlightens our hearts with the true knowledge of God and true faith in Jesus Christ, whereby we obtain the forgiveness of sin" (Reu i 2, 2, p. 231). The Joachimstal Catechism (1574): "Who enlightens our blind hearts? Alone the Holy Spirit, the very love and fire in God; He is poured out into our hearts and regenerates us, enkindling a new light in us and leading us to the knowledge of God the Father and His Son, Matt. 16:17; 1 Cor. 12:3" (Reu i 2, 2, p. 609). The interpretation of the gifts of the Spirit in an objective sense did not appear in the expositions of the sixteenth century. In itself it would be quite correct to say that the Holy Spirit enlightens us by arousing apostles, prophets, evangelists, etc. A warrant for this view might be found in the December sermons and the stress laid upon the ministerial office in the Large Catechism; but this interpretation, too, would call for the preposition *durch*, by, instead of *mit*, with. The subjective gifts must be meant. The Spirit has enlightened and favored, graced and adorned me with knowledge, wisdom, comfort, power, and every variety of virtue (cf. Large Catechism, W. E. xxx 1, pp. 190. 192; Tr. p. 691 § 51, 697 § 66); or, as more in harmony with the context in the Small Catechism (consider, e.g., the contrast to

"not by my own reason"): He has enlightened me within by giving me the true knowledge of Christ and my sin: of my sin, by teaching me that it poisons my life and accuses me before God; of Christ, by showing me that He is my Saviour and my Lord, who has redeemed me from sin, and whose own I am to be henceforth and forever.

Whatever needs to be said concerning the **Holy Trinity,** will readily suggest itself when the teacher at the conclusion of his discussion sums up the contents of the three Articles. "We could never attain to the knowledge of the grace and favor of the Father except through the Lord Christ, who is a mirror of the paternal heart, outside of whom we see nothing but an angry and terrible Judge. But of Christ we could know nothing either, unless it had been revealed by the Holy Ghost", says Luther in the Large Catechism (Tr. p. 695 § 65). — In regard to the other Chief Parts we refer to Kaftan and our *Explanation,* cf. also M. Reu, *A New Translation* etc.

Whether it be advisable to supply the child with an elaborate explanation of the Small Catechism as an aid in instruction is a moot point. Our local educational conditions would strongly speak in its favor. In any event, the printed explanation is to be considered only as **the result or thesis of the previous catechesis;** it is given to the child in order that he may have a fixed lesson for home study. For the catechesis proper pupil as well as teacher knows only the text of Luther's Catechism. Whether the form of such catechetical explanation is erotematic or thetic, is in itself immaterial. This much, however, can be said in favor of the thetic form: (1) the catechist will find himself less shackled by the employment of the thetic form than the other; (2) the child is more easily trained for independent thinking where the thetic method obtains for the reason that, in reviewing, he is compelled to seek the answer for himself; (3) the thetic form supplies the thought as a whole whereas the other method usually supplies only half the thought, since the child is very much inclined to memorize only the answer and to put the question aside; and (4) the thetic method leads to better mastery of the Catechism, for here the text of the Catechism can be plainly traced by the eye, as it winds through all the explanation like a string of pearls.

§ 27. HOLY SCRIPTURE

*G. v. Zezschwitz ii 2: *Der bibl. Unterricht in der Volksschule,* pp. 188-220. K. Buchrucker, pp. 154-158. E. Sachsse, pp. 334-336. *F. Zange, pp. 73-142. A. Eckert, pp. 33-35; 55-61. O. Baumgarten, pp. 74-80; 87-88. J. Gottschick, pp. 126-141. *J. Berndt, pp. 36-55. *R. Kabisch, pp. 129-156. E. Chr. Achelis, pp. 266-283. A. Rude, pp. 90-99; 126-129. J. Steinbeck, pp. 193-200. E. Kautzsch, *Bibelwissenschaft und Religionsunterricht,* 1900. T. Raymont, *The Use of the Bible in the Education of the Young,* 1911. H. E. Weber, *Historisch-kritische Schriftforschung und Bibelglaube,* [2]1914. *Geo. Hodges, *The Training of Children in Religion,* 1917, pp. 167-217. *M. Reu, *Quellen zur Geschichte des kirchlichen Unterrichts,* ii: *Der Bibelunterricht,* 1906. On Bible Passages: G. W. W. Thilo, *Der Bibelspruch im Dienst des Religionsunterrichts,* 1846. M. Reu, *Quellen* etc., 1906. Eckhart, *Kurze Erklaerung der wichtigsten Bibelsprueche,* 1887. Peschel, *Ausfuehrliche Erklaerung der wichtigsten Bibelsprueche fuer den Katechismusunterricht,* 1887. L. Schultze, *Katechetische Bausteine,* [5]1891. *K. Buchrucker, *Der Schriftbeweis im Katechismus,* 1893. Hauffe, *120 Sprueche schulmaessig erklaert,* 1896. *H. Toegel, *Der konkrete Hintergrund zu den 150 Kernspruechen d. relig. Memorierstoffes,* [2]1904. H. Toegel, *Die Behandlung der Sprueche in Paedag. Studien,* 1904. Th. Meinhold, *Die biblische Grundlage f. d. Katechismusunterricht,* 1907. Zeissig and Fritzsche, *Prakt. Volksschulpaedagogik* (containing seven catecheses on Bible Passages by Toegel), 1907. W. W. Stellhorn, *Schriftbeweis im luth. Katechismus,* 1912. *L. Wessel, *The Proof Texts of the Catechism with a Practical Commentary* in *Theological Quarterly,* 1917 f., book edition 1923. On Bible Reading, Introduction to the Bible, School Bibles and Bible Readers: Boettcher, *Handreichung f. d. Bibellesestunde,* 1894. O. Zuck, *Das Bibellesen im Anschluss an Bibl. Geschichte und Katechismus,* 1896. Melinat, *Das Bibellesen im Volksschulunterricht,* 1898. Habermas, *Handbuch d. Bibellesens u. der Bibelkunde,* 1898. H. and F. Falcke, *Bibellesen,* 1899. J. H. A. Fricke, *Bibelkunde,* i [2]1904; ii 1898. J. A. W. Haas, *Bible Literature,* 1903. *General Council Graded System, Bible Outlines, Scripture Quarterly, Lesson Commentary.* H. C. Alleman, *The Book and the Message,* 1914. *M. Reu, *Wartburg Lesson Helps,* course iii: *The Book of Books,* 1926; *The Book of Life,* 2 vols., 1917 ff. John Schaller, *The Book*

of Books, 1918. F. Sheatsley, *A Guide to the Study of the Bible,* 1918. R. Hofmann, *Die Schulbibel,* [5]1896. Martin, *Die Schulbibelfrage,* 1888. Baehnisch, *Ist eine Schulbibel notwendig und wie muss sie beschaffen sein?* 1892. J. Schlier, *Bibel, Schulbibel, Biblisches Lesebuch* in *Neue kirchl. Zeitschr.,* 1904. Behr, *Die Schulbibelfrage,* 1895. Evers, *Die Schulbibelfrage,* 1895. Mueller, *Bibel oder Schulbibel,* 1896. Dix, *Neuere Geschichte der Schulbibel,* 1898. R. Locke, *Vollbibel, Schulbibel, Bibl. Lesebuch,* 1898. Bremische Bibelgesellschaft, *Biblisches Lesebuch oder Schulbibel,* 1894. Schaefer and Krebs, *Bibl. Lesebuch f. d. Schulgebrauch,* 1896. Voelker and Strack, *Biblisches Lesebuch,* 1890. 1898. *Biblisches Lesebuch f. evang. Schulen,* Stuttgart, 1901. Frischi, Schremmer and Holzinger, *Bibl. Lesebuch,* 1909. *Ostermai, Toegel and Neuberg, *Bibl. Lesebuch mit Bildschmuck,* 1911. *Thisselton Mark, *The Young People's Bible,* 2 vols., 1910. *Ella Broadus Robertson, *The Heart of the Bible,* 1911. Kent and Foster, *The Shorter Bible,* 1923. H. Spanuth, *Die Propheten d. A. Bundes. Lebensbilder u. Entwuerfe z. unterrichtl. Behandlg.,* 1903. P. Staude, *Der Prophet Jeremia; Praeparationen in darstellender Form,* 1906. Witzmann, *Die unterrichtl. Behandlung d. Psalmen,* 1906. Werkmeister, *20 ausgew. Psalmen; Praeparationen,* 1908. E. Greenwald, *Questions on the Gospels for the Church Year,* 1873. *Id., Questions on the Epistles for the Church Year,* 1874. Sperber, *Erklaerung der Sonn- und Festtagsevangelien,* [3]1888. R. Kabisch, *Die Episteln u. Evangelien f. Volksschullehrer,* [2]1897. Lohoff, *Kurze Handreichung z. Behandlg. d. Perikopen d. Kirchenjahrs,* 1902.

Biblical History and the Catechism are based exclusively on the Scriptures and in part literally reproduce the Bible text. This might seem to render superfluous further, specific instruction in Holy Scripture. The omission of the Bible from the religious curriculum, however, would not correspond to the supreme importance which Evangelicals attach to that book. As the record and the permanent re-presentation of the divine revelation; as the fountain and norm of all saving knowledge; as the voice of true authority and the book of life for the mature congregation, from which comfort, counsel, incentive, and power are to be drawn every day, the Bible requires a special method of treatment: and instruction in Biblical History and Catechism would be deficient

at a vital point, did they fail to lead the pupil back to Scripture at every step, and thereby prepare him for an independent use of it. If the members of the mature congregation of the present day do not use the Bible with greater diligence, the cause is, in great part, that in their youth they have not been properly introduced to this precious book.

One feature of the instruction of the youth in Holy Scripture is the literal **memorizing of some of the principal parts of Scripture.** Of late, opposition against this practise has arisen, on the plea that it degrades the Bible to the level of a book of oracles; but the advocates of such a view have failed to comprehend one of the peculiar features of Scripture, viz., that fundamental truths have so crystallized in some of its individual passages that the whole Christ, with His holy love and divine grace, shines forth from them. Nor has due account been taken of the need of the ordinary Christian, who lacks the faculty of surveying large complexes, and who is unable so to retain them that they are at his disposal as soon as needed. It is in harmony with his manner of learning a subject and retaining it for future direction and solace to entrust to his heart and memory a treasure of passages in which this or that truth is concentrated as light is in the sun. The history of the Christian Church bears abundant testimony to the fact that just such individual passages have been the stay and comfort of many.

Bible passages are most effectively memorized when associated with instruction in Biblical History or the Catechism; for the Lutheran catechist feels the need of summarizing the fundamental thoughts of the individual Bible narratives in words of Holy Scripture and, likewise, of proving the doctrinal statements of the Catechism by Scripture. The last-named province suggests the necessity for a fund of *dicta probantia,* or proof passages. In the selection of these, the

main requisite is that they are clear and readily intelligible, brief and pithy, trenchant and apt, and also easily memorized and retained. Above all, the connection in which they are found in Scripture must tally with that in which they are employed in catechetical instruction: only thus can they possess the force of proof passages. In connection with some of the chief passages, the catechist will do well to enter more fully upon the biblical context. If a number of passages is used in support of a certain doctrine, they should be so arranged as to correspond to the progress of revelation, e.g., when the Bible proof for the divine sonship of Christ is furnished. Particular attention should be devoted to such passages as embody the consummation and fruitage of whole periods of development. But the criterion for the selection of Bible passages is not merely their evidential value, but also their vital content in the form of comfort and admonition. Words that awaken life and quicken life, words of majesty that engrave themselves, as with style of diamond, upon the heart and conscience of the child, to become a real treasure for all after-life, a stand-by in breath and in death — such words require particular attention. Especially the Psalms and the Prophets, with their abundance of pithy maxims, should freely be drawn upon. It is of the utmost importance that the teacher should guard against the mistake of having too many Bible passages memorized. Where there is no regular parish school, two hundred and fifty passages should be the limit; these should be reviewed with such frequency that they become the children's never-failing treasure. Only thus time is found to explain them — a duty that must never be set aside, and, also, to have the more gifted children in the course of time memorize some larger sections of Scripture, e.g., Ps. 23; 51; 90; 91; Isa. 9:1-7; 40:26-31; 53:1-12; portions of the Sermon on the Mount and of the last sayings of Christ (such as Matt. 25:31-46);

Phil. 2:5-11; Rom. 3:21-28; 5:1-11; 8:31-39; 1 Cor. 13; Rev. 3:17-20.

Another element of instruction in the Holy Scriptures has been, since the sixteenth century, the reading and explanation of the **pericopes** (usually on Saturdays, to facilitate the understanding of the sermon on the day following). Since instruction in Biblical History has become general, the need of this feature is not so urgent as in the past. Where such instruction is given, the children should look up the pericopes in their Bible, not in their Church Book; the portions hard to understand should be carefully explained; in all cases the main thoughts should be made to stand out; and the whole pericope should be explained to the children in an edifying manner, and impressed upon their minds, in keeping with the respective level of knowledge to which they have attained. But still other features must be observed in the endeavor to introduce the young to Scripture. Regular **reading of the Bible** must take place. This will be most effective where special periods are appointed for it, so that larger sections can be read and studied connectedly. Where that proves impracticable, Bible reading should at least regularly accompany instruction in Biblical History and in the Catechism. It is recommended that, when the creation narrative or the First Article is under consideration, such portions be read as Ps. 104; 121; 91; Job 38:1-40:5; Isa. 40:12 ff.; Ps. 8; 1 Kings 17:1-16; Acts 12:1-24; Gen. 32:10-13; Matt. 6:25-34. In connection with the Conclusion of the Commandments the class might read the narrative of the flood, of the destruction of Sodom and Gomorrah, of the destruction of Jerusalem, of the exile of the children of Israel, but also the narrative of Joseph. In connection with the Second Article the following portions would be appropriate: Luke 2:1-14; John 1:1-18; Isa. 53; Ps. 110; with the Third Article Joel 2:28-32; Acts 2:1-47; John 16:1-15. The Third Chief

Part would receive light from John 17:1-26; the Fourth from 2 Kings 5:1-19; John 3; Acts 8:26-40; Rom. 6:3-11. The Fifth Chief Part suggests the reading of John 6; Rev. 3:14-22; 1 Cor. 11:23-32; and the part dealing with Confession Ps. 51; 32. Where there is a good parish school, time will be afforded in connection with instruction in the Catechism to introduce the pupils to Holy Scripture in the manner here shown; where that opportunity does not exist, larger, connected sections of the Bible ought to be read at least during the last weeks of catechetical instruction. Regular reading and study of the Bible should take place in the Bible class of Sunday Schools and in the devotional meetings of the Young People's Society.

With the reading of the Bible the more important elements of **Introduction to the Bible** as a whole are readily connected. In Biblical History the sequence of the historical books and their main content are learned; the knowledge of the poetic and prophetic books especially must be imparted by means of Bible reading. The content of the Gospels is imparted in a similar way while the order of the Pauline Epistles can be discussed best in connection with the missionary journeys. Thus the most important phases of introduction to the Bible can easily be taught in connection with the rest of religious instruction. The order of biblical books should not be memorized disconnectedly, but in the connection above suggested. The use of rhymed verses for this purpose can be recommended only upon the condition that better ones than those hitherto used shall have been formed. The children must also necessarily be drilled in finding any one passage at a moment's notice, they must know something about the technical make-up of the Bible, and they must learn the conventional abbreviations of the biblical books. The proper place for exercises of this sort will be catechetical instruction. As the young begin to mature, they should be

informed concerning the more important sections of the chief books. For the initial stage of Bible introduction the appendix to our *Explanation of Luther's Catechism* might be acceptable (pp. 147-151). For the confirmed the third course of the *Wartburg Lesson Helps* (*Book of Books;* for the more advanced: *Book of Life*) is intended. The whole process of introduction should glow with respect for the Book and joy in it; and the teacher should at all times aim at equipping the young for personal use of the Bible. Otherwise we need not entertain any hopes of training a generation that delights and takes root in the Bible. It is also recommended to link all truths gleaned from the Scriptures directly with the corresponding portions of the Catechism, because it will help to bring clearness into the child's religious concept world, cf. § 35.

But is it at all proper to put the Bible into the hands of the children? In view of the frank and unvarnished presentation of sexual matters and sins, this has been looked upon as morally doubtful; for this reason so-called **School-Bibles** and **Biblical Readers** have been produced. For various reasons, a Biblical Reader is quite desirable (Th. Mark and E. B. Robertson have given us such readers); but even when using the complete Bible, we can, in a measure at least, obviate the difficulty if (1) there is no continuous, but only select, reading, and (2) if we tell our children as soon as the Bible has been put in their hands, that this book pictures man as he is; that even the most heinous sins are there called by name; but that this is not done for our entertainment, but for our humiliation and warning which may be seen from the fact that, generally, the penalty is pictured immediately after the sin; and that, when we come upon such passages we should read them with holy grief and the sincere prayer that the Father in heaven preserve us from similar transgressions. A determined fight against the carnal appetite of the young should be the chief aim.

§ 28. THE CHURCH BOOK OR HYMNAL

K. Buchrucker, pp. 158-162. E. Sachsse, pp. 366-368. J. H. Schueren, pp. 105-125. J. Berndt, pp. 57-59. R. Kabisch, pp. 152-157; 247-249. A. Rude, pp. 117-122. J. Steinbeck, pp. 218-222. *W. Thilo, *Das geistl. Lied i. d. ev. Volksschule Deutschlands,* [2]1865. *E. Sperber, *Gesch. d. Behandlung des Kirchenlieds* in Schumann u. Sperber, *Gesch. d. Religionsunterrichts,* 1890. *K. Buchrucker, *Der Gesangbuchunterricht,* [2]1887. Schumacher, *Lehrbeispiele z. Behandlung d. Kirchenliedes i. d. Volksschule,* 1885. Gattermann, *50 evang. Kirchenlieder,* [3]1900. Koehler, *Das ev. Kirchenlied i. d. Volksschule,* 1904. O. Zuck, *Das Kirchenlied,* [3]1906. Schultz and Triebel, *Die gebraeuchlichsten Lieder d. ev. Kirche,* [17]1907. Lehmensick, *Kernlieder der Kirche in Stimmungsbildern,* 1907. Schlegel, *Praeparationen fuer Kirchenlieder u. Psalmen,* 1908. *Achenbach, *Behandlung d. Kirchenlieds auf historischer Grundlage. Lehrbeispiele nach psychologicher Methode,* [4]1910. *F. Niebergall, *Bibl. Geschichte, Katechismus, Gesangbuch,* 1910. Nic. Smith, *Hymns Historically Famous,* 1901. Th. Brown and H. Butterworth, *The Story of the Hymns and Tunes,* 1906. *W. L. Hunton, *Favorite Hymns. Stories of the Origin, Authorship, and Use of Hymns We Love,* 1917.

Since training for participation in congregational worship is one of the Church's duties toward the rising generation, and since the Church Book or Hymnal is the indispensable manual for worship, it will also be necessary to make the young acquainted and familiar with this book. Already in the sixteenth century when, as a rule, Church Books were not placed in the hands either of the children or adults, the catechism, for this very reason, contained as an appendix some hymns, prayers, and other parts of the liturgy, even the forms for Baptism and marriage.

Public worship adjusts itself to the seasons of the **church year;** and this idea of the church year is worked out in the Hymnal both in the liturgical section and in that containing the hymns. Our youth must therefore be introduced to the

meaning of the church year. This must be done very carefully in our country where the Lutheran Church is surrounded by so many churches either altogether ignorant of the idea of the church year or acquainted with mere fragments of it. As the outstanding redemptive acts of God pass in review before our eyes in church year after church year, they invite us time and again to devout contemplation and to earnest application; neglecting the church year we would deprive ourselves of a most valuable element of religious instruction. Special lessons on the church year are, perhaps, not necessary; the information can well be imparted incidentally (in connection with the reading of the pericopes where that is still done, or in Biblical History if the stories have been selected with a view to the church year); in any event, where it has not been done previously, it should be given in a concise and coherent form in connection with the instruction of confirmands. Of course, care must be taken to avoid unnecessary historic details and popular but unwarranted theories concerning the selection of the pericopes. What has been said in our *Explanation of Luther's Catechism* (pp. 151-155) might be sufficient for the beginning, later to be supplemented in the Young People's Society.

The next subject requiring the attention of the catechist are the **hymns.** They are the sublimate of the life of the Church; they reveal the experiences of sin and grace through which other Christians before us have passed; they witness to the abiding power of faith that has strengthened and comforted the Christian saints; they are the fairest flowers in the garden of evangelical piety. This is the very factor constituting their educational value. When the young perceive how these men of God have been sustained in affliction by their faith and by grace divine, how they have found shelter and comfort and cheer in God's omnipotent Word, their own respect for a life of faith will increase and they

will gain greater confidence in the fountains of Christian life from which these hymns have streamed; and they will tremble at the awful reality of sin when they see how it has pressed sighs of anguish from the lips of the Christian poets. Another reason why hymns should be employed in religious instruction is that they sink more deeply into the soul when gladly and expressively sung than the spoken word; not rarely it occurs that when all else is forgotten, a hymn awakens in the soul and unfolds saving force. If there is to be fresh, vigorous congregational singing — and it is the predominance of congregational instead of choir singing that corresponds best to the Reformation principle — the young must be drilled with diligence in the melodies of those hymns; and they should be taught to sing them in their rhythmical setting (which is finding favor owing to the efforts of Tucher, Layritz, and especially of Zahn), not in their perverted forms dating from the time of rationalism. Compare, e.g., the musical setting of the chorals in the English Hymnal of the Missouri Synod, in the Hymnal of the Common Service Book, in the Norwegian Lutheran Hymnary, and in the Wartburg Hymnal for Church, School, and Home (ed. by O. Hardwig).

In *Gottes Wort im Feld und daheim,* O. Eberhard says: "The church hymn is not, like its brother, the folk song, the property of merely a certain period of life, that of youth; it belongs to the whole congregation, to all periods of life. It is learned by heart by the children, criticized by those in a state of inner ferment, explained by the lessons of life, learned anew and comprehended by the adults, fathomed more deeply through progressive experience, transfigured by age, and tested by death. The hymn is your companion from the cradle to the bier, the expression of your every need. Its deep, central notes not only thunder down from the organ loft; they also rise from the pew. And when the time for singing is past, it trembles upon the lip as a prayer; when the word loses its power in depths of woe, the old comforters once more begin to gleam; and in the darkest night of suffering they sparkle as inextinguishable stars" (*Kirch. Zeitschr.* 1915, pp. 278 ff.). And Sneath, Hodges, and

Tweedy, express themselves as follows: "One of the best gifts which parents can give to their children is constant familiarity, intelligent appreciation, and hearty and sincere use of the world's great hymns. Like all good things it will demand time and effort; but the expenditure will be more than compensated by the gain" (*The Religious Training in the School and Home,* p. 163).

F. W. Herzberger says: "Our Lutheran Church is pre-eminently the Singing Church of Evangelical Christendom. No other Church can rival her in the rich, soulful music in which she sings her immortal hymns. Countless other songs and melodies have been composed in their day, delighted their audience for a short while, and then passed into hopeless oblivion. Our majestic Lutheran chorals, however, have survived the wrecks of time, and are still today the delight of all true lovers of sacred music, irrespective of creed or language. "The Lutheran Church," says Dr. Schaff, the noted Reformed theologian, "draws the fine arts into the service of religion, and has produced a body of hymns and chorals, which, in richness, power, and unction, surpass the hymnology of all other Churches in the world." The late Alexander Guilmant, a Frenchman and devout Catholic, the unrivaled master of the organ in his day, declared that the Lutheran chorals are the most heart-stirring and inspiring tunes in the whole realm of sacred music. Now what is it that gives to our Lutheran chorals or church tunes their imperishable charm? Knowing their history as we do, we must say that it is the spirit of heroic faith, singing in every note its profound adoration of the merciful and omnipotent God that makes these old Lutheran chorals so universally and solemnly impressive in their character. They are alive with pure and holy devotion. They thrill the very depth of the Christian heart because they are born from the deepest and holiest passion of their inspired singers. With few exceptions, they were composed in the heroic days of the Reformation and the Thirty Years' War, days that called for heroic courage to believe and confess the truth as it is in Jesus; days that demanded heroic submission to the inscrutable ways of our God and Redeemer. The same spirit of sublime, God-given heroism that inspired the texts of our immortal hymns also inspired their heart-stirring tunes. Hence the tunes are an integral part of our hymns. Deprive our hymns of their historic musical setting, sing them to a newer, modern tune, and you have deprived the rose of the fragrance she alone possesses, you have robbed the nightingale

of her most rapturous note. You may then have a sorry hybrid of a poem and some sort of tune, but nevermore the original, forceful, edifying, compact hymn! For in our Lutheran hymns the text and the tune are welded together as inseparable as body and soul in man. The reason is that one and the same spirit of holy devotion gave birth to the texts as well as the chorals, or tunes, of our Lutheran hymnology. Broadly speaking then, our Lutheran chorals are pre-eminently devotional in character.

"It is different with the hymns and tunes of the eighteenth century. That was the time of decaying orthodoxy, and it witnesesd the rise of Pietism in Germany and of Methodism in England. Speaking of English tunes in particular, it is a well-known fact that the Reformed Churches of Great Britain at first possessed no chorals of their own. Some of them (e.g., the Episcopal Church) originally borrowed their sacred tunes and even many hymns from the Lutheran Church of Germany. Others (e.g., the Presbyterians) contented themselves with chanting the Psalms of the Bible. They declared all "man-made" tunes and hymns to be inventions of the devil. When, however, Methodism swept over the British Islands, it produced the two greatest hymn-writers of the English-speaking world, Isaac Watts (1674—1748) and Charles Wesley (1708—1788). They were followed by other hymn-writers, both in England and America, whose songs have been set to original tunes. But what is their character? Like the emotional spirit that fostered them, they are, with a few classical exceptions, shallow, insipid, and lacking in that deep reverence of feeling that solemn harmony of tone which characterizes our old Lutheran chorals. It is true, they call themselves Gospel-hymns, but upon closer inspection you will find that very many of them contain very little Gospel and much less of true choral music. Many of them are unevangelical in text, urging and exhorting the sinner to consecrate himself to God by his own powers. Others are so silly and meaningless that sincere Christians in these churches, among them President Woodrow Wilson, have publicly protested against their further use. In their musical setting, particularly, these sensational Gospel-hymns are but little removed from the degenerate and discordant "rag-time" tunes with which the Salvation Army fills the streets of our large cities at night. How much these decadent church-tunes of a more recent date have served to vitiate the popular taste for sacred music needs no further comment.

"We know that these old Lutheran hymns and tunes are not popular with the English-speaking people. But how can they be? Our English populace does not know them and therefore has still to learn them. And they can be learned by English people just as readily as they are learned by German or Norwegian folks. For the last ten years we are conducting a mission school in the tenement district of St. Louis, and we invite everybody and anybody to convince himself if our old Lutheran tunes cannot be learned by children of almost every nation under the sun! Again we can point to the negroes in our Colored Mission, who are originally neither German nor Norwegian, and who sing our Lutheran hymns with a vim as though they had learned them at their mother's breast. We know it takes time and patience to teach our rising English-speaking generations these noble hymns, but the joy at hearing our English youths finally singing the grand old hymns of the Reformation and glorifying their God and Redeemer in them richly repays you for all the trouble. When we hear of a Lutheran pastor who studiously avoids giving out our historic hymns and chorals in public worship, we cannot help thinking that he is either very vain and chasing after cheap popularity, or that he is very ignorant concerning the nature of true church-music, or that he is reprehensibly indolent and shirks the labor of teaching these grand tunes to his people. We hold it to be one of missionary duties of the Lutheran Church in America to acquaint the American public not only with the saving doctrine of our Church, but also with its sacred hymnology. If we Lutherans fail to do this, if we prefer the light, emotional operatic tunes of the present day to the devout, edifying tunes of our fathers, and thus suffer our historic hymns with their chorals to be forgotten, we are depriving our own posterity of the sweetest choral music this side of heaven. Therefore: 'Lutheran Tunes for Lutheran Congregational Singing!'"

In order to assure intelligent singing of hymns, the teacher should read them to his class with good expression, and briefly explain them (but his explanation must not destroy the poetic perfume!). He should set forth the main thoughts, sketch the historic situation from which it took its rise, and try to enter sympathetically into the feelings of the poet. Some of the hymns, either in part or as a whole, will spontaneously fit in with other elements of religious

instruction, especially with Biblical History and instruction in the Catechism so that from such connection the necessary light is cast upon them. For instance, in connection with the First Article, hymns such as these would be apposite: "Now thank we all our God"; "Praise to the Lord, the Almighty, the King of creation"; "All nations that on earth do dwell"; "O would, my God, that I could praise Thee"; "I sing to Thee with voice and heart"; "My soul, now bless thy Maker"; "If thou but suffer God to guide thee"; in connection with the Second Article: "All hail the power of Jesus' name"; "Jesus, Jesus, only Jesus"; "With all my heart I love Thee, Lord"; "My dear Jesus, I'll not leave"; "O power of love, all else transcending"; "Jesus, Thy blood and righteousness"; "Jesus, priceless treasure"; in connection with Abraham's call: "Thy way and all sorrows"; in connection with the history of Christ's passion: "O holy Jesus, how hast Thou offended"; "Christ, the Life of all the living"; "O sacred Head now wounded"; "Five wells I know", etc.; compare also the following chapter. Finally a number of hymns should be committed to memory; here careful explanation is required, or else there will be confusion worse confounded. Such hymns should be the very flowers of the Church Book.

The following hymns are qualified to serve the purpose: Abide in grace, Lord Jesus; My life is hid in Jesus; Thy way and all thy sorrows; If thou but suffer God to guide thee; Now thank we all our God; Praise to the Lord, the Almighty; Good news from heav'n the angels bring; All praise to Jesus' hallowed name; Praise God the Lord, ye sons of men; Lamb of God most holy; O sacred Head now wounded; Five wells I know; Jesus lives, no longer now; I know that my Redeemer liveth; O Holy Spirit enter in; O enter, Lord, Thy temple; Who knows how near my life's expended; Why, my soul, thus trembling ever; God, who madest earth and heaven; Now rest beneath night's shadows; My dear Jesus, I'll not leave; Jesus, still lead on; Father, Son and Holy Spirit, I'm baptized in Thy dear name; A mighty fortress is our God; Take Thou my hand,

O Father; Jesus, Lover of my Soul; Rock of Ages, cleft for me; Just as I am, without one plea; My faith looks up to Thee; Rest of the weary; The Lord my faithful Shepherd is; The Church's one foundation. Compare § 31.

In a good Hymnal are to be found also the most important parts of the liturgy. The first task in this connection will be the introduction of the children to the **structure and meaning of the common service and the communion service.** Let the teacher make clear to the pupils that we here deal with things sacred through use for the purpose of worship for over fifteen centuries; that here the adoration of God is the object in view and that we join the throng of suppliants of every time and clime. Let him make clear everything that requires elucidation, carefully practise the musical parts, arouse enthusiasm for the participation of all members of the congregation in the divine service, and especially in the liturgical part, in contrast to Rome which condemns its laity to silence. How should an active and spontaneous participation in these things be possible, if there has never been any introduction to them? From the communion service it is easy to go back to Confession and its liturgical setting. Especially the instruction of the catechumens with its pastoral character affords occasion to cast the necessary light on these acts, to discuss the salutary character of Confession and the custom of announcement for Communion, the principles of Lutheran worship, of Lutheran practice, and of Lutheran customs and Lutheran usage in general. The development of Lutheran customs and churchly usage is, on the one hand, of so much more importance in this country, as the old traditions of the home Church, in part for good reasons, have fallen into disuse; while, on the other hand, churchly usage is not only a protecting barrier for many but also a feature of healthy life in general. Among the remaining liturgical acts the baptismal ceremony requires special attention if the young at a later day, in connection with the

duties of sponsorship, are to take an intelligent part in it. If, in connection with instruction on Baptism or Confirmation, light is cast upon the function of sponsorship with its duties and privileges, it may be possible once more to infuse life into this old institution.

§ 29. SECONDARY MATERIAL FOR INSTRUCTION

A. Eckert, pp. 49. 164-175. *J. H. Schuæren, pp. 97-104. O. Baumgarten, pp. 78; 82; 85-107. J. Gottschick, pp. 159-162. J. Berndt, pp. 56-67; 96. A. Rude, pp. 84-90. A. and F. Falcke, *Kirchengeschichte; Praeparationen,* 1902. K. Just, *Kirchengeschichtl. Unterricht,* 1903. K. Just, *Kirchengeschichtl. Lesebuch,* 1903. P. Speer, *Wie in unsern Schulen die Kirchengeschichte behandelt werden sollte,* 1903. F. Heyn, *Kirchengeschichte* in Reukauf and Heyn, *Ev. Religionsbuch* x 2, 1907. Reukauf and Heyn, *Kirchengeschichtliches Lesebuch,* 1907. Thraendorf and Meltzer, *Kirchengeschichtliches Lesebuch,* 1907. H. Meltzer, *Skizzen z. Behandlung d. Kirchengesch.,* 1909. *F. Zange, *Kirchengeschichtl. Lesebuch,* 1913. Ch. F. Kent and H. B. Hunting, *Witnesses for Christ,* 1913. H. W. Gates, *Heroes of the Faith,* 1913. H. K. Rowe, *Landmarks in Christian History,* 1914. G. H. Trabert, *Church History for the People.* M. Reu, *Life of Luther for the Christian Home,* 1917. C. P. Harry, *Protest and Progress in the 16th Century,* 1917. *A. T. W. Steinhaeuser, *Luther Primer,* 1917. K. Heilmann, *Der Missionsunterricht nach Theorie und Praxis,* 1895. M. Henning, *Taten Jesu in unsern Tagen,* 1906. Hemprich, *Die Mission i. d. Erziehungsschule,* 1909. *G. Warneck, *Die Mission i. d. Schule,* [14]1911. *Th. Schaefer, *Die Innere Mission i. d. Schule,* [7]1912. M. Hennig, *Quellenbuch d. Inneren Mission,* 1912. Fred Beard, *Graded Missionary Education in the Church School.* *J. F. Ohl, *The Inner Mission.* *E. Pfeiffer, *Mission Studies,* [2]1912. *L. B. Wolf, *Missionary Heroes of the Lutheran Church.* I. Boone, *The Conquering Christ,* 1914. P. A. Nordell, *The Modern Church,* 1914. *E. Singmaster, *The Story of Lutheran Missions,* 1917. O. Koenig, *Die Mission im Katechismusunterricht,* 1913. J. Richter, *Die evangelischen Missionen.* J. and P. Richter, *Saat und Ernte.* O. Fries, *Geschichten und Bilder aus der Mission.*

Much of what has been said in connection with the Church Book constitutes material of secondary importance. Other material of secondary importance is instruction in Church History, the labors of the Church, and the constitution of the Church.

The conviction that **Church History** supplies suitable material for the instruction of our adolescent youth has been gaining ground. Of course, there is no room in such instruction for intricacies, no need of stressing dates. What is of importance is to picture the main epochs, and the men who were instruments of God in a superlative degree; above all, to describe the origin of our own Church, and of her most important symbolical book; to exhibit the sacrifices and courage of the fathers as a type for all times. What is most important of all is vividly to impress upon the young that Christ lives and reigns; that He has in His hands the threads of history, both of the Church and the world; that He will not permit His Church ever to go down in total darkness, but that He will guide her deeper and deeper into all truth through His Word; that He leads His disciples, in conformity to His own course, through grief and suffering, not to final ruin, but to eternal glory. If rightly taught, i.e., if emphasis is laid upon the biographical element, Church History constitutes material decidedly productive of sympathetic, ethical, and religious interest, and for that reason is a great help in the attainment of the aim of religious instruction.

In point of content, such instruction readily joins itself to that of Biblical History for the Church was founded through the preaching of the gospel to Jews and Gentiles related in Biblical History. Subjects to be pictured are the spread of the Church and the persecution of Christians. The latter especially lends itself to detailed presentation, with individual pictures as object lessons. It is the history of the persecutions of the Church that brings out the power of faith to conquer the world; and at this day, it is able to arouse longing for a like faith. With the rise of Constantine, Christ celebrates His victory. Then the inner conflicts begin in the throes of which the confessions of the Church are born. Rise of monasticism. Rise of papacy. Retribution of God through the Saracens upon the lukewarm Church of Asia, Africa, and in part, of Spain. The Church among the German tribes; Charlemagne. Night in the Church, illumined by a few stars. The Holy Spirit seems to have suspended His activity; Jesus, the

Saviour, has receded into the background, Mary and the Saints having replaced Him; instead of Christ, the pope appears to hold the sceptre; and steadily the features he exhibits become more like those of the Anti-Christ. But Christ lives. In men like Wiclif and Hus, He makes the dawn to rise, with sunrise in store through the Reformation. The Spirit unfolds His power; the old promises of a Church to endure through the ages are still valid. Luther's life. Augsburg Confession. The Catechism; divine services in the vernacular; the hymn. Lutheran Church, Reformed Church, Catholic Church; main points of difference. But hard conflicts are to follow: Thirty-years' War. Paul Gerhardt. A. H. Francke. Era of Rationalism. But the Holy Spirit is mightier than the spirit of man, and the Church is renewed in faith. Not everything indeed is true faith which claims to be such; sectarianism and fanaticism are in evidence. Now fidelity toward the confession of the fathers is required. Fidelity needed especially in our land in which, through Muhlenberg, the Lutheran Church was founded. The Church which does not aim at outward splendor but clings to the Word in faith, is blessed by Christ; hers is the final victory.

These hints may serve as a meager outline for a course in Church History so far as the young have the right to look to the Church for information on the subject. The whole is to be pervaded by the principle: instruction for the purpose of training. For this reason it should indeed always be interesting, but never should it be sensational. As required by the principle of association, instruction in Church History should be joined to religious instruction in general, to the hymn especially. If the heroic faith of the martyrs has been the topic for discussion, the hymn is appropriate: "Onward, Christian soldiers!" If we have seen the fathers confess their faith at Nicea, the pupils may be directed to sing: "We all believe in one true God." If the class has dwelt upon the tribulations of the Waldenses, the hymn will prove appropriate: "Thou little flock, be not afraid." When the pupils surround in spirit the stake at which Hus is burning, let the hymn be sung: "Awake, thou Spirit who didst fire." When the story of the Reformation flashes the Castle Church

of Wittenberg into view, let the hymn be sounded: "Dear Christans, one and all rejoice." The diets of Worms and Augsburg will call for their share of interest. Let it be signalled by calling for the battle hymn of the Reformation: "A mighty fortress is our God." The story of Paul Gerhardt suggests the hymn: "Thy way and all thy sorrows." Other hymns will suggest themselves as the occasion arises. Our *Explanation of Luther's Catechism* contains a few of the more salient features of Church History (pp. 156-167) which are merely intended to serve as basis for a mere detailed presentation to be given later. Cf. J. H. Schueren, *Gedanken,* etc., pp. 107 f.

Of the various **tasks of the Church,** Foreign and Inner Missions must be stressed especially. How much can be accomplished for the cause of Missions by arousing missionary enthusiasm in the young, has been shown preeminently by Herrnhut. The object must be to exhibit, through pictures from life, the desolation of the Christ-less world, and the marvelous changes wrought by the grace of God. Among the several spheres of Inner Missions, it is especially the Home Mission work, the deaconess cause, and similar works of mercy which require attention. An effective method would be to picture the lives of men who have achieved something extraordinary in those spheres; e.g., the life of Harms in the sphere of Foreign Missions, of Fliedner or Loehe in the sphere of the deaconess cause, that of A. H. Francke, or Wichern, or Geo. Mueller in the sphere of the orphan cause; or the young may be led in spirit into a deaconess home, orphans' home, etc. Hennig's *Taten Jesu in unsern Tagen,* Ohl's *Inner Mission,* etc. can be of service in addition to the main factor, personal acquaintance. The labors of one's own Church ought always to occupy the foreground; and here again those of the particular body with which one is affiliated, not merely because the brethren in the faith are first entitled to

sympathy (Gal. 6:10), and because confederation with other Churches does not bring permanent blessing, but especially because the members of a communion should become so thoroughly identified with some specific task that they are able to say: "This is our work." Then they will commence to work and to pray for the cause.

So far as the **constitution** is concerned, the chief elements of the synodical constitution can be supplied in connection with the history of one's own synod, and the government of the local congregation may be discussed on basis of the congregational constitution.

§ 30. THE EDUCATIONAL AGENCIES OF THE CHURCH

K. Buchrucker, pp. 66-115. *F. Zange, pp. 14-27. O. Baumgarten, pp. 50-85. J. Berndt, pp. 29-33. R. Kabisch, pp. 6-15. E. Chr. Achelis, pp. 338-343. H. Keferstein, *Religionsunterricht u. Erziehg. zur Religion,* 1892. F. Adler, *The Moral Instruction of Children,* 1892. J. McCann, *The Making of Character,* 1900. Ch. W. Rishell, *The Child as God's Child,* 1904. G. N. Coe, *Education in Religion and Morals,* 1904. G. E. Dawson, *The Child and His Religion,* 1909. E. P. St. John, *Child Nature and Child Nurture,* 1911. G. Hodges, *The Training of Children in Religion,* 1911. *Theo. Schmauk, *In Mother's Arms.* Ch. H. Heathcote, *Elements of Religious Education,* 1914. *H. Sneath, G. Hodges. and H. H. Tweedy, *Religious Training in the School and Home,* 1917. On Home Education: K. Loewe, *Wie erziehen und belehren wir unsere Kinder waehrend der Schuljahre?* 1899. K. Loewe, *Wie erziehe und belehre ich mein Kind bis zum 6. Lebensjahre?* [2]1904. A. Matthias, *Wie erziehen wir unsern Sohn Benjamin?* [6]1907. R. Kabisch, *Das neue Geschlecht,* 1913. E. Lyttleton, *The Cornerstone of Education,* 1914. On Parochial Schools compare ch. 20. On Sunday Schools compare ch. 20 and add: R. Emlein, *Der Kindergottesdienst,* 1914. J. Steinbeck, pp. 224-238. P. Zauleck, *Theorie und Praxis des Kindergottesdienstes in Vortraegen.* 1914. Ch. S. Albert, *The School and the Church.* A. H. Smith, *The Lutheran Church and Child Nurture.* On Instruction of Catechumens: R. A. Kohlrausch, *Der Konfirmandenunterricht,* 1898. E. Simons, *Konfirmation und Konfirmandenunterricht,* 1900. E. Chr. Achelis, *Die Bestrebungen zur Reform der Konfirmationspraxis und des Konfirmandenunterrichts* in *Theol. Rundschau,* 1901. *Freie kirchlich-soziale Konferenz,* xv and xvi, 1901. M. Gebhardt, *Moderner Religions- und Konfirmandenunterricht,* 1906. W. Bornemann, *Der Konfirmandenunterricht u. der Religionsunterricht in der Schule in ihrem gegenseitigen Verhaeltnis,* 1907. *O. Hardeland, *52 Konfirmandenstunden,* [4]1910. R. Steinmetz, *Die Bereitung zur Konfirmation in Lehre und Leitung,* 1910. O. Lorenz, *Der Konfirmandenunterricht,* [2]1911. *K. Vogel, *Seelsorgerlicher Konfirmandenunterricht,* 1911. J. Steinbeck, *Der Konfirmandenunterricht nach Stoffwahl, Charakter und Aufbau,* [2]1913. On Instruction of the Confirmed: *H. Beck, *Die Kirchliche Katechisation,* 1905. *E.

Siedel, *Lebensphilosophie fuer Juenglinge,* [4]1896. Mielke, *Die religioese Fortbildung der schulentlassenen Jugend,* 1908. *E. Siedel, *Der Weg zur ewigen Jugend,* [22]1909. *E. Siedel, *Der Weg zur ewigen Schoenheit,* [21]1911. A. Luettke, *Unterredungen mit der konfirmierten Jugend,* [2]1912. M. Reu, *Die Nachpflege der Konfirmierten* in *Kirchl. Zeitchr.,* 1912. K. Knoke, *Recht und Pflicht der Kirche hinsichtlich der Unterweisung der konfirmierten Jugend,* 1912. J. Schaller, *The Book of Books,* 1918. M. Reu, *Wartburg Lesson Helps, Senior Department,* 1918 ff. ON YOUNG PEOPLE'S SOCIETIES: Schwanbeck, *Die Juenglings- und Jugendvereine,* 1890. K. Krummacher, *Die evangelischen Jugendvereine und verwandte Bestrebungen,* [2]1895. *P. Wurster, *Die Lehre von der Inneren Mission,* 1895, pp. 380 ff. G. Hoezel, *Die kirchliche Vereinsarbeit,* 1906. U. v. Hassel, *Wer traegt die Schuld?* 1907. Hasse, *Leitfaden fuer weibliche Jugendpflege,* 1910 f. H. Weicker, *Der Jugendverein,* 1911. J. Schoell, *Evangelische Gemeindepflege,* 1911. J. Eger and L. Heitmann, *Die Entwicklungsjahre,* 1912 ff. Page, *Evangelische Jugendpflege.* 1914. J. Steinbeck, pp. 280-315. E. Pfennigsdorf, *Christus im modernen Geistesleben,* [14]1914. Luther League *Handbook* and L. L. *Topics.* F. G. Detweiler, *Baptist Young People at work.* W. D. Murray, *Principles of the Organization of the Young Men's Christian Association,* 1910. C. A. Barbour, *Principles and Methods of Religious Work for Men and Boys,* 1912. R. C. Morse, *History of the North American Y.M.C.A.,* 1913. E. H. Engelbrecht, *Manual for Y.P.S.,* 1920. Augustana Luther League Council, *Manual for Luther Leagues,* 1925.

But what agencies are at the disposal of the Church for the inculcation of this material?

The first agency for this purpose is the **Christian home.** Although the home can be called an educational agency only in a wider sense, its significance is of greatest moment nevertheless. Not only is the home a constant factor in the educational work performed by the other agencies, but its own distinctive educational function also must continue after those of the other agencies have set in. In the home the foundation is laid for the training of the child; the home, likewise, must be the faithful custodian of that which is imparted by the other agencies to the adolescent youth. The home, accordingly, has an indispensable place in the group of educational

agencies for the Church's youth. He who has at heart the training of the young will not fail to give due consideration to the home whence the Church derives the material to be molded. He will rather arouse in the home an understanding for the true interests of the adolescent youth; he will remind it of its duty—doubly sacred by reason of infant Baptism—of rearing the young in the nurture and admonition of the Lord; he will invite it to co-operation with himself; and he will come to its aid with practical suggestions, counsel, and his own example.

McCunn does not exaggerate when he says in *The Making of Character*: "The vital matter in moral and religious education is the home as it normally is in its habitual preferences, its predominant interests, its settled estimates of persons and pursuits, its ordinary circle of associates, its standard of living, its accepted ideals of work and of amusement. For it is not only from the family but with the family eyes, that we all begin to look out upon the world. And if this first outlook is to see things for which men live in something like their true perspective, and not as distorted through the deluding medium of the home that is idle, frivolous, sordid, grasping, quarrelsome, or sentimental, this will be due far less to what is done of express educational design, far more to the ideal of life which the family consistently embodies. For it is only thus that the scale of moral valuation which the family has wrought into its life, will be likely, as the years go round, to reflect itself in the habitual feelings, estimates, and activities of its members. This kind of influence is, moreover peculiarly effective because it is made easier by the tie of natural affection. Without this, and the trustful confidence which goes with it, comparatively little can be done. And many a parent in whom the qualities which win it have been lacking, even though he may have been masterful and reasonable, has been compelled to realize his impotence. Yet, normally, the parent has a manifest advantage. That confidence which a stranger has to gain with difficulty, he finds either ready to hand, or at most less hard to win. This is double gain. It prompts a spontaneous trustfulness which opens the way for influence, and, as lesser adjunct, it invests a father's or a mother's disapprobation with a power to restrain and chasten such as cannot be found when love and trust are absent. In this the family is pre-eminent. No teacher, however kindly, no public authority, however

paternal and mild, can rival it here. And if this be lost, whether by aloofness of parents, or wreck of family life, or by decay of the family as an institution, one of the purest springs of moral influence will be frozen at its source" (pp. 84 ff.).

Since it is the Church of God into which the mature as well as the immature youth has been grafted since Holy Baptism, she merely takes care of her own when she seeks to equip the **home** for constant co-operation in the work of child-training. A home that refuses to perform this task, cannot expect from the Church the privilege of Baptism for its children. Where, however, the home is willing to perform its duty, but for one reason or another, incapable of performing it properly, the Church must not only see to a better equipment of the home, but also provide an appropriate substitute. In the establishment of infant schools managed by some venerable matron or a deaconess and pervaded by the Christian spirit (hence quite different from the infant schools according to Froebel's plan), also in the establishment of infant classes in Sunday School, the Church has made at least a beginning in this direction.

An educational agency additional to the home is the **divine service,** however true it is that this is far more than a mere educational factor. Although it is the exception when children understand the sermon as a whole, they do understand many a section of it. With the sight of the worshipping congregation, with the liturgy, the power of song, the lesson conveyed by some striking picture here and there, it cannot be denied that the Church's worship is a powerful educational factor in the life of the child. While there are biographies in which no wholesome effect is attributed to the attendance upon worship, there are others in which the contrary is asserted and permanent impressions are traced to the factor here stressed.

Rightly says Hodges in the chapter treating of "Sunday and the Children" in *The Training of Children in Religion*: "On Sunday

morning the children are to be taken to church. It is true that there is the peril of having the children disturb the service, and annoy the congregation; and there is also the peril of making the children hate the service. But if, in avoiding these dangers, the children are left at home, or are encouraged to consider the Sunday school a substitute for the church, there is a possibility that they never begin to go. Perhaps the best thing to do, in the midst of these perplexities, is to keep church-going as a special privilege and reward for good behavior until the age of reasonably steady habits. Then insist on attendance at church like attendance at school as a normal part of decent living and subject to precisely the same excuses. Commonly, children who are old enough to go to school are old enough to go to church. The two introductions to a wider experience may properly be made at the same period. Then nothing should be allowed to keep the child from church which would not validly keep him from school. Thus the habit is formed, and a solid contribution is made to the child's religious education. Indeed it depends much upon the character of the church service. When this, besides the sermon, provides responses and singing in which the children may join, then such a service is varied, with downsitting and uprising, and is constructed according to some understanding of human nature, the common nature not only of youth but of maturity. Even the children are not wearied. — If a choice must be made between the church and the Sunday school, on the ground that the two together are too long and wearisome, a wise preference will probably select the church. In that case, special attention will need to be given to the instruction of the children at home. One of the unedifying sights of our Christian Sunday is the spectacle of troops of children, dismissed from the church school, passing the church door, to spend the rest of the day idly. It is a prophecy of a coming generation of non-churchgoers. The habit of churchgoing, which counts for so much in the orderly religious life, is thus omitted. The boys and girls do not begin to go to church. Then, when they get through the Sunday school, in the midst of their teens, they are likely to turn their backs upon the whole system of organized religion. To this result, such training leads. Properly, the Sunday school should be a preparation for the church. The children should there be instructed to take part intelligently in the church services. They should learn there the words and music of the hymns which the congregation sing. There is opportunity,

indeed, among the younger children for the singing of hymns which set forth the appropriate emotions of early childhood. But the older children are to learn the classic poetry of the hymnal just as they learn in the day school the classic poetry of the great masters. Some of it will far exceed their present experience, but no more so than the lines of Shakespeare and Milton, no more so than the Psalms. They will get enough for present use, and will store up treasure for the time to come. And in the church they will be able to take part with their elders. The Sunday school, however, is not a fair substitute for the church. It gives but little time to the great religious exercise of worship, and it makes no place for the sacramental side of the spiritual life. It does not bring the child into accord with the ancient, venerable, and universal expression of corporate devotion. It does not initiate him into that society in which he should have his membership all the rest of his life. It does not put him where he ought to be, and start him right.

"We probably underestimate both the endurance and the interest of children. No doubt, our forefathers demanded somewhat too much, with their protracted prayers and sermons and their two Sunday schools, one in the morning and the other in the afternoon. We are in danger of going into extreme over-anxiety as to the children's comfort. They seem to get along pretty well with a good measure of time on week days at their schools. What is asked on Sunday is after all not excessive. The Sunday school lasts an hour, and the morning service rarely exceeds an hour and a half and is often shorter than that. It is true that at times most normal children rebel against both these forms of confinement in-doors. The best plan is to deal with their feeling about the church as we deal with their feelings about the school. We make them go to school, whether they like it or not. Sometimes they hate the school, but they almost always come into the right mind about it, and are grateful for the discipline. They may, on unusually pleasant Sundays, hate the church. No matter. If they are easily permitted to stay at home, they will despise it; and that is worse. A little wholesome temporary rebellion is better than contempt" (pp. 266 ff.).

A further noteworthy truth is found in what the same author says in *Religious Training in the School and Home*: "The very building of the church is a very helpful factor in the moral and religious development of the child. . . The dignity and beauty of the architecture, the loftiness and spaciousness of the walls, the suggestion of pulpit and communion table, of font and altar, all beget a sense of solemnity

and awe, of wonderment and of hushed expectancy that awakens and develops the moral obedience and the intelligent worship that are to be. . . In the poorest service the child gets something. His spirit is bathed in the awe and silenced in the hush. He visions the great and the good — or at least those whom he believes to be the great and the good—bound in penitence, standing jubilant in praise, instructed in the Being infinitely above him in wisdom and in goodness and in love. All this is educative. Where the minister has trained himself for this important part of his task, and is awake to the little faces that look up into his own, the hour becomes a memorable one. Many a restless and apparently thoughtless member of the junior congregation grows up to testify to the power which was exercised over him by hymn and sermon, little as they seemed to do for him at the time" (p. 7).

To be sure, attendance at divine service alone is not enough. If religious knowledge is to be something more than a group of disjointed fragments; if the will is to be habituated to that which is good, the **school** must be drawn into service as an educative agency additional to home and divine worship. We do not think in this connection of the public school of our country. For though the attempt has been made again and again to incorporate in its curriculum moral and religious training in some form, such attempts are in opposition to the constitution of our country and to the character of the public school as determined by it. Whatever religion is tolerated in the public school is one from which the very heart has been torn, nor has it ever proved tenable in actual experience.

In several States it has been attempted to make the public school an agency for moral training. While, for instance, in North Carolina the teachers are merely requested to "encourage morality," West Virginia has gone so far as to charge "all teachers, boards of education, and other school officers with the duty of providing that moral training for the youth of this State which will contribute to securing good behavior and manners, and furnish the State with exemplary citizens." So far as religious instruction is concerned, in distinction from moral, the view has been entertained in some States that it might be rendered possible, at least in an elementary

degree, by introducing the reading of the Bible in the school. The present status of this question in the Union is as follows: Bible reading is required by law in Alabama, Delaware, Florida, Georgia, Idaho, Kentucky, Maine, Massachusetts, New Jersey (only the Old Testament), Pennsylvania, and Tennessee. Bible reading is specifically permitted by law in Indiana, Iowa, Kansas, North Dakota, Oklahoma, and South Dakota (the only State which allows "unsectarian comment" on the portion read). State Supreme Court decisions favorable to the use of the Bible were handed down in Michigan and Texas (also in Ga., Ia., Kan., Ky., Me., Mass.); the decisions handed down in Nebraska, Wisconsin, and Ohio while not specifically forbidding, are generally considered adverse to, Bible reading. The Bible is used in (some) schools under general terms of the law or by reason of its silence on the subject in Arkansas, California, Colorado, Connecticut, Maryland, Mississippi, Missouri, New Hampshire, New Mexico, New York, North Carolina, Oregon, Rhode Island, South Carolina, Utah, Vermont, Virginia, and West Virginia. The Bible is excluded from the schools by court decisions or by the Attorney General in Illinois, Louisiana, Minnesota, Washington (and apparently Nebr. and Wis.). The Bible is excluded by a ruling of the State Board of Education or the State Superintendent of Public Instruction in Arizona, Nevada, Wyoming, and Montana. In Indiana and North Dakota high school credits are given for the study of the Bible as literature outside of school hours. New York City furnishes religious teaching without charge outside of school hours in school buildings, skilled public school teachers giving the courses in religion. Cf. Wilbur F. Crafts, *The Bible in School Plans of Many Lands;* Ch. N. Lischka, *Private Schools and State Laws,* 1925; also the *Report of the Commission on Christian Education* to the Quadrennial Meeting of the Federal Council of the Churches of Christ in America, 1916.

What are we to think of this? In order to substantiate more fully the opinion expressed above, we shall refer purposely to the opinions of non-Lutheran pedagogues. Especially noteworthy is the stand taken by Charles H. Heathcote in *The Essentials of Religious Education.* A decided advocate of religious education, he makes the following characteristic statement: "In theory, religion and education may be separted from each other, but in reality such a thought is impossible. The aim and goal of education and religion are virtually the same. The basis of true education is religion, and any effort to make education independent of religion narrows its scope,

aim, and goal" (p. 7). Notwithstanding he continues: "According to the interpretation of our constitution, religion cannot be taught in our public schools. . . We recognize the importance of reading the Bible in the schools, but we cannot call this exercise religious instruction, nor would we want it designated by such a term. When this reading is done with discrimination and without comment on the choice and splendid portions of Scriptures which should always be read, we believe great good can be accomplished in many ways. This reading may not be instructive in the analytic sense, but the mind of the pupil is impressed with the beauty and simplicity of God's Word. — There are many educators and religionists who advocate the study of religion in the public schools. They make a contradistinction between religion and denominationalism. They advocate that religious instruction based on broad general terms of religious concepts, free from doctrinal, creedal, and denominational interpretations, could be put into the school curriculum. We realize there is much force and consideration given to their arguments, but we cannot see the feasibility of the plan. We believe in the broad interpretation of religion for it is to be thoroughly adaptable to all classes and conditions of humanity. When we speak of religion, we are, of course, referring to the broad principles of Christianity upon which the advocates of this theory agree, as it is the only religion which can give a positive civilization to the world. We do not believe that the introduction of religious instruction, even upon the basis of the broadest interpretation of Christian teachings, would work in practice. It is very evident that such a plan would not be an acceptable one to the Hebrew, Catholic, and a majority of the Protestants and many other forms of religious life which are represented in our public schools. All these conditions must be borne in mind in advocating this theory. At the same time it is well-nigh impossible to interpret religion on the broadest basis to eliminate every iota of denominational and doctrinal view-point. The public school is not a religious nor antireligious school, but it is a secular institution, and we want to see it remain such". And afterward, on pp. 11 ff.: "We cannot agree with Dr. Seeley (*Foundation of Education,* p. 248) in advocating the study of the Bible as a religious book. . . The Hebrew father would have every right to object, according to his religious belief and traditions, to the principles of the Christian religion being brought to his child. . . Religions cannot consistently be taught in our public schools." Nothing remains therefore as bearer of religious education but home and Church.

Similar conclusions, though from different premises and with different aims in view, are reached by G. A. Coe, in his work, *Education in Religion and Morals*. After animadverting upon the introduction of the Bible in the public schools and upon the notion of teaching certain fundamental religious truths upon a biblical basis, he continues: "What then should be the next move toward improving the relation of the State schools toward religion? Without hesitation it may be said that the next move should be to induce the family and the Church consciously to assume their proper share of the responsibility for the character of the rising generation. Let us remove the beam that is in our own eyes. If I let weeds go to seed in my door-yard, they spread to my neighbor's door-yard; but if I make my door-yard beautiful with flowers, I make it easier for my neighbor to beautify his own premises. As soon as the family and the Church are sufficiently aroused to begin to do their own duty, the public school question will grow wondrously simple. Strong purpose is contagious, and it has a remarkable way of finding methods. Our trouble is that we have not reached the point of giving ourselves to this reform. We are giving, instead, advice and criticism to the public schools, and in various ways we are hoping that organizations, methods, and schemes will do what only personal consecration can accomplish. We neglect the children in our homes; we do shilly-shally work in the Sunday school, and then shift to the State school the blame for the results! It is well, to be sure, to adopt at once feasible means of improving the State school, and depend upon it—any large and thorough improvement therein will wait until, through striving to build, each over against his own house, the churches and the homes have developed a proper educational consciousness among the people" (pp. 360 ff.).

When we speak of the school as an educational agency, we think primarily of the regular **church, or parish, school.** We give it this name for the reason that the individual church, or parish, establishes and supervises it. Where the parish school is managed according to the basal idea that has given it birth, instruction will be imparted not only in religion but also in all other branches that have a place in the curriculum of a Christian public school. Such a school will preserve its unique character by teaching everything that is taught, according to the mind and in the spirit of Jesus

Christ, and in harmony with the confession of the Church which sustains it. It will be arranged in grades, as required by the development of the children; it will be managed by teachers who have been specially trained for this work. Where the teachers understand their duty, faithfully fulfil it, and are themselves imbued with the spirit of Christ; where the pastor visits the school diligently, is in closest touch with its life, supervises all school activities, sees to it that the curriculum is carried out; where he pleads for the school in his sermon, in his pastoral work, and in the assembly of the congregation as a vital factor in congregational development, and where by such loyal co-operation of pastor and flock the congregation learns to recognize the great blessings of its school and freely entrusts the children of school age to it — there a constant stream of blessing will flow from such a school into the congregation, especially where the Christian home works hand in hand with the school. Beware of silencing the proposition to establish such a school with the phrase that it is an "exotic growth"! This it cannot be for the very reason that, unlike the state school of Germany, it is a Church school (cf. pp. 188 f.). There is another reason: It was in actual existence in our country for a long time before there was such a thing as a public school, even apart from Lutheran congregations. The fact of its gradual extinction in the eastern part of our country, while partly due to other causes, is largely explained by a diminution of that spiritual energy and the lack of that vigorous Lutheran consciousness which should have pervaded the whole church life, the sphere of education included. Where no parish school was established in the West, or having been established, was permitted to pass away, the same causes are likely to have been in operation in one way or another. There is no doubt that the establishment and maintenance of such a school becomes more difficult where

the maintenance of the mother tongue brought across the ocean is no longer one of its aims. But should the language which our children speak make us indifferent to the spirit in which geography, history, natural science, etc., are taught? Is it immaterial now whether these branches are taught in the spirit of the Word of God, which always discloses the wonder-working hand of God, or in the spirit of materialism and of the evolution theory, which pervades the textbooks of our public schools openly or in disguise; in the spirit which knows of no consummation of all things until the present process of development shall have been terminated by the judgment of God, or in the spirit of Spencer's philosophy and pedagogy, according to which the history of humanity is a path constantly climbing higher — up to the highest heaven, which mankind is to create for itself by the labor it performs in its own behalf? Shall the natural man and an earth-born morality have the last word in the premises? Let us try to understand the idea in all its bearings: For six days in the week our children are to be exposed to the views of the natural man, and — perhaps — perceive a little of eternity's breath in Sunday School on the seventh! Which is bound imperceptibly to gain the upper hand in these circumstances, especially where the home and its spirit does not rear a strong protecting wall around the soul? The spirit from the abyss, the spirit of lies, which utterly confuses all Christian concepts in the soul, and in a masterly manner represents as Christian what never can be such, is at work more busily than ever. Hence it is more necessary than ever to protect the souls of the rising generation from their earliest youth by instruction emanating from the spirit of Christ. And the Christain parish school is the first place where that should be expected to be found. It is true that today when the public school system has reached a high degree of efficiency in equipment and method,

the establishment and maintenance of a parish school is much more difficult than formerly, and that it offers no prospect of permanence in the cities unless several teachers are in charge; but we have quite a number of opulent city congregations which are equal to the financial demands thus made upon them, the more so as healthy co-operation shall tend to supersede in our Church the wretched competition of the present.

While it is therefore the holy duty of the Church in general and of the individual congregation in particular to establish regular parish schools and to equip them with the requisite lesson helps and teaching force, conditions are not rare in which the establishment of **regular** parish schools is precluded. Wherever that is the case, it is desirable, especially in country districts, to make all possible legitimate efforts to have Christian, Lutheran teachers called to the public schools where — without in the least modifying the non-religious character of the school, but in a manner comporting with their Christian character — they may teach at public expense for as many months as is required by State law. Rome knows what she is doing when she sees to it that a disproportionately large number of teachers of her faith are given charge of the public schools. While the motive, which cannot be any other than the ultimate domination of the State by the Church, is questionable, the breadth of vision and the energy in the execution of the plan may serve as an example. In the months not taken up by public duty, such Lutheran school teachers, then, may teach parish school at congregational expense. — In cities where the establishment of a regular parish school should prove to be impossible, efforts should be made to send the children to a parish school, at least from the sixth to the ninth year. When they subsequently have to attend the public school, the spiritual influence of the first school years can be per-

petuated by means of the Saturday and Sunday School. Where the distance from the parish school is so great that children from six to nine years of age are unable to cover it, such a partial parish school should be attended by the children during the years of preparation for confirmation.

Should even this be precluded by the shortsightedness of the leaders in the congregation or by a lack of training in the spirit of sacrifice and by unwillingness to be trained, efforts should be made to have the local or, still better, the State authorities **set aside for instruction in religion a certain number of hours of the time claimed by the public school.** In proportion as the necessity for religious training shall impress itself upon the public conscience, such a plan will meet with the sympathy of the school authorities, unless the spirit of syncretism, now in the ascendant throughout the country, and aiming at a universal religion, shall foil the plan. Such instruction in religion by the Church should be supervised by a pastor conversant with teaching methods, and be imparted by teachers of a decidedly Christian character whose general equipment for teaching has been supplemented by a special course in religion and Christian pedagogy, arranged by the Church. The effect upon the child will be much deeper and more enduring if the teacher of religion is at least the equal of his colleagues in the public schools in point of technical training; if the teaching facilities are no less adequate than those obtaining in public instruction; if religious instruction is imparted in the rooms of the public school building, and if no hours are appointed for such instruction when the children are worn out by fatigue. Although the Christian character of the teacher is bound to be a decisive factor in religious instruction, no matter how adverse the conditions, there are psychological and pedagogic reasons that favor the measures above recommended. By

systematic effort, such arrangements will generally, though not always, prove feasible. Cf. § 20.

Should the public authorities refuse to defer to the request of the congregation in the matter, it would not be advisable to wait for a change of sentiment. In that case, or if a parish school, either in the regular or partial form, should prove impracticable, **a combination of Summer, Saturday, and Sunday School will largely solve the problem.** At least in the place where the pastor resides, this combination is feasible and has long since passed the experimental stage. It was subjected by me to a practical test as early as thirty-eight years ago; and since that time it has been found practicable in bilingual as well as exclusively English-speaking congregations. The **Summer School** should be conducted for eight weeks at least three hours each day. Not a few pedagogues have stated as their opinion that a vacation of three months is accompanied by great disadvantages. Not a few local school authorities have established public summer schools; in some cities vacations have even been abolished, the time of daily instruction being shortened instead. Such measures constitute an irrefutable answer to the assertion that a religious summer school is a measure of cruelty against the children and an infringement upon the leisure to which they are entitled. **Saturday School** is conducted throughout the year, with the possible exception of the eight weeks occupied by the Summer School; from three to five hours should be devoted to it. All the children of the congregation from the sixth or the eighth year respectively should attend these schools. Since only religious instruction, in its various ramifications, is given (Biblical History, Biblical Geography, Church History), much can be attained for the cause of education and training of children, provided the schools are characterized by system and conscience. Results such as may be attained in a properly conducted regular church school, however, are indeed beyond the scope of par-

tial parish schools or these combination schools, because the influence of the latter is in part paralyzed by that of the non-religious State school, and because the factor of habit, which looms large in the sphere of child training, is not sufficiently operative. The Saturday School should supplement the Sunday School. The "presentation" of the Bible story given in the Sunday School is to be followed by the "penetration" and "application" in the Saturday School (cf. § 31). At any rate, the Saturday and the Sunday Schools must adjust themselves to each other. Any school whatever which aims at respectable achievements, the Summer School and the Saturday School included, should have a regular curriculum. So also the **Sunday School** should have a regular curriculum embracing all grades. But such a curriculum cannot be established unless one has clear views in regard to the aim and tasks of the Sunday School. Where a regular parish school is in existence, and really attended by the whole congregational youth from the sixth year upward, the Sunday School is hardly a necessity. In that case it would be better to change it into a junior congregation, provided this would not affect attendance at the regular services, especially so far as the upper classes are concerned (cf. p. 391). The situation is different where the Sunday School can be made a missionary agency for the purpose of gathering religiously neglected children. Where there is no parish school, or where the parish school is not attended by all the children of the congregation, the Sunday School is a necessity, and its session is a school rather than a divine service. There must be teaching there, reciting, the covering of a definite amount of ground; but all this must be under the control of the paramount idea: the instruction given is religious, and the object is training; an impression is to be made not upon the intellect alone, but upon the whole man, who, through such instruction, is to be trained for something higher. The curriculum, however,

can be carried out only where the several assistants or Sunday School teachers, regularly meet the pastor for their own instruction first, in order to discuss the subjects to be taught, both in regard to content and their bearings upon the several grades, and thereupon make thorough preparation for their classes. This involves the other proviso that, with the exception of the infant classes, the school is occupied not with diverse but with the same material (one and the same Bible story).

To the educational agencies mentioned—the home, the divine service, the church school in one form or another—must be added the **instruction of catechumens,** which immediately precedes confirmation and dare never be omitted. Where there is a properly maintained regular parish school, three hours per week for six months will suffice for this instruction, especially if the pastor himself imparts religious instruction in the upper grade of the parish school. Where there is a partial parish school, so constituted that it is attended by the children of twelve and thirteen years of age for two years, the same number of hours will prove adequate. If there is neither a full nor a partial parish school nor "week day religious instruction," catechumenal instruction should be given four times a week for two years unless incalculable injury is to be inflicted upon the congregation. If the catechumenal lesson could be given from eight to nine, instead of from four to five, a stronger effect would be achieved inasmuch as the children would be fresh and the whole day would come under the influence of the initial lesson. If the catechetical material is offered at a time of fatigue, the danger arises that it will be identified with ennui and fatigue. If such instruction is imparted as a mere appendage to public school instruction, the soul is in danger of falling a victim to the fallacy that religion is of less importance for the tasks of life than arithmetic and rhetoric. Should anyone

even think that he can prepare his pupils for confirmation and the Christian life with a few "lectures", he is guilty of most conscienceless conduct both from the pedagogic and the religious standpoint. The instruction of catechumens is the most important instruction; he who is not faithful here is not fit to hold the office which preaches reconciliation with God; and the more any congregation should insist upon shortening the time devoted to instruction, the more decided the pastor should be in opposition. — Should there be a second congregation in the parish, Sunday School should be maintained there regularly and, if possible, Saturday School; and wherever possible, the children of such congregation should join those of the main congregation for instruction during a term of from four to five months at least. Only self-denial and conscientious purpose can produce order and efficiency.

With confirmation, however, religious instruction is not brought to a conclusion. While an important goal has been reached, it is, after all, but preliminary to one beyond. Confirmation should be followed by further care. The **Christian home** serves the purpose of helping the young to retain and exploit the treasures acquired. It has been shown above how much depends in just these years upon the example of father and mother: their mature faith, their firmness of character ought to inspire, influence, strengthen the youths' religious life (cf. pp. 389-391). Family devotion both morning and evening; regular attendance at divine services; common reading of good literature; common pleasure and recreation; constant self-criticism and self-control in expressing judgments, in conversation, in actions; sympathy for questions engendered by youthful doubt; toleration for everything lawful; truthfulness, firmness, and freedom in noble union — these are requisites of the Christian home. It is to be regretted that the home, but too often, betrays too little

understanding, willingness, and readiness for such ideals, and requires a vast amount of patient, toilsome training. Ofttimes it is even an enemy of such Christian training, not only by reason of its indifferent religious and moral attitude, but also because the axiom, "Confirmation is the close of religious education," not without the fault of the Church, has been ingrained into its very life. Therefore, if the confirmed youth is to receive adequate care and the work begun is to be continued, another educational agency must take its place beside the home. We refer to the **Bible Class** of the Sunday School and the **Young People's Society.** Attendance at Bible Class should be the self-evident duty of all the confirmed down to the dangerous sixteenth or seventeenth year (cf. p. 264 ff.). Those who have attended it during those years, are likely to do so also afterward. The Young People's Society exists not only as an external tie for the confirmed youth, but also, and preeminently, as a means of their further mental and spiritual culture. It adopts its own constitution; the general direction is committed to the pastor (cf. *Rules for Young People's Societies,* Waverly, 1912). Either it is divided into two sections (from 13 to 16, and 17 to 21 respectively), or it is recruited from the ranks of those who have gone through the Bible Class of the Sunday School. If attendance upon the Bible Class (also upon the meetings of the lower section of the Y.P.S.) is a matter of obligation and congregational enactment, membership in the upper section is left free. Properly conducted, the Young People's Society is an important educational agency, a source of blessing for all participants, and a society from which later the ranks of the most useful and mature members of the congregation recruit themselves. But prospect of permanence exists only where, from the very beginning, the work conforms to a preconceived plan; otherwise it will not survive the charm of novelty. It stands to reason that it should be, in part,

a school of training for the future assumption of the burdens and duties of active membership in the congregation. The main stress, however, must be laid upon safeguarding and experiencing the things learned during the years of school, though under new aspects (cf. § 31), and always with the practical life as background. Thus viewed and conducted, the Young People's Society requires indeed labor; but what is a faithful pastor not ready to do when he perceives that his labors can be a blessing to the congregation! Also here Luther's word holds true: "Christ Himself shall be our reward!"

The grading of these educational agencies is precluded from the outset so far as the home, the instruction of catechumens, and the Young People's Society (upper section) are concerned. It is indispensable in the parish school, as well as in the Saturday, Summer, and Sunday Schools. According to what principles the grading should be done, is shown in § 22 with sufficient clearness. If no more than two grades are possible, the division line will be the ninth or tenth year; if three grades are convenient, they will extend from the sixth to the eighth, from the ninth to the eleventh, and from the twelfth to the thirteenth or fourteenth year.

§ 31. THE DISTRIBUTION OF THE MATERIAL OVER THE DIFFERENT EDUCATIONAL AGENCIES AND THEIR SEVERAL GRADES

Compare the literature given in §§ 20 and 30. *F. Zange, pp. 64-142. A. Eckert, pp. 62-78. J. Berndt, pp. 68-73. R. Kabisch, pp. 157-181. R. Seyfert, *Versuch eines Lehrplans fuer den Religionsunterricht,* 1890. J. H. Schueren, *Gedanken ueber den Religionsunterricht,* [3]1900. W. Armstroff, *Die einheitliche Gestaltung des Religionsunterrichts in Kirche und Schule,* 1896. H. Brammer, *Neue Bahnen fuer den Religionsunterricht,* 1900-1903. *A. Reukauf, *Zur Lehrplantheorie der geschichtlichen Stoffe im Religionsunterricht der Volksschule,* 1906. Baumann, *Lehrplan f. d. ev.-luth. Religionsunterricht der achtklassigen Volksschule,* 1906. S. Bang, *Lehrplan f. d. 2-8 klassige einfache Volksschule,* 1906. A. Reukauf, *Didaktik des evang. Religionsunterrichts,* [2]1906. *G. W. Pease, *An Outline of a Bible School Curriculum,* 1909.

So far as the home is concerned, a distribution of the catechetical material is out of the question. While the home, as the child grows up, becomes largely the custodian of blessings imparted to the child in successive stages, any communication of religious truth in the childhood stage is of necessity spontaneous and occasional. Of what radical and decisive moment the infant period is for the later development and the formation of character, has already been shown on pages 245 ff., where also the needed hints as to the material to be employed are given. Here we merely desire to emphasize the point that the education dealing with the infant dare not disturb the quiet sanctuary of the awakening inner life; its aim will be above all to clarify, to guide, to achieve results through the living example. Here above everything the pedantic tone of the schoolmaster should be avoided and all cold reflection likewise! Cautious and chaste nurture of the nascent life imbedded within through Baptism should be the aim.

When we come to speak of the second educational agency, however, **the school,** a distribution of the material is necessary.

We concern ourselves first of all with the regular **parish school.** Since Biblical History is to be taught in all its grades, the principle governing the distribution of this material should be clearly understood first of all. For a long time, the curriculum was devised on the *concentric circle plan,* according to which originally all Bible stories were gone through with all the classes year after year (the Old Testament in the summer, the New Testament in the winter). Later this was changed in that a few, easily comprehended stories were taken up in the Lower Course, a review of these, with a few added ones, was undertaken in the Intermediate Course, and the full number of stories contained in the Biblical History was reached in the Upper Course. This method of distribution was made an object of attack by Ziller and his followers who advocated with all their might a curriculum based on the successive culture epochs, *kulturgeschichtliche Stufen.* According to their plan the children should be made to live over again in their own experience the history of human development from the Patriarchs to the life of faith typified by the Evangelical Church. In pursuance of this plan, a preliminary course, ranging over two or three years, was arranged, with tales and Robinson Crusoe or with religious subjects as material. This was followed by the history of the Patriarchs in the third school year, the story of Moses and the Judges in the fourth, the story of David and Solomon in the fifth, the story of Jesus together with selections from the Prophets in the sixth, the Acts of the Apostles together with parts of the Epistles in the seventh, and the history of the Reformation together with a final resumé of the Catechism in the eighth. Against the curriculum patterned upon concentric circles, as originally devised, the argument was advanced that, in carrying it out, too much was gone over in one year, which prevented thoroughness and for this reason made impossible the inner experience and aroused no speculative interests. Against its first form and its subsequent

modifications the argument was raised that, with a repeated treatment of the same stories, ennui resulted for the children—an outcome unfavorable to the arousing of the religious and sympathetic interests. These arguments really disclose the weaknesses of the curriculum based upon the concentric circle plan. But the curriculum based on the culture epochs is not qualified to take its place. A crushing argument against it is the untenableness of the underlying idea, which, ignoring the fact of Baptism, does not introduce the child to religious materials until the third or fourth school year. It can also be urged that, without a repeated treatment of the subject matter of Biblical History, it is impossible to bring about such conversance with it as the young stand in need of upon entering life, even the socalled immanent review* not being sufficient for the purpose. What is, however, eminently worthy of attention is the effort to present the Bible stories in large groups, for only in this way a vital penetration into the history of the several biblical characters, is made possible and, likewise, the arousing of a many-sided interest, sympathetic, religious, moral. Accordingly, a curriculum that possesses the advantages of the two mentioned, without being marred by their faults, will be found to be the most efficient one. For this reason simple, but stirring stories chosen from the New Testament as well as the Old, should be introduced already in the Lower Course; with the proviso that the stories selected cover not a great number of periods but only one or two, and, in any case, constitute a natural unit. In the Middle Course there should be a review of the material previously gone through; but these stories, now known, should at this time be placed under a higher aspect and not be

*By immanent review we mean the review connected with the treatment of the new material; I employ immanent review either when I proceed from the known material to discover unknown truths, or when I combine the new material with the old and fuse them into a unit. Compare the subject of "penetration", § 32.

treated at the same length, while the new stories should by far preponderate. But whatever material is taken up for treatment should constitute a compact group or a number of compact groups. All the lesson material hitherto used will be coordinated in the Upper Course into a coherent Sacred History. In the Lower Course the selection of material should conform as much as possible to the church year; in the Middle Course at least the festive stories will be reviewed in due time, while the church year receives no further consideration in the Upper Course than is necessary to read and explain the pericopes.

Carrying out the principles here laid down, we offer the following **curriculum,** sketched upon the supposition that the three grades of the lower course have a common instructor, likewise the middle course of two grades and the upper course, also consisting of two grades. The material assigned to the first or second grade of each course is so shifted that the pupils entering in 1927 and those who have entered in 1926 begin with the material selected for the second grade and then, in the second year take up the material designed for the first grade. Since, in the lower course, all instruction should be fused into an organic unit with Biblical History, we show at the hand of several examples from the lower course how such fusion is to be accomplished. At the same time we refer to our *Wartburg Lesson Helps* and our *Biblical History* (Chicago, 1918) where this fusion has been effected.

First or Primary Course (comprising three school years, age 6-9). **First Grade:** (1) How God created the world. A (=first year): Ps. 115:3; B (=second year): Ps. 104:24; C (=third year): Ps. 33:9; Morning prayer; Catechism: First Article without the explanation. — (*2*) How God made man happy. A: Ps. 118:1; B: 1 John 4:19; Catechism: First Commandment without explanation; Hymn: Awake, my heart rejoicing, 1st stanza; C: 1 John 5:3; Catechism: First Commandment with explanation; Hymn: Praise to the Lord, the Almighty, stanzas 1 and *2.* — (3) How man sinned. A: Ps. 5:4; Prayer: Abide in grace, Lord Jesus, 1st stanza; B: Prov. 1:10; Prayer: Lord Jesus, who dost love me; C: Ps. *37*:37; Catechism: Conclusion of the Commandments without explanation; Hymn: Abide in grace, Lord Jesus, stanzas 1, 5, *6.* — (4) The Saviour

came into the world. A: Luke 2:10-11; Hymn: As each happy Christmas; B. John 3:16; Hymn: Praise God the Lord, ye sons of men, stanzas 1, 2, 8. C: Luke 19:10; Hymn: Good news from heav'n, stanzas 1-4. — (5) Wise men from the East came to the child Jesus. A: Matt. 7:7; Hymn: Brightest and best of the sons of the morning; B: Prov. 23:26; Hymn: Thou, whose almighty word; C: 1 Tim. 2:4; Acts 4:12; Hymn: Thou whose almighty word; Catechism: Go ye and teach all, etc. — (6) How the child Jesus was saved from great danger. A: Ps. 34:7; Prayer: Lord Jesus, who dost love me; B: Ps. 91:11; Hymn: If thou but suffer God to guide thee, 1st stanza; C: Ps. 23:3; Hymn: Thy way and all thy sorrows, stanzas 1 and 2. — (7) The child Jesus is brought to the temple. A: Luke 11:28; Catechism: Third and Fourth Commandments without explanation; B: Ps. 26:8; Hymn: Blessed Jesus, at thy word, 1st stanza; C: Third and Fourth Commandments with explanation. — (8) How Jesus blessed Peter's draught of fishes. A: All depends on our possessing God's true love, and grace, and blessing; B: Ps. 127:1; Hymn: Take thou my hand, O Father, 1st stanza; C: Matt. 10:37; Hymn: Jesus, still lead on, 1st stanza; Abide in grace. 4th stanza. — (9) How Jesus saved His disciples during a storm. A: Ps. 50:15; Hymn: Ever is a peril near me, 1st stanza; B: Matt. 28:18; Hymn: Abide in grace, 6th stanza; C: Rom. 8:31; Hymn: How the wind in fury blind, 1st stanza. — (10) Jesus feeds the hungry multitude. A: Come, Lord Jesus, be our guest, etc. B: Ps. 103:13; Catechism: Prayer before meat; C: Ps. 145:15.16; Hymn: If thou but suffer, stanzas 1-3; Catechism: Prayer after meat. — (11) Jesus heals the impotent man at the pool of Bethesda. A: Luke 1:37; B: Ps. 118:8; C: Ps. 103:8; Hymn: Thy way and all thy sorrows, stanza 6. — (12) How Jesus comforted a sorrowing father by restoring his daughter to life. A: I am the resurrection and the life; B: Mark 5:36 (Fear not; only believe); C: Ps. 25:3; Hymn: When children young and tender, 1st stanza. — (13) How Jesus restored a son to his mother. A: Rom. 12:5; B: 2 Tim. 1:10; C: John 5:28.29. — (14) Jesus rejoices with the rejoicing and helps them out of their difficulty. A: Rom. 12:5; B: Ps. 34:8; Hymn: I am Jesus' little lamb, 1st stanza; C: Ps. 77:14; Hymn: Thy way and all, 4th stanza. — (15) Jesus desires that little children should be brought to Him. A: Mark 10:14; Hymn: The truest Friend abides in heaven; B: Hymn: Jesus now thine own forever; C: Hymn: I am Jesus' little lamb, stanzas 1-3. — (16) How Jesus entered Jerusalem

on Palm Sunday. — (17) How Jesus prayed before His suffering. — (18) How Jesus was betrayed by one of His disciples. — (19) How Jesus died for us on the cross. — (20) How Jesus was buried on Good Friday. — (21) How the risen Saviour on Easter day appeared unto His disciples (John 20). — (22) How Jesus ascends into heaven in order to be with us always.

Second Grade. (1) Why Abraham, the man of faith, left his home. (2) How Abraham preferred to be separated from Lot rather than live in strife and contention. (3) How Abraham proved to be a friend in need. (4) What pleased God most in Abraham. (5) Abraham invites three guests and thus receives a new promise. (6) Abraham intercedes for the people of Sodom. (7) How Sodom and Gomorrah were destroyed because of their sin. (8) God gives Abraham a son, but Abraham loves God more than his son. (9) God provides a wife for Isaac. (10) Abraham dies and is buried by his son. (11) Jacob deceived his father and his brother. (12) Jacob fled from his brother. (13) Jacob saw the heavens open in his dream. (14) Of Jacob's life in the home of Laban. (15) Jacob flees from Laban. (16) How Jacob meets his brother Esau. (17) Of Joseph, Jacob's favorite son. (18) Of Joseph's life in the house of Potiphar. (19) What happened to Joseph in prison. (20) How Joseph was exalted and made lord of all Egypt. (21) Joseph's brothers come to Egypt. (22) Joseph's brothers come to Egypt for the second time. (23) Joseph makes himself known to his brothers and treats them kindly. (24) Jacob again sees his son Joseph. (25) Jacob blesses his children and dies. (26) Joseph's death. — To these, the festival stories are again added at the proper time, so that at least the most important facts of the life of Christ are touched upon also in this grade.

Third Grade: In the third year the stories given above under grade 1 are again gone through. As a rule, one Bible story is gone through for each week of instruction; sometimes two weeks will be necessary. Allowing for the proper number of weeks for the review, which must set in after groups of stories belonging together have been taught, the usual number of weeks of school (about 36) is just sufficient for the material given above. The Bible verses, prayers, and hymns, which must be brought in relation to the Bible story should be assigned for study also on other days of the week, but never before light has been cast upon them from the Bible story to which they belong, and their recitation must always be introduced by questions bringing

out their relation to the Bible story. The most important **memory material** for the three grades of the first course is given in the following, and should be brought in connection with the instruction in Bible History in the manner suggested above (compare *Wartburg Lesson Helps, Primary Grade*):

First Year or Grade: Bible verses: Ps. 115:3; 1 John 4:19; Ps. 5:4; 133:1; Matt. 5:9; Ps. 37:5; 37:37; 50:15; John 3:16; Prov. 23:26; Luke 11:28; Mark. 10:14; Prov. 11:1; John 1:29. Prayers: Morning prayer, prayer before meat, prayer after meat, evening prayer. Hymns: As each happy Christmas; Good news from heav'n, stanzas 1, 2; O sacred head now wounded, 6th stanza; Abide in grace, Lord Jesus, 1st stanza.—**For the second year or grade:** Bible verses: 1 John 5:3; Ps. 26:8; 1 John 4:16; Gen. 17:1; Ps. 33:9; 36:5; 34:7; 103:2; Luke 19:10; 1 John 1:7, Ps. 51:10; Gen. 39:9; Prov. 1:8; Matt. 5:8; Eph. 4:25; 1 Cor. 6:14; Romans 14:8; 8:28; Ps. 118:8; Ps. 91:11; 127:1; Mark 5:36; Romans 12:5. Prayers and Hymns: Now to gain a night's repose, stanzas 1, 2; Ah, dearest Jesus, holy child, make Thee a bed soft, undefiled, within my heart, that it may be a quiet chamber kept for Thee; Awake my heart rejoicing, 1st stanza; Praise God the Lord, ye sons of men, stanzas 1, 2; Thou whose almighty word; If thou but suffer God to guide thee, stanzas 1, 3; I could not do without thee, 2nd stanza; I am Jesus' little lamb, stanzas 1, 2; Abide in grace, Lord Jesus, stanzas 5, 6; Jesus, still lead on, 1st stanza; Glory be to Jesus, who in bitter pains, stanzas 1, 2; My faith looks up to Thee, stanzas 1, 2. Catechism: The Ten Commandments without explanation.—**For the third year or grade:** Bible verses: Ps. 119:105; John 5:39; Ps. 23:1; Ps. 23:2; Ps. 23:4; Ps. 104:24; Ps. 103:8; Gen. 8:22; Gen. 32:10; 8:21; John 14:6; Matt. 28:20; 1 Tim. 2:4; 2 Tim. 1:10; 2 Peter 3:9; 1 Peter 5:9; 1 Tim. 5:4; Hebrews 13:7; 1 Peter 3:9; Isa. 58:7; 1 John 2:15; Lev. 19:2; Gal. 6:7; Ps. 68:20; 2 Cor. 5:10; Isa. 28:29; John 5:28. 29. Prayers and Hymns: The Lord's Prayer, Good news from heav'n, stanzas 1-6; Praise God, from whom all blessings flow; Jesus, Thy blood and righteousness; Jesus, now Thine own for ever, 1st stanza; Blessed Jesus, at Thy word, 1st stanza; Now the day is over; Glory be to Jesus; I am Jesus' little lamb; He lives, my Lord has left the grave; O Holy Spirit, enter in, 1st stanza; Catechism: The first three Chief Parts without explanation. The explanation may be added to a few of the commandments. In each grade, the memory material previously learned is to be reviewed, and again brought into connection with the Bible story to which it belongs.

Second or Intermediate Course (comprising 2 school years or grades, age 10 and 11). **First year or grade:** Bible History: History of creation and early history of man; Review of the history of the Patriarchs; stories of Moses; stories of Joshua; stories of the Judges; stories of Saul, David, and Solomon (the difficult stories may be omitted in this grade). Where time permits, a few stories of Elijah may be added. Review of the festival stories.—Hymns: Praise God the Lord, ye sons of men; Praise ye the Lord in simple joyous measure; My faith looks up to Thee; All hail the pow'r of Jesus' name; Rest of the weary; Jesus loves me; Jesus lives, thy terrors now; If thou but suffer God to guide thee; Thy way and all thy sorrows; Now thank we all our God; Praise to the Lord, the almighty. Bible verses: One half of the verses marked with two stars in our "Catechism with Explanation", and review of those learned in the First or Primary Course. —Catechism: The First and Second Chief Parts with explanation.

Second Year or Grade: Biblical History: Stories from the life of Christ in groups f. i.: John the forerunner of Christ; The Savior's youth; Jesus' public ministry; Jesus the helper of the sick; Jesus the Savior in sorrow and death; Jesus the Savior of sinners; Jesus the teacher of the people; Christ's success; Jesus disputes with the Pharisees; Jesus' suffering and victory. Hymns: O how shall I receive Thee, stanzas 1, 2; My dear Jesus, I'll not leave; Come, follow me, the Savior spake; My life is hid in Jesus, stanzas 1, 2; Jesus sinners doth receive; O Thou that hear'st when sinners cry; O sacred head now wounded, stanzas 1, 8, 10; Abide in grace, Lord Jesus.—Bible verses: One half of the verses marked with two stars in our catechism.—Catechism: The first three Chief Parts with explanation. Morning, evening and table prayers.

N. B. As in Course 1, the material given above is to be brought into connection with the instruction in Bible History; therefore the catechist must plan beforehand how this can best be done, in order to enable him to assign the memory material in the proper order. Compare *Wartburg Lesson Helps,* Second Course. Intermediate Grade, and the *Bible History* published by the author.

Third or Upper Course (comprising 2 years or grades, age 12 and 13). **First Year or Grade:** Biblical History: The history of salvation in the Old Testament to Solomon and the division of the kingdom. History of salvation from the division of the kingdom to the restoration (compare also the Appendix to the Old Testament portion of the Bible History); with special emphasis on the labors and books

of the Prophets.—Bible Reading.—Bible Study of the Old Testament. —Catechism: In this grade special periods for Catechism are set aside in which the Ten Commandments and the First Article are gone through according to the Catechism with explanation. Hymns and Bible verses are brought into connection with such instruction as much as possible, also Bible reading.—Bible verses: The verses marked with a cross in our catechism.—Hymns: O sacred head, now wounded; O Holy Spirit, enter in; Jesus Christ, my sure defense; A mighty fortress is our God.

Second Year or Grade: Biblical History: The history of salvation in the New Testament to the ascension of Christ; The outpouring of the Holy Ghost and the establishing of the Christian Church by the Apostles, with special emphasis upon the Epistles. Sketches from Church History (see the appendix to the Catechism with explanation). Bible Reading. Introduction to the New Testament.—Catechism: Explanation of the Second and Third Article, and of the Third Chief Part. It may, however, be desirable, that the first three Chief Parts are completely treated in the second as well as in the first year. Memorizing of the Fourth and Fifth Chief Parts, also of the Part on Confession and Absolution, if this has not been done in the first year. Bible verses: Review of all Bible verses, and memorizing of longer portions of Holy Scriptures. Compare Ch. 27.—Hymns: Why, my soul, thus trembling ever; Who knows how near my life's expended; With all my heart I love Thee, Lord; What our Father does is well; The Church's one foundation.

Such distribution of material being calculated for a regular parish school, the question arises how the material is to be distributed where the establishment of a regular parish school has proved inexpedient. If there is a **partial** parish school, so arranged that children from the sixth to the ninth year are in attendance, that share of the material which, according to the preceding sketch, is allotted to the First Course of a regular parish school, falls to such a partial school, special attention to be paid to the simple, wholesome juvenile hymns, as found in the author's *For Beginners* (translated by H. Brueckner), or in a good juvenile hymnal. The material for the Middle Course is thereupon disposed of in the combination

school (Summer, Sunday, Saturday), while the most important parts of the material assigned to the Upper Course of a regular parish school are gone over during catechumenal instruction, especially a survey of Biblical History, a number of Bible passages with explanation, and the essential facts relative to the church year, the hymn, and the order of service. If there is a partial parish school so arranged that children from the twelfth to the thirteenth year attend it, the combination school should assume in the preceding years the most important elements of the material assigned to the Lower and Middle Courses while that assigned to the Upper Course now falls to the one-course parish school.

If success has crowned the effort to win the public school authorities for the plan to allot some of the time claimed by the secular school to a representative of the Church trained in pedagogics, the material intended for the three courses of the regular parish school will constitute that for the instruction in religion thus made possible, while the material for catechumenal instruction will be the same in that case as that allotted to catechetical instruction in connection with a regular parish school.

Should, however, anyone draw the conclusion that the adjustment above proposed obviates the necessity for a regular parish school, we reply again: Without a regular, well conducted parish school, attended by all the children of the parish, many things are taught with too much haste and, therefore, cannot be made as productive for the whole man as they should; without it, especially in view of the frequent absence of the Christian spirit from the home, religious habit—a most important factor—does not come into its own; without it, the secular branches are not taught in Christ's spirit, with the result that two conflicting views of the world compete for mastery in the soul, or even that the one prevailing in the public school may be victorious (cf. § 20). Notwithstanding,

we concede that this perplexing feature can be, partly at least, removed in the same degree in which the Church succeeds in penetrating the home atmosphere and in securing for the catechetical instruction given during public school hours not only scientifically trained men, but also Christian characters of the Lutheran type. These latter, however, "do not fall from heaven", but are the result of training, true as it is that they are a gift of God. Only the best human material produced by the Church is good enough for a function so fraught with possibilities for the future as this. If the ideal, a regular parish school, lies beyond the horizon of the attainable, let there be speedy, energetic, and joint efforts to make the best of the substitutes proposed by us. No complaints, no paper resolutions will here avail, but only purposeful, unwearying labor and prayer for an effective eye salve for oneself, the congregation, and the leading men of the Church. If despite all efforts and prayers, the obstacles in the way of a parish school, complete or partial, cannot be surmounted, let that be effected which is practicable in all circumstances, even in the mission field,—the combination of Summer, Sunday, and Saturday Schools with additional hours of instruction for catechumens; and **let this opportunity, in a purposeful manner, be turned to account!**

* * *

The Sunday School, in accordance with the mental development of the pupils, is divided into three departments of which the first comprises the pupils of infant age, the second those in the childhood stage, the third the youth of both sexes. Conditions render it advisable to assign all the children up to the seventh year to the First, or Beginners', Department. The Second Department, comprising the children from the eighth to the thirteenth year, is divided into three, or at least two, grades. And the confirmed constitute the Third, or Senior, Department. Where there is no regular parish school

or one not patronized by all the children of the parish, the Second Course requires the most thorough attention. That Biblical History, as also in the first, constitutes the principal material for instruction, is self-evident. "In all courses, the Bible story is fundamental; for the Bible story reveals the acts of God, in which our salvation, divinely wrought, is comprehended" (Schueren, *Gedanken* etc., p. 9; cf. above pp. 250, 252 f., 260). Scripture passages, the Catechism, and the hymn should be connected with it for the purpose of summarizing whatever truth the Bible story contains; but first rank must be assigned to Biblical History. Separate instruction in the Catechism, moreover, would be out of the question in view of the teaching force at the command of the congregation under present circumstances.

The Second Course—Childhood. That a continuous instruction in Biblical History in which the narratives of the Bible are taken up seriatim from the creation of the world to the missionary journeys of Paul, is not the province of the Sunday School, follows from the fact that its pupils belong to the most divergent stages of life and development. Some selection has to be made. That could be done in such a way that the material designed for the regular parish school, with a few modifications, is allotted to the Second Course of the Sunday School, especially since the pupils of this department, as of the parish school, are about of the same age and require to be divided into Primary, Intermediate, and Junior grades. That done, each grade would have to finish a certain task calculated for two years, with the result that the Second Course would be divided into three independent units. In this way the educational facilities would best adjust themselves to the mental development. These reasons have prompted Dr. Schmauk, in his *Graded System of Sunday School* to assign to the children from ten to fourteen years Bible Story, Bible Readings, Biblical History, Bible Geography, and Bible

Biography as appropriate material, which has largely been handled in a masterly manner. Where for each one of these grades there is a separate teacher who knows his business and never forgets that he has fulfilled his task not merely by introducing the lesson material into the concept world of his pupils, but has, at the same time, stirred their emotional and volitional life, we believe the adoption of the lesson plan of the parish school (with modification) or that proposed by Schmauk, or of some similar one, quite practicable and promising of good results. But the question remains whether those postulates in most cases really exist. Not seldom the Sunday School uses the same room as the congregation; in that case all its members, at all events, those of the Second Course, which we now have in mind, have to be instructed in a room not seldom without partitions, often very crowded. It meets but once a week for the space of one hour, in contrast to a parish school whose three grades, even when crowded under one teacher into one room, yet receive two hours' instruction a week in Biblical History. Above all, while there are a number of assistants of both sexes in the Sunday School, these are frequently rather helpless while there is usually but one competent, purposeful leader, unable in the short time at his disposal, to teach all three grades himself. To be sure, the teaching force can and should be improved (while the summer sessions of the teachers' institutes, some of which are Lutheran, are not likely to be attended by most of the teachers, there remains the weekly teachers' meeting by way of preparation for Sunday); notwithstanding, the postulates of those lesson plans, which are necessary to success, will be realized but seldom. How can a teaching force such as we have at our command, independently present the several Bible stories, adapt them to the different grades, elaborate from the individual story the inherent truth for faith and life, and train the class for mental co-operation? In these

circumstances instruction in Sunday School is likely to be a mere cramming of the external events of the story; but there will be no arousing of the sympathies and of religious and moral promptings—so important for development of the inner life (cf. pp. 222, 224), and through it, a stirring of the will.

This was felt by **Hunt;** for this reason he deems it important that the pastor should address the whole school every Sunday, "to impress a spiritual truth upon the hearts of the pupils" (in *The Lutheran Sunday School Handbook,* p. 62). True, only the remedy is not adequate to the evil. The school having been occupied with divergent, disconnected material, the pastor cannot link such "spiritual truth" to the subject matter with which the several classes had been occupied; there is no effective turning to account of the latter; the "spiritual truth" presented by the pastor is felt by the class to be merely superimposed from without, and the intended effect cannot be realized. However, the needed stimulation of the intellectual, sympathetic, and above all, of the ethical and religious interests, and the consequent prompting of the will are best effected where the whole school, or at least the **Second Course** (age 8-12) **considers the same story on one and the same Sunday,** and where this has been related and presented by the leader first, so presented—according to the intuitive principle and with reference to the Catechism, Scripture, and hymn material—that it is not only understood by the whole department, but that the religious truths imbedded in the story are also developed from it for direct application. But does the gradual development, so important for mental progress and certainly entitled to consideration, in this way really come into its own? This is the case indeed; for (1) in contrast to the former lesson plans of the International Sunday School Association, it is only for the Second Course that one and the same Bible story is required for the same Sunday; (2) an efficient leader will so formulate his presentation

that the members of the Primary Grade can understand it and that at the same time it will not become dull and insipid for the pupils of the Junior Grade; and (3) the three grades of the Second Course are given a printed lesson help, in which the story under consideration with the related material from Scripture, the Catechism and the Church Book is analyzed for each class separately, and careful attention is paid to the progressive stages of the children's mental development (cf. *Wartburg Lesson Helps,* Second Course).

Where all three grades of the Second Course always have the same story, such narratives have to be left out of consideration from the outset as possess no feature that makes them intelligible to the Primary Grade. The test of their acceptibility is not that no unassimilated fragment remains; for in that case few would be left for even the Third Course; but those should be excluded for which the apperceptive fulcrum is altogether lacking in the concept world of little children (cf. p. 253). Accordingly all stories of the Old Testament should be left out of consideration which deal with the people of Israel in general; for the term "people" is foreign to the concept world of little children. But the family stories and episodes from the lives of eminent men should occupy the foreground; for it is in families that children originate, and even for the comprehension of a biography the requisite apperceptive fulcrum is found in the child's concept sphere (cf. Schueren, *op. cit.,* p. 10). Accordingly certain sections of the New Testament, such as Zacharias' hymn of thanksgiving, Jesus' talk with Nicodemus, the conversation of Jesus with the Samaritan woman, Jesus' discourses on the end of the world, etc., are excluded from the outset as material for the Second Course. We have come to the limit of the efficiency of this agency, and it is well that we should recognize that fact.

Out of the question for us is the haphazard selection

of the lessons now from this period, now from that, after the manner of the old lesson plans of the I.S.S.A. The stories of the Bible should be presented in large groups, in coherent, integral masses of thought, derived from no more than two, or at the highest, three periods. Only thus can the children really penetrate into the material; only thus is it possible for those Bible characters to become factors in the child's inner life and stir his varied feelings. Splendid is what Fankhauser says upon this subject: "When we have begun to tell of some personage, for instance, Abraham, the child has taken an interest in him if the proper method has been pursued. There is a man who has gone from home, away from father, mother, friends, and relatives, without knowing what is to come of it, blindly following the command of God. Something has been wrong in our presentation if the children do not desire to find out from us the next time how that man who has won their sympathy, fared further. It is a fine thing, then, to be able to meet the desire of the child; that means we have gained a great advantage for our instruction at the very outset. We do not have to explain at length whom we are going to talk about, in what circumstances he lived, etc. — things surely necessary where an unknown person is to be introduced. It is just like a piece of embroidery work: mother has already placed it on hoops and threaded the needle; a few feathers of a many-colored tropical bird begin to appear in the fabric; and wondering what the figure will look like when it is completed, we anxiously watch mother's moves till all the gorgeous colors are blended in the finished product" (*Die biblische Geschichte in Sonntagsschule und Religionsstunde*, p. 18). Another thing, but one new story is to be selected for each Sunday. It is true that there are still Biblical Histories which harness two or three stories mechanially together in order to produce 2x52 lessons, according to the example of old

Huebner. From the pedagogic standpoint, this is illsuited even to the parish school, much more so to the Sunday School where the "driver's stick" must be still less in evidence. "Not too much should be given at one time; but what is given should not be a fragment but a coherent, well-rounded unit" (Schueren, *op. cit.*, p. 17). How could anyone possibly think of launching forth a second story immediately after the first while the first story still holds the mind of the child enthralled and is only just about to find its way to his heart, especially if the second one portrays a quite different picture and has a different aim? The effect of the second picture would merely be to obliterate or efface the first; it would nullify the intended effect upon the mind (cf. p. 207). That proceeding would tend to make the children superficial of mind and dull of soul. Is it not the imperative duty of the teacher to focus the attention of his pupils on one object until a clear intuition or a clear concept has been formed? And does he not conscientiously try to fulfill this duty even if the lightning like rapidity with which his pupils' attention shifts from one object to another, renders it now and then very difficult for him to do it? Does he not at all times keep in mind the law of the narrowness of consciousness? How, then, should he suddenly become a merciless driver, chasing the poor children from one story to another and never permitting the concepts that have been aroused, to take firm root in the soul! (Cf. Fankhauser, *op. cit.*, p. 21.) Only if the several stories constitute a catechetical unit, may they be presented in one lesson.

But what order is to be observed in the selection of the several stories? He who knows what a precious aid the church year is in the inculcation of the essential facts of salvation (cf. p. 375), and for this reason is concerned about introducing the young to the idea of the church year and preparing them, also in this direction, for intelligent parti-

cipation in the worship of the mature congregation, will follow the order of the church year also in the Sunday School, and always present, at least during the festive half of the church year, stories from the New Testament, with special emphasis upon the outstanding events in the life of Jesus; while the other half of the church year may be devoted to the story of the Patriarchs, of Moses, etc., that is such units as are required by the curriculum based upon the successive cultural epochs. — Finally, because the Sunday School, especially where there is no parish school, has to be a school rather than a service of worship, and because we do not merely wish to arouse a transient emotion in the soul, but to impart a treasure for life, care must be taken that familiarity with the subject-matter is attained. To this end there will not only be a review every seventh or eighth Sunday, but there will be also a resumption of the same topics every third or fourth year. This, from another point of view, brings us back to the requirement: the three or two grades of the Second Course have the same lesson story though adapted to the various stages of development represented by the several grades. If the objection is raised that the recurrence of the same material every third year kills interest, we reply with Schueren: "He who thinks that the repeated relation of a story causes ennui, is not acquainted either with the character of the Bible story or of the child. Where the real story-telling note is struck even in a moderate measure, the biblical story will always appear new to the children; with increasing interest they will listen to the person telling a story that has caused them joy once before. How is a mother who has the story-telling gift to any degree whatever, tormented by the children to tell the same story for the tenth or twentieth time! How the children hang upon her lips when she tells the story! It impresses them as if it had never been told! Teachers whose experience is different should not accuse the children but themselves" (*op. cit.*, p. 10).

In the *Wartburg Lesson Helps,* the following stories constitute the Second Course: First Year: 1. How God created the world.—2. How God made man happy.—3. How man sinned.—4. Through sin man was lost and condemned.—5. How the Savior came into the world.—6. The child Jesus is brought to the temple.—7. Wise men from the East come to the child.—8. How the child Jesus was saved from great danger.—9. Jesus, when a boy twelve years of age, again comes to the temple.—10. How Jesus changed water into wine at the wedding at Cana.—11. How Jesus blessed Peter's draught of fishes.—12. How Jesus saved His disciples during the storm.—13. Jesus feeds the hungry multitude.—14. How Jesus healed the man sick of palsy both in body and in soul.—15. How Jesus comforted a sorrowing father by restoring his daughter to life.—16. Jesus desires that little children should be brought to Him.—17. Jesus is our Good Shepherd.—18. How Jesus died for us on Good Friday.—19. How Jesus arose from the dead and appeared to Mary Magdalene.—20. Jesus would help the greatest of sinners, if they would only come to Him.—21. Jesus tells who the neighbor is, whom we should help.—22. Jesus tells us to forgive those who sin against us.—23. Jesus tells us to pray.—24. Jesus ascends into heaven in order to be with us always.—25. Jesus sends the Holy Spirit, who shall lead us to Jesus.—26. Of godly Abraham who by faith left his home.—27. Abraham would rather separate from Lot than live in strife with him.—28. How Abraham proved to be a friend in need.—29. What pleased God most in Abraham.—30. How Abraham spake with God as a friend speaks with a friend.—31. How Sodom and Gomorrah were destroyed because of their sin.—32. God gives Abraham a son, but Abraham loves God more than his son.—33. How God provided a wife for Isaac.—34. How Jacob deceived his father and his brother.—35. How Jacob fled from his brother and in his dream saw the heaven open.—36. How God prospered Jacob in the strange land and safely brought him home again.—37. Of Joseph, Jacob's dearest son.—38. How Joseph was sold by his brethren for twenty pieces of silver.—39. How Joseph was humbled and imprisoned.—40. How Joseph was exalted and made lord of all Egypt.—41. Joseph's brethren come to Egypt for the first time.—42. Joseph's brethren come to Egypt for the second time.—43. Joseph makes himself known to his brethren.—44. Joseph cares for his father in Egypt.

The Second Year: 1. How sin came into the world.—2. How sin spread so rapidly.—3. How God destroyed man because of sin.—4. How the Saviour's messenger was born.—5. How the Saviour came into the world.—6. How John prepared the way for Jesus and baptized Him.—7. How Jesus resisted the devil's attempt

to dissuade Him from being our Saviour.—8. How Jesus healed the centurion's servant, and encountered great faith.—9. How Jesus restored a son to his mother.—10. How Jesus heard the prayer of a heathen woman.—11. How Jesus entered the house of a sinner and made a new man out of him.—12. How Jesus entered Jerusalem on Palm Sunday.—13. How the Lord's Supper was instituted.—14. How hard it was for Jesus to suffer and die for us.—15. How Jesus was betrayed by one of His disciples.—16. How one of His disciples denied Jesus.—17. How Jesus was carried from one court to another on account of our sin.—18. How Jesus died and was buried on Good Friday.—19. How Jesus arose from the dead and appeared to Mary Magdalene.—20. How Jesus comforted two disciples on their ways to Emmaus.—21. How Jesus appeared to His disciples and brought Thomas to believe in His resurrection.—22. How Jesus prepared salvation for all, though believers only partake in it.—23. How he only will be saved who perseveres in faith.—24. How Jesus ascends into heaven to be with us always.—25. How Jesus sends the Holy Spirit that He may lead us to Christ.—26. How a small boy was wonderfully preserved and received the name Moses.—27. How God appeared to Moses and called him to be the saviour of the people of Israel.—28. What Moses accomplished before proud Pharaoh.—29. How Moses led the people of Israel through the Red Sea.—30. How God cared for His people on their journey.—31. How God gave the Ten Commandments to the people of Israel.—32. How Moses took leave of the people of Israel and died.—33. How Joshua brought the people of Israel into the land of Canaan.—34. Of Eli's wicked sons and pious Samuel.—35. How Samuel appointed Saul to become king.—36. How God rejected Saul because of his disobedience.—37. How God selected pious David to be king.—38. How David trusted in God and slew Goliath.—39. How David suffered much from Saul, though he found a good friend in Jonathan.—40. How David refrained from rendering evil for evil.—41. How God exalted David and made him king.—42. How Absalom sorely grieved David.—43. How Solomon, a king after God's heart, built the temple in Jerusalem.—44. How God permitted a famine to come over Israel and miraculously fed the prophet Elijah.

The First Course or Beginners' Department comprises the children from five to seven years of age. No regular lesson can be assigned them. They must be entertained rather than instructed, yet so entertained that they are led into an understanding of religious fundamentals, and the new life implanted

in Baptism is nourished and made to become active. In the author's book, *For Beginners,* it is practically worked out, how these children are to be instructed. It contains the following lessons:

1. God made all things.—2. God made Adam, the first man.—3. What God has given me.—4. God cares for me.—5. God protects us by His angels.—6. God protects us by His angels.—7. How God has made me His child.—8. How we may speak with our Heavenly Father. 9. How we may speak with our Heavenly Father.—10. God hears our prayers.—11. Jesus is our Good Shepherd.—12. God sees and knows everything.—13. God knows and sees everything.—14. How God punishes us if we do evil.—15. How God punishes us if we do evil.—16. God keeps His promise.—17. We should thank God when He has helped us.—18. God looks upon our hearts.—19. What we should do on Sunday.—20. We should help all those who are in need.—21. The Bible is the best book.—22. How beautiful it is in heaven.—1. Christmas is coming.—2. An angel comes to the virgin Mary.—3. God gives the child Jesus to the virgin Mary.—4. The angels come to the shepherds.—5. The shepherds come to see the child Jesus.—6. How the shepherds made known the birth of Jesus.—7. The wise men seeking Jesus.—8. The wise men find and worship Jesus.—9. God protects the child Jesus from Herod.—10. How God and man are pleased with the child Jesus.—11. The boy Jesus goes to celebrate Easter.—12. The boy Jesus in the temple hears the word of His father in heaven.—13. Mary finds the boy in the temple.—14. Jesus finds His first disciples.—15. How Jesus changes water into wine.—16. Jesus feeds the hungry.—17. The winds and the seas obey Jesus.—18. Jesus heals the sick man.—19. Jesus opens the eyes of two blind men.—20. Jesus raises the daughter of Jairus to life.—21. How the Lord Jesus blessed children.—22. Jesus enters Jerusalem on Palm Sunday.—23. How Jesus prayed in the Garden of Gethsemane.—24. Jesus is taken prisoner.—25 The Lord Jesus is crowned with thorns.—26. Jesus bears His cross to Golgotha.—27. Jesus dies on the cross for us.—28. The Lord Jesus is buried.—29. Jesus is raised from the dead and shows Himself to Mary Magdalene.—30. Jesus is taken up into heaven.

The Third Course, or **Senior Department** (early and later adolescence) of the Sunday School is chiefly concerned with introducing the pupils to the Bible, to explain it, and to train for a personal use of it. Where introduction to the history of the Church and her labors is not assigned to the Young

People's Society, the place for that, too, would be here. At the very outset it should be borne in mind that a dry introduction to the extent of the canon, the series of books composing it, details as to the origin of the canon, and the history of the Bible—all necessary things to be known—accomplishes very little after all. The young must be led into the Scriptures themselves, they should read them again and again. While the necessary explanations should be forthcoming in connection with the reading of the Scriptures, they should not bear the character of an exegesis, such as would be in place in a theological seminary; but it should most carefully bring out the essentials and fundamentals, show their bearing upon the lessons of the Catechism, and always aim at practical results in the lives of the young people. Whether it may not be expedient here and there to take a shorter route through the whole Bible at the outset, to be followed by a more thorough course afterward, depends upon circumstances.

The **Saturday School** should go hand in hand with the Sunday School, paying particular attention to the "penetration" and "application" of the Bible stories which have been "presented" in the Sunday School. How that is to be done, can be seen from § 34. Here time is afforded for an analysis of the Catechism, for the necessary explanation of its terms, and a preparation by these means for more thorough subsequent study of the Catechism, always, be it remembered, in connection with Biblical History. Here is also the occasion for practicing church hymns and for their preliminary explanation. We know from practical experience how, in this way, the pastor gets the Sunday School really under his control and effectually supplements its work.

The great value of the **Summer School** is found in this that it affords a daily opportunity for handling religious material with the pupils. The teacher is enabled to introduce his pupils to larger complexes; to delineate with them characters,

that of Abraham, Jacob, Joseph, Moses, David; to survey the unfolding of the prophetic ministry of Christ: only thus is it possible for the child to identify himself with another age and another character; only thus it is possible for him to enter upon an "ideal association" with the persons of sacred history. Separate instruction in the Catechism should be given in this school to the older pupils. The Ten Commandments especially need to be stressed in this connection, in order to acquaint the children with the order which the Father in heaven wants observed in His house (cf. p. 313). If it be true that the explanations of the Catechism should never smack of doctrinal barrenness, but always throb with life, this is true of the Commandments in particular. Instead of insisting upon definitions of the many conceptions occurring in the First Chief Part, the children should be made to visualize pictures from life; there they will be shown in what Christian life and conduct consists. Alongside the First Chief Part, the Second might receive attention, but only in outline; it is sufficient so to explain it that it can be intelligently memorized. Narratives from the history of the Church and Missions, the fundamentals of Biblical Geography, the practise and discussion of the more important church hymns—these are subjects that will be used to supplement the lesson material so far mentioned.

The **instruction of catechumens** is bound to have its center in the Catechism. If a parish school is available and thorough instruction has been given in the first three Chief Parts, it is practicable in these circumstances to abandon the regular order of the Five Chief Parts and to select another way. Confirmation, for which the catechumens are to be prepared, may be made the starting point; from there one may go back to Baptism, proceed to the Creed next, and finally, at the hand of the Decalogue and the Lord's Prayer, describe the Christian's walk, the whole process to issue in Holy Communion and Confession. Where there is a thorough knowledge of Biblical History as

well, the following process, too, is feasible: Creation and the fall of man may be made the starting point, with which the First Article readily connects itself, whereupon, after a brief glance at the redemptive purpose (cf. Gen. 3:15), the story of salvation down to the resurrection of Christ may be gone through with the pupils (cf. pp. 299-307). Here a stop is made and the Second Article taken up and the story of salvation pursued down to Pentecost, whereupon the Third Article is explained and the Sacrament of Baptism. Then, at the hand of the Decalogue and the Lord's Prayer, the conduct of the Christian may be described, with special reference to the example of Christ, and instruction would conclude with an explanation of Confession, the Holy Supper, and Confirmation. Where neither of these postulates exist, the instruction of catechumens will closely follow the parts of the Catechism: it will bring out particularly the essentials, with a constant view to the practical Christian life and the spirit permeating it, a pastoral atmosphere pervading the whole process. Such instruction will further make a beginning of introducing the pupil to the Scriptures, cast light upon Lutheran usage, the church year, the order of service, and give practical information regarding the tasks of the Christian congregation (especially missions). Compare O. Hardeland, *52 Konfirmandenstunden,* ⁴1910; R. Steinmetz, *Das gute Bekenntnis, Hilfsbuch zur Vorbereitung auf die Konfirmation;* Steinmetz, *Die Bereitung zur Konfirmation in Lehre und Leitung,* 1910; Vogel, *Seelsorgerlicher Konfirmandenunterricht,* 1911.

In the **Bible Class of the Sunday School** (cf. what was said above) and in the **Young People's Society,** the object must be an introduction to the Scriptures and to the secondary material of instruction as it was called in § 29. How to introduce the pupils to the Holy Scriptures, has already been indicated (p. 372); it is practically demonstrated in the Third Course of the *Wartburg Lesson Helps* (*Book of Books; Book*

of Life), composed by the author of this textbook. How the secondary material is to be used in Young People's Societies we show by adding several lesson plans. In regard to presentation compare Part V. In part also this material has been worked out practically, for instance in the author's book, *The Life of Dr. Martin Luther, Sketched for Young People's Societies, and the Necessary Directions for General Discussion Appended,* 1917, and in the department *Luther (or Wartburg) League Topics* in the *Lutheran Herald.*

1. **The Church and Her History:** The Heathen World and its Moral Condition at the Time of Christ; The Preaching of the Gospel Among the Heathen Through the Apostles; The Persecution of Christians under Nero; Polycarp and Justin; The Persecution in Gaul; Perpetua and Felicitas; Persecution under Diocletian; Constantine and the Victory of Christianity; Julian the Apostate; Pictures from the Life of the Early Church; Athanasius and the Doctrinal Conflicts of his Time; Antonius and Monasticism; Chrysostom and his Congregation in Constantinople; The Origin of Papacy; Mohammed and the Judgment of God upon the Church; The Gospel in Germany; Charlemagne; Missions North and East; Gregory VII and Henry IV; The Crusades; The Monastic Orders; The Decay of the Church; The Waldensians; Wiclif and Hus.—Luther; Melanchthon; Zwingli and Calvin; The Gospel in England; The Gospel in France; The Counter-Reformation and the Thirty Years' War; Paul Gerhardt; Duke Ernest of Gotha; Phil. Spener; Rationalism; The New Spring; Origin of the Union.—Muehlenberg and the Founding of the Lutheran Church in America; Rationalism in the Lutheran Church of America and the Founding of the General Synod; Founding of the Missouri Synod; Founding of the Iowa Synod; Founding of the General Council; Task of the Lutheran Church of America. —2. **The Church and Her Confessions:** The Duty of the Church to Confess her Faith and the Three Oecumenical Confessions; The Lutheran Church and her Confessions; The Confessions of the Lutheran Church and the Reformed Church; The Lutheran Confession and the Union (with special reference to its representatives in America); The Lutheran Confession and Methodism; The Lutheran Confession and the Baptists; The Lutheran Confession and the Adventists; The Lutheran Confession and Christian Science.—3. **The Church and her Problems:** Church and World; Church and Politics; The Church and Political

Parties; The Church and the Secular Press; The Church and the Labor Movement; The Church and Capital; The Church and Prohibition; The Church and the Lodge; The Church and the Public School; The Church and the Language Question.—4. **The Church and Her Tasks: a) Foreign Missions:** The Duty of Carrying on Foreign Missions; Ziegenbalg and Schwarz, and Lutheran Missions in India; Hans Egede the Apostle of Greenland; Zinzendorf and the Moravian Missions; Williams the South Sea Apostle; W. Carey the Missionary to the Bengalese; Guetzlaff the Founder of the Chinese Missions; The Leipzig Missions in India; L. Harms and the Hermannsburg Missions in Africa; Livingstone the Explorer and Missionary in the Dark Continent; Madagascar, the Grief and the Joy of Missions; The New Dettelsau Missions in Australia and New Guinea; Baierlein and Lutheran Missions Among the Indians; A Present Survey of Foreign Missions.—b) **Inner Missions:** Inner Missions the Duty of the Church of Jesus; A. H. Francke and Inner Missions; Muehlenberg's Labors Among the American Dispersion; Wyneken's Pioneer Labors; W. Loehe and His Efforts on behalf of the Lutherans in America; The Pioneers of the Iowa Synod; The Organization of a Mission Congregation.—W. Loehe and the Deaconess Work; Theodore Fliedner and Kaiserswert; Wichern and the Rauhe Haus in Hamburg; G. Mueller the Orphan Father of Bristol; Survey of Inner Missions in Germany; Passavant the Father of Lutheran Inner Missions in America; A Day in the Deaconess Home in Philadelphia or Milwaukee; A Day in the Orphans Home of Mount Vernon; A Day in the Orphans Home of Waverly; City Mission in Minneapolis; Our Homes for the Aged; Our Higher Institutions. —5. **The Church and Her Usages:** The Necessity for Fixed Usages in the Church; The Church Year; The Pericopes; The Celebration of the Sunday; The Order of the Regular Sunday Service; The Order of the Communion Service; The Order of the Baptismal Service; Announcement for Confession; Sponsorship; System in Giving. —6. **The Church and Her Constitution:** The Proper Organization of the Local Lutheran Congregation: The Ideal Constitution for the Local Congregation; The Necessity for Membership in a Local Congregation; Church Discipline; The Synod and Its Organization; Connection Between the Synod and the Congregation; The Correct Relation to other Synods and Its Congregations and Members.

In addition to the several series given above, such as these would be feasible: **Bible Characters:** Adam and Eve; The Sons of Adam

and Eve, or The First Stage of Culture; Noah and the Flood; Nimrod and the Origin of World Power and of Paganism; Abraham; Isaac; Jacob; Joseph; Moses; Joshua; Samuel; David; Solomon; Elijah; Isaiah; Jeremiah; Daniel; Ezra; The Maccabees; Herod.—Jesus' Life in the Light of the Ten Commandments; Mary the Mother of the Lord; Mary the Sister of Lazarus; Mary Magdalene; Peter; John; Judas; Stephen; James the Just; The First Christian Congregation; Ananias and Sapphira; Paul on the Way to Damascus; Paul in Lystra; Paul in Athens and Corinth; Paul in Caesarea; Paul in Rome; Timothy (here the sections of Scripture bearing upon the subject should be read by the youth by way of preparation).—**Church Hymns Explained from the Aspect of Their Origin:** The Church Hymn and Its Significance in Reformation Times: "A Mighty Fortress" and Parallels from Luther's Life; Speratus and "To Us Salvation Now Has Come"; Ph. Nicolai and "Wake, Arise, the Voice Is Calling"; M. Rinkart and "Now Thank We All Our God"; P. Gerhardt and "Thy Way and All Thy Sorrows"; Neumark and "If Thou but Suffer God to Guide Thee"; Fleming and "In All that may Betide me, The Most High God Shall Guide Me" (In allen meinen Taten); John Heermann the Singer in the School of Suffering; John Frank the Godly Burgomaster and his Hymn "Deck Thyself, O Soul, with Gladness"; Gellert and "Jesus Lives! No Longer Now"; J. Sebastian Bach the Godly Organist; "Jesus Christ, My Sure Defense" and the Blessings in Its Wake.—**Biblical, Ethical, and Apologetic Materials:** The Old Testament and Its Origin; The New Testament and Its Origin; The History of the Bible in the Church; The Psalms and Their Significance for the Inner Life; The Prophetic Writings and their Significance for the Inner Life; How the Bible Should Be Read to Build up the Inner Life.—The Blessing of True Friendship; Youth's Happy Time; The Special Dangers of Youth; The Necessity of Conversion; Prayer and Its Blessing; The Highest Blessings of All; Conscience and Its Cultivation; Truthfulness a Fundamental Condition of True Piety; Healthy Recreation; Getting Ready for the Last Journey; Our Duty Toward the Dead; the Three Articles of Our Christian Faith and the Intellectual Movements of the Present; Is It True that Only Fools Believe?—**Pictures from the Holy Land** might similarly do service.

V

The Method of Religious Instruction

§ 32. PRINCIPLES OF METHOD

*G. v. Zezschwitz ii 2: *Die Katechese oder die kirchl. Unterrichtsmethode,* 1882. K. Buchrucker, pp. 173-236. *Charles De Garmo, *The Essentials of Method. A Discussion of the Essential Form of Right Methods of Teaching,* 1889. Ch. A. McMurry, *Elements of General Method,* 1892. E. Sachsse, pp. 368-381. *F. Zange, pp. 142-269. Chr. Burkstuemmer, pp. 175-197. J. Steinbeck, pp. 171-184. *J. Schmarje, *Das katechetische Lehrverfahren,* ²1892. *F. W. Doerpfeld, *Ges. Schriften iii 1: Religioeses und Religionsunterrichtliches,* ²1895. P. Staude, *Zur Anwendung der Formalstufen im Religionsunterricht,* 1903. O. Schoenhuth, *Methodenlehre f. d. Unterricht in Religion,* 1904. Chr. Ufer, *Introduction to the Pedagogy of Herbart,* ed. by Ch. de Garmo, 1894. O. Messmer, *Kritik d. Lehre v. d. Unterrichtsmethode,* 1905. O. Harnisch, *Didaktik u. Methodik d. ev. Religionsunterrichts i. d. Volksschule,* 1906. Rein, Pickel, and Schneller, *Theorie und Praxis d. Volksschulunterrichts nach Herbarts Grundsaetzen. Das 1. Schuljahr,* ⁸1908. *K. Richter, *Die Herbart-Zillerschen formalen Stufen,* ³1908. *W. Bittorf, *Methodik des evang. Religionsunterrichts,* ²1908, pp. 1-31. E. Linde, *Der darstellende Unterricht,* ²1910. W. Lawin, *Methodik d. ev. Religionsunterrichts in d. Volkschule,* 1910. *Th. Wiget, *Die formalen Stufen d. Unterrichts. E. Einfuehrung i. d. Schriften Zillers,* ¹⁰1910. E. Thraendorf, *Allgemeine Methodik d. Religionsunterrichts,* ⁵1912. *S. Ch. Parker, *A Textbook in the History of Modern Elementary Education,* 1912, pp. 375-430. *G. Fankhauser, *Die bibl. Geschichte in Sonntagsschule und Religionsstunde,* ³1915. Ch. W. Heathcote, *The Essentials of Religious Education,* 1915. *Sneath, Hodges, and Tweedy, *Religious Training,* 1917, pp. 35-70.

In the preceding parts we have sought to gain a clear understanding of the pupil who is to be taught and trained, of the aim which the pupil is to reach, and of the material that will serve to reach that aim. Now one question remains, viz., by what method the material is to be transferred into the pupil's soul life in order that the aim in view may be reached. In attempting to give an answer to this question we refrain, for the present, from studying the method of

instruction as applied to the several kinds of material and the successive stages of development in the pupil, and limit our attention to the principles of method, to things bearing upon the work of instruction as a whole.

From what has been said, it must be evident that only such a method can hope to be effective and successful which adjusts itself at the same time to the distinctive character of the catechetical material, and of the catechumen. The thorough welding of the two is the very object in view—a welding in which the trinity of the inner life of the pupil participates, and the divinely designed purposes of the material are realized. The former must be emphasized over against the exponents of a one-sided intellectualism which has in view merely the enrichment of the pupil's intellect, as if the feelings and the will could safely be ignored; the latter requires emphasis over against those who, under the spell of the same intellectualism, look upon Christianity merely as a body of doctrines (cf. p. 275), and forget that it is also life—life which produces inner blessedness and strives after expression in word and deed. The harm which has been done and is being done by such one-sidedness, is appalling; and every method must be emphatically condemned that aims merely at imbedding and anchoring the material in the intellect and does not attempt to arouse an interest in the material and does not seek to stir the will to action. When such a method is followed, the pupil whose inner life has been created as a trinity, does not come into his own; and the material does not come into its own which aims to reach and to influence the whole inner life of the pupil.

The catechetical material has for its source the divine revelation; it is not a sum of truths and experiences gathered by man through his own efforts. This being true, the Socratic method which would draw forth from the child's mind religious truth that was not first put into it, is precluded

at the outset (cf. p. 142). Just as mankind needed the impartation of divine truth, so also the child must first be given the sacred material. **Presentation** is, in consequence, the first element of a correct method. This is also quite in harmony with the nature of the catechumen; for if his inner life is to be set in motion, a stimulus from the world without must be exerted upon him and conducted by the nerves to his soul. Not until then can there be sensations, perceptions, intuitions, concepts — these fundamental prerequisites of the further development of the whole inner life (cf. pp. 203 ff.). The presentation should place the objects so vividly before the soul that they can be grasped and held, seen and examined; that they will be firmly anchored in the mind and easily recalled for the purpose of contemplation; and that they will arouse the feelings and move the will (cf. p. 205, 223, 225, 238). This result will be achieved in proportion as the presentation is fragmentary or complete, sketchlike or distinct, superficial or thorough, incomprehensible or intelligible, colorless or intuitional, abstract or concrete, and in proportion as it is pervaded by sympathy and warmth. — As a rule an **explanation of terms** will be connected with the presentation. This will keep the teacher from presenting anything to his pupils which they do not—at least in an elementary way — understand. The more the vocabulary of the children is limited, the more the explanation of terms is required of the catechist. He need not, of course, explain every single term, but he must ascertain that the child understands correctly such terms as do not circulate freely in his environment, or words that in local usage have acquired a meaning different from the accepted one. Always the catechist has to ask himself, "Do my children understand my words, so that they not only hear the sound but also connect a definite image and concept with every word?" Again and again he will have to reassure himself of this by addressing questions to

his pupils. The teacher must be particularly careful in the explanation of terms in the following three instances. (1) Foreign words require specific explanation even though they have become part and parcel of our language, e.g., evangelical, apostle, sacrament; (2) archaic words or locutions, e.g., take no thought (do not worry), conversation (conduct); (3) synonyms, e.g., tempt and test, anger and wrath. Unless the teacher without ever wearying explains such words, the strangest misconceptions take root in the soul. The rule must be to take as little for granted as possible. But do not devote too much time to such defining: simply circumscribe it, substitute a well known synonymous word for it, let the plain word take the place of a figure, or show wherever the need arises the impossibility of accepting the literal sense (e.g., "the world is gone after him"; "the lion that is of the tribe of Judah has overcome").

The soul of the catechumen, however, has not only the faculty of intuition, but also that of conceiving (cf. pp. 205 ff.) and of thinking (cf. pp. 213 ff.); it strives to associate the material imbedded in it with mental possessions previously acquired; to analyze it by thinking, to examine it as to its inner relation, to combine the single truths, and thus to form a consistent and harmonious view of life (cf. pp. 214 ff.). Nothing is better calculated to meet this desire of the soul than the catechetical material; for it not only suffers penetration by thought, but even challenges it, and only thus its value can be recognized and can it be made a guide for life. Accordingly, the second step of method must be **penetration.**

Sentence analysis is one of the means to this end. At times it may be well to connect it with the "presentation", but more frequently it becomes the apt starting-point of "penetration". Such analysis may be either grammatical or logical. The grammatical analysis, in the case of a simple sentence, occupies itself with subject, predicate, object, and the

several modifiers of these main parts. In the case of the compound sentence analysis is occupied with determining the principal and the subordinate clause and their modifiers. In this way the child will readily recognize that the Second Commandment does not speak of the lie as such, or that, in the explanation of the Second Article, everything turns upon the words, "I believe that Jesus Christ is my Lord." The logical analysis of the sentence strives at making plain the inner connection of sentences, the relation between ground and result, cause and effect, and inquires about aim and purpose (cf. the explanation of the Second Article: whom, wherewith, whereto?, or of the Fifth Petition). Without such analysis of sentences, no exact comprehension of the verbal meaning is possible, for instance, in connection with the Catechism or the hymn; and yet, so very much depends upon such comprehension. In many cases sentence analysis is a good preparation for the penetration proper.

Development is another essential element of penetration. The faculty of the soul to determine the inner relation of concepts and to combine them into a logical sequence of thought, is applied to good purpose in connection with this process of development; for it is the function of development to compare the new factors of the material with those already known; to recognize both in their essential characteristics; to associate the new with the old, and to educe the new from the old; to ascend from intuition to the concept; to draw deductions; to form judgments; to link together series of conceptions in order to bring them under the same point of view; and to recognize the idea which underlies the individual facts and combines them into a unit. In other words, it is advisable to follow the old didactic rules, grounded as they are in the inner life of the pupil: (1) From concept by way of intuition to the conception; (2) from the easy to the difficult; (3) from the simple to the complex; (4) from the

near to the distant; (5) from the known to the unknown; (6) from the individual truth derived from the material and from its vivid combination with already acquired truths to a harmonious whole by means of reflection.

We distinguish between two forms of development, the analytic and the synthetic. When we take the conception and unfold, by means of partition, the wealth of material contained in it, we follow the **synthetic** method, to use the terminology as correctly restored by G. v. Zezschwitz (*Katechetik* ii 2 § 26); and when we start from the variety of given materials and, by means of reflection, combine them into a unity, into the conception comprising them all, we follow the **analytical** method. The ancients correctly said that in the former case we advance *a principiis ad principiata,* in the latter *a principiatis ad principia.* For instance, we develop the conception "altruism" according to the analytical method when we proceed from the story of the Good Samaritan and by means of reflection discover all those individual features that go to make up the conception of "altruism"; we follow the synthetic method when we proceed from the conception "altruism" and by way of partition and division arrive at the variety of features contained in this conception. Or suppose that the sentence, "The Holy Ghost has called me by the gospel" is to be developed according to the synthetic method. In that case, proceeding from the conception "call", we say: "To call" means to make one hear who is far away. When the father calls his child, he is not near but afar from him. When he calls him, he wants to show that he should come. Perhaps he wants to tell or give the child something. When the child follows the call, he comes to the father and is with him. Just so the Holy Spirit calls; He calls us men. Now that shows that we are far from Him. Where are we? Whence does He call us? Wither does He call us? Where is he who follows the call and

what is his condition? Whom, for instance, has the Holy Spirit called in this way? When did He call you and bring you to Himself and to Jesus Christ? — The same sentence is treated according to the analytic method when one proceeds, e.g., from the call of Jesus' disciples or from the parable of the Great Supper, shows what the call is and how it is issued, and finally demonstrates how the Holy Spirit has called us through Baptism and instruction. What, according to the synthetic method, is a mere example, is, according to the analytic method, the source from which everything is deducted and derived.

Although both forms are valuable and likely to be used by an apt catechist, the analytical form of development should be particularly cultivated, for not only does it, more than the other, stimulate the independent intellectual activity of the young; it also supplies the building-stones, as it were, and connects them into one structure. But not only this: it is in keeping with the psychological law that we should ascend always by way of intuition from the concept to the conception (cf. p. 205). A clear understanding and doctrinal firmness result more readily from the use of the analytical method though it is true that it requires more time than the synthetic method. Analytic and synthetic catecheses, if strictly arranged, may be recognized externally at once: the synthetic catechesis, like the synthetic sermon, places the truth to be taught, theme-like, at the very beginning (e.g., Jesus Christ is true God); the analytical catechesis may, indeed, announce a general statement of aim (e.g., Today let us learn what true faith is), but not a theme, least of all the "final theme" (*Finalthema*) because it is just the object of the catechesis: like the strictly analytical sermon, or *Kunsthomilie,* it would develop the individual truths from the material and gather these all up into a unity, the theme. The individual truths are more easily gathered up and com-

bined and they are more firmly impressed upon the mind if the catechist during the process of developing the truths, consistently stresses the main points. It may even be necessary to make a pause now and then for the purpose of an occasional retrospect and preliminary recapitulation.—Finally it must be noted that the definition of a conception which is the goal of analysis or the starting point of synthesis, does not need be as exact as a strictly scientific definition.

Argument is another constituent element of penetration. The argument should receive careful attention, inasmuch as a foundation of solid knowledge is to be laid, and the young Christians ought to be able, in later life, to give an account to everyone that shall ask them to give a reason concerning the hope that is in them (1 Pet. 3:15). The proof for the correctness of a statement is either direct, when it takes the form of a quotation from Scripture, or indirect, when it recurs to, and draws conclusions from, the amount of saving knowledge which the children have already gained from Scriptures; or, finally, it can be taken from Christian experience. The first method of argumentation should be plied with particular assiduity. The cultivation of the second has the advantage of training the catechumen, by the employment of his reflective powers, to make use of what he already knows, and of enabling him to see with increasing clearness the inner connection among the several Christian truths, while the catechist, at the same time, is again and again reminded of the duty of organically combining the new with the old. If the argument is drawn from Christian experience, it may be quite permissible to draw upon that of the children, but only with the greatest caution; it is much safer to draw upon that of mature Christians as this has found expression in our hymns and elsewhere; at times, but always with chaste modesty, the experience of the catechist himself may be used as a source of argument (cf. pp. 262, 364). In all cases these

rules must be observed :(1) The argument must be conclusive; the proof dare not be obtained by surreptitious methods: the highest truth is here at stake, and, likewise, the training of the young for truthfulness, and the cultivating of the catechumen's sense of truth (cf. p. 220). If, in later life, one proof after the other is found to be invalid, the very truth itself is in danger of being lost. (2) *Argumenta non sunt numeranda, sed ponderanda.*" Especial caution is required when central truths are to be proved, as "God protects me against all danger, etc.", "Christ has redeemed, purchased, and won me from all sins, etc.", "not by my own reason or strength", and also such points as are under attack in the present. This, indeed, does not imply that the tenor of instruction should become polemical, or at least, pronouncedly apologetical. What the catechist will have to do, is to develop and inculcate the disputed truth, whether it is doctrinal or ethical, more thoroughly in a positive manner than commonly so that the viciousness of this or that false ethical principle or doctrine stands disclosed without special effort, and is readily seen by the children. This is the most effective method of making them immune. In the Young People's Society, the pastor is given sufficient scope to endow his arguments with a distinctly apologetic tenor.

The third element of a correct catechetical method, additional to presentation and penetration, is **application.** Failure to apply apprehended truth to practical life is a common fault with the mature congregation. Knowledge concering the most important doctrinal and ethical truths is there; but it is not put to work in actual life so that there is often a marked contrast between knowing and doing. For this reason it becomes necessary, already when the young are taught, to inveigh with great seriousness and force against the assumption that all is well when the knowledge of God that has been acquired can be voiced in fine words; or even that

this is the main thing. Rather should the fact be impressed upon the souls of the young as deeply as possible that instruction in religion has absolutely no value for them unless it effects a transformation of the whole life. Application, then, is intended as the path which leads from the schoolhouse into real life, and not only into real life in general, but into the life of the children in particular. Application is to show how that which has been learned can and should be applied in life; it should create a desire to do it, and move them to action. For instance, in exhibiting the characters of Biblical History, it will behoove the catechist to disclose the blessed results of godly action, the baneful effects of wicked conduct, the ultimate incentives and motives of their life. In this way the teacher should lead his pupils to take pleasure in righteousness, to feel repugnance for wickedness, and to long for the powers that give life. But the teacher will not be permitted to stop there; he must take them by the hand, as it were, and show them how, in their youthful life, they can as much as lies in them do that which is good and abstain from that which is evil; he will vividly bring home to them that it is their holy duty to do as they have learned, and that, as baptized disciples, they have received power to do so, and that in the Word and Sacrament they have the means for its daily renewal. Their consciences must clearly realize their duty in the light of Matt. 7:21. Stimulation of moral and religious interests is useless, and may even become positively perilous unless it is followed by action. It would be more profitable not to arouse at all a religious power if one is unwilling to put it to work in the service of God and man (cf. pp. 235, 239 f., 258, 261).

Fankhauser (*op. cit.*, pp. 169 f.) says on this subject: "Application may be compared to a large electric search-light. The Bible passage, the lesson from history, is the flame. With the reflector of application we catch the light and throw the bright ray wherever we please. We cast light upon the **past life** of the children, upon

this or that incident. On this or that occasion, did you really have God before your eyes and in your heart? In that particular instance, did you love your neighbor as yourself? Stop to think whether you were not enticed by sinners! By such a method the conscience is awakened, self-knowledge is imparted, and by the grace of God, even contrition and desire for pardon. In the childhood stage there is, as a matter of fact, little profound recogntion of sin. But does that imply that we should beware of arousing it? By no means! It will rather behoove us, through the Word of God and His Spirit, to open the eyes of the child to the fullest possible extent. The New Testament truth that even the most trifling wrong-doing is sin, must shine into the child's heart. And recognition of sin drives one to Jesus. The more the child learns to love Jesus and to desire Him, the deeper will grow his recognition of sin; and in the same proportion will grow the desire for grace and the latter increase in importance in the child's eyes. — Grace, however, is not merely a pardoning, but just as much a regenerating, dynamic, manifestation of divine power. Many self-satisfied saints, alas! take a rest when they have assured themselves of the forgiving grace of God. Let us never neglect to show that the real ultimate aim of grace is to make us obedient children of God! For this reason reverse the search-light and turn it upon the **life lying ahead of the child.** What would you do, should you be in this or that difficulty? How should you act if your comrade threw slurs at you? etc. We picture to the child conditions in which he may actually find himself some day, and induce him to determine for himself what he should do in such conditions, in order to remain obedient to the Lord Jesus. In this way application is intended to cast light upon both the past and the future of the child's life: upon the past in order to effect self-knowledge and tenderness of conscience; upon the future in order to clarify the soul's eye so that it may see how love to the Saviour should receive a practical demonstration."

Inasmuch as the aim of religious instruction is not the production of merely momentary impressions, but the impartation of permanent possessions, **drilling** in the subjects taught and apprehended must be named as the final element of a correct method. It is true that this element must not invariably follow the factors of method already named: beside the penetration of the particular lesson

a special drill may be superfluous, but in the whole process of instruction it is indispensable; even the so-called immanent review (cf. p. 410) is not an adequate substitute for it. While it may not be necessary, in some branches, to conduct a regular drill in connection with every single lesson, it is indispensable even there for the purpose of recapitulation and for weaving the several lessons into an organic unity (cf. pp. 269, 298 ff.). Of course, the drill should not be allowed to degenerate to a mechanical quiz; the catechist should spare no effort, by means of free recapitulation, inversion, and transformation, to assure himself that the matter has been mentally assimilated, and thus to equip his pupil for mastery in the use of it. Whole series of individual lessons can be placed under a common view-point; for instance, Abraham's life under that of faith (cf. p. 297); the activity of Jesus under that of the prophet and deliverer from sin, death, and devil (cf. p. 305), or under "faith as the only condition of entering His kingdom (cf. p. 304). In catechetical instruction so-called catechetical "excursions" are practicable, upon which important conceptions are traced through the whole Catechism, special attention being paid meanwhile to the shades of difference the conceptions receive from the connection in which they are found. Such excursions, naturally, can be successfully undertaken only where, after the completion of the daily lessons as well as larger sections, recapitulation and drill have already done their part. The rule to be followed is: "When a review has become a necessity, it is already too late." — In connection with this whole chapter compare also chapters 34-36.

The Herbart-Ziller School advocates the theory of the **Formal Steps,** according to which every lesson should be carried over five steps: (1) preparation (a. statement of aim, b. preparation proper), (2) presentation, (a. presentation of facts, b. penetration), (3) association or combination (compar-

ison, abstraction), (4) generalization (i.e., formulating a statement of the general principles which have been worked up to in step three), (5) application. It must be conceded that these grades conform to the process of mental acquisition as it actually transpires; for here the faculties in operation are apperception (preparation and presentation) and abstraction (association and generalization) cf. p. 212. It will be highly necessary, therefore, for the beginner to ask himself whether he always prepares his pupils for the truth to be taught; whether he presents it well; whether he always combines the part with the whole; whether he carefully collects the elements gained in the preceding steps into a brief, pregnant, generalizing statement; whether he properly applies the truth derived to the life of the children. Notwithstanding, when the "theory of formal steps" is applied to every kind of material and every single lesson in all branches, the peculiar nature of the material is overlooked, usually with the result that the manner of teaching becomes stilted or wooden. Ziller himself did not hesitate to affirm that "partition according to the formal steps is inapplicable where the material is already of a 'conceptional nature', and has a trend preponderatingly doctrinal". The formal steps are well adapted to historic material. But even here the question is in place whether we had not better content ourselves with the three steps preferred by Doerpfeld: (1) Presentation for the purpose of intuition; (2) Penetration by means of the thinking capacity; (3) Application to the life of the pupil, provided only that the true and necessary features intended to be brought out in the steps of "combination" and "generalization" are permitted to come to their own. These steps of Doerpfeld correspond to what has above been said concerning presentation, penetration, and application; for there is no doubt that these three are inseparable from instruction as a whole, though they need not be in evidence in every lesson.

§ 33. THE METHOD ACCORDING TO ITS FORMAL ASPECTS

*G. v. Zezschwitz ii 2: *Die Katechese oder die kirchliche Unterrichtsform*, 1872. *L. Kraussold, *Katechetik*, pp. 358-421. J. Gottschick, pp. 163-175. G. H. Gerberding, *The Lutheran Catechist*, pp. 103-109. J. H. Herzer, *Katechetik*, pp. 174-304. J. Schmarje, *Das katechetische Lehrverfahren auf psychologischer Grundlage*, ²1892. O. Schoenhuth, *Methodenlehre fuer den Unterricht in der Religion*, 1904. W. F. Young, *The Art of Putting Questions*, 1895. J. G. Fitch, *The Art of Questioning*, 1897. R. Stevens, *The Question as a Means of Efficiency in Instruction*, 1912. *Th. Schmauk, *How to Teach in Sunday School*, 1920.

When the principles governing the method of catechetical instruction have been laid down, nothing has as yet been settled in regard to its formal aspects; and yet, it is of the utmost importance that the right form of instruction shall have been selected if the results looked for are to be achieved. Didactic science in general distinguishes between the acroamatic, or lecture, form and the erotematic, or interrogatory, form. It was a mistake that the acroamatic form was exclusively used in religious instruction down to the days of rationalism (so far as the question was at all in evidence, it was strictly examinational and confessional; pietism added the analysing question which differed, however, essentially but little from the former; cf. p. 135). The "Socratic" Rationalists were quite as much in error—considered from the standpoint of principle even more so—when they discarded the acroamatic form altogether (p. 142), and confined themselves strictly to the erotematic form. Even a cursory examination of the nature of the catechumen and of the catechetical material—the only spheres that can contribute to the solution of the question—proves the necessity for both forms.

The **acroamatic** form is required both by the nature of the material and that of the catechumen, and this for the same

reasons which require presentation to be an element of the method. But the other elements of the method, too, require now and then this form, even while the questioning is in full swing. The **erotematic** form is required, not so much by the peculiarity of the material as by that of the catechumen. The effort of following closely the unbroken lecture of the teacher would be too great for him; he would lose interest and attention, and consequently fail to be influenced psychically; but the erotematic form of teaching compels and enables the children to be attentive, encourages them to co-operate with the teacher, establishes a status of mental reciprocity between the catechist and the catechumens, and thereby helps them to lay firm foundations for a really Christian view of life. Moreover, the question put to the child and the expectation of an answer express the confidence that he is capable of forming correct judgments, and gives him an opportunity to furnish, in his own words, the evidence that he has mastered the subject, or that (in the case of confessional questions) he takes the right attitude toward it. As to the catechist, he can not control the mental co-operation of the children until he begins to ply them with questions. Every answer received serves as an incentive for him to descend more fully to the level of the children and enables him to teach and to hold the attention of children of various degrees of mental capacity; misunderstandings can be recognized and corrected at once; and the entire class can successfully be taught at the same time. A mistake though it is, accordingly, to find the erotematic form implied in the very word κατηχεῖν (p. 3), it is anything but a mistake to conclude that the nature of the catechumen and practical pedagogic considerations urgently require the erotematic form of teaching. Nor is it exclusively the examinational and its subordinate species, the confessional, question which is required, but rather the didactic question.

The proper combination of the acroamatic and erotematic forms of teaching is the true method. Both forms are likely to be found in nearly every catechesis although the one which happens to preponderate impresses its character upon the catechesis. Where a certain truth may be taken for granted, a mere reference to it being sufficient; where tasks are imposed upon the thinking faculty; and where a thought is to be independently developed by means of inferences — in other words, chiefly, though not exclusively in "penetration"—, there the erotematic form is to be employed; in other cases, the acroamatic form will predominate.

Since, then, catechetical instruction demands the use of the **question,** the question must be considered as to its **nature, its various kinds, and its essential attributes.**

It took almost a century to develop a clear and precise conception of the **nature** of the catechetical question and of the question in general. At first the question was defined as an incomplete sentence to be completed by the person addressed. Dinter went so far as to say: "The question arises when I leave out one or several parts of the sentence and ask the person addressed to supply the missing parts." Unfortunately only too frequently such questions are formulated (e.g., For God so loved ——? God is ——?). This, however, does not make them real questions. No, the question is, grammatically, a complete sentence, containing all its essential elements, subject as well as predicate; for instance, Who has created the world? The truth was more closely approximated when it was said that the question is an incomplete judgment to be made complete by the person required to answer. This definition was based on the observation that the question has its own subject and predicate, occasionally also an object, etc.; but that it is devoid of content, which, when found, completes the judgment. But that the question becomes a judgment through the addition of

the missing content, does not prove that it is a judgment before that or even an incomplete judgment. It is true, however, that the question is based upon a judgment—a fact that becomes evident as soon as an indefinite pronoun is substituted for the interrogative pronoun; for instance, "someone has made the world" for "who has made the world?" In the process of changing the judgment into a question it ceases to be such in form, having become a demand upon the person questioned to form a judgment for his part, and thereby more fully to define the indefinite judgment on which the question is based. If but a part of the judgment on which the question is based has been left indefinite, the object must be to more fully define that part; if the whole judgment has been left indefinite, the object must be to decide, that is, either to affirm or deny the judgment. And because a sentence is outwardly disclosed as a question through the tone or the arrangement of the words, the following definition is warranted: The question is a demand, expressed in the interrogatory sentence itself through the tone and the verbal arrangement, to form a judgment, and thus either more closely to define the indefinite part of the judgment upon which the question is based, or to affirm or deny the judgment as a whole. The judgment solicited from the catechumen (that is, the closer definition of the indefinite judgment upon which the question is based, or the decision as regards its correctness or incorrectness) is called the *quaesitum quaestionis,* in distinction from the *datum quaestionis,* whereby we understand the fulcrum supplied to the person questioned either in the question itself or through the development culminating in the question. This *datum quaestionis* forms, for the pupil's thinking faculty, the basis from where to find the *quaesitum.* Inasmuch as the question calls for the formation of a judgment, the *datum* of the question is tantamount to the major premise of the syllogism.

It must be clear, then, that much depends upon the right relation between the *datum* and the *quaesitum* of the question.

The correct definition of the question suggests its several **kinds:** When in the judgment underlying the question only a part of the whole has been left undefined, there arises the so-called defining question, less aptly called also supplementing question. But if the whole judgment has been left indefinite, it remains to decide the validity of the judgment by affirming or denying it: thus arises the deciding question, also called "yes and no" question. Besides these two kinds of questions, there are no others, as far as essence is concerned; but they may be variously applied. Thus we can speak of causal, final, relation, comparison, preparatory, auxiliary, questions etc.

The defining question can easily be distinguished from the deciding question: in the former the interrogative pronoun, in the latter the predicate or a part of the predicate begins the sentence. While the distinction here made applies to all questions, no matter what the sphere, it certainly applies also to the **didactic question** which alone concerns us here. This question distinguishes itself from others that may be put during the process of catechetical instruction (e.g., the question for information, the recitation question, the rhetorical question, etc.), in that it is not put in the interest of the questioner but of the one questioned, whose knowledge and judgment are to be furthered.

Every species of didactic question, the defining question as well as the deciding question, is, from the aspect of its **content,** either examinational or developing. The examinational question, to be carefully distinguished from the recitation question, will always arise when assurance is sought that something has really become the mental possession of the catechumen and may easily be recalled. This question is, therefore, in place in the drill and at the examination proper. The de-

veloping question, however, is in place especially, though not exclusively, in connection with penetration. This is the question which should by far predominate in catechetical instruction. The confessional question, which is sometimes treated as a distinct species, must be subordinated to the examinational question.

But when should the question take the form of the defining question, and when the form of the deciding question? The deciding, or "yes and no" questions have a peculiar history. Both orthodoxism and pietism treated them as the normal catechetical questions; but the Socratic School rejected them as altogether useless, on the ground that they failed to stimulate mental effort. Both went to extremes. There is no doubt that the defining question should be employed with greatest frequency. Excessive use of the "yes and no" questions will result in obtuseness, rather than in stimulation and training for mental cooperation; but they cannot be dispensed with altogether. This species of question is in place, e. g., where the teacher needs a statement which is to serve as a premise for further conclusions and which he does not care to develop once more by a series of defining questions; still more, where a moral decision on the part of the catechumen is the object in view; where a confession or a vow is to be made; or where the catechumen is endowed with sufficient mental maturity at once to substantiate his yes or no with a proof. To reject it entirely would imply a failure to recognize the conversational character of catechization. The beginner should indeed avoid its use as much as possible lest he should use it at the wrong place. The defining questions, in this as in every case, are the best.

But, to be effective, a question must possess certain definite **attributes.** Which are they? A reference to the purpose of the question will help to indicate them. Each question is put for the purpose of obtaining an appropriate response; but every question also aims to bring the pupil nearer to his goal.

Unless the catechumen has understood his teacher correctly, no appropriate answer can be expected. On the one hand, then, the question should be clear, unambiguous, perspicuous. On the other hand, I cannot come one step nearer to the goal with my question unless it is appropriate to the plan of the whole and to the material immediately preceding. Perspicuity and appropriateness are accordingly the most necessary attributes of a good question.

Perspicuity is required both in a grammatical and in a logical sense. In the grammatical, as in the formal sense in general, a question, in order to be perspicuous, should possess (1) conformity to linguistic usage; that is, the catechist must come down to the mental capacity and vocabulary of the children, and, at the same time be intent upon augmenting, raising and ennobling it. He should cultivate popular every-day language in a noble sense; but every-day language in an ignoble sense or slang, he should neither use nor permit. Above all, he should beware of the use of technical terms of which he is not sure that the children understand them; (2) correctness of speech as found in the proper combination and arrangement of words. The teacher will, e. g., refrain from putting the interrogative too often at the end of the sentence. Failure to formulate the question as a complete sentence is intolerable; for instance, Honor thy father and —? That tends to degrade the children to parrots and the teacher to their trainer, all the more, if he should smooth the way to the answer by putting the initial letter of the expected word upon the lips of the children. On the same level with the impropriety just censured is the other, which cannot be criticized too severely, of interspersing certain words or phrases, or even inarticulate sounds, without sense and reason between syllables or clauses, as now, and, but, then, etc.; and (3) simplicity of expression. A question may have been formed in perfect accordance with the rules of grammar, and yet possess a form which prevents its

being perspicuous to the child. Instead of being simple it is clumsy and heavy. The question should be simple in regard to syntax—a principle which rules out long-winded periods, in fact, periods had best be absent altogether. It should be simple also in point of content; that is, the question dare not be really a double question, requiring a double answer, or an answer that requires the simultaneous forming of two judgments; for instance, Who made the world out of what? If such a double question is at all permissible, it is only with more mature pupils for the sake of brevity. Perspicuous in regard to form, the question should be perspicuous also logically, or in point of content. The teacher himself must be perfectly clear concerning the substance of his question, not merely in general, but down to the last detail; and the question as formulated by him must express just what he meant to say. Nowhere is superficiality and partial mastery more mischievous than here. Many a man did not learn what is meant by a thorough and all-sided mastery of a subject and its precise formulation, until he became a catechist and daily had to grapple with this task in the schoolroom. Only a precise and perspicuous question will spare the child the trouble of choosing one of a number of appropriate answers and will lead him directly to the one and only possible answer.

This brings us to the second chief attribute of a good question, that of **appropriateness,** which does not only mean the adaptation of the question to the capacity, the age, etc., of the catechumens, but also to the train of thought of which it is a member. Nothing alien should be introduced with the question into the steady development of the thought, as that would have the effect of deflecting the child's attention. Nor should any question be asked for which the preceding discussion has not sufficiently prepared the child. In short, there must be no "jumps". The preceding development must supply the fulcrum upon which the child, in his search for an answer, may

take his position, and from which the correct answer may and will be found. It is quite likely that, in normal conditions, the larger part of wrong answers can be traced to the failure to adjust the *quaesitum quaestionis* and the *datum quaestionis;* that is, to inappropriateness. If consideration for the children, should, at any time, have led to a digression, it is best, by a few comprehensive sentences, to re-establish the connection with the main thought. What we have said of the appropriateness does not apply with the same force to the examinational question: this must frequently omit subordinate points and must not again become a developing question.

Finally, it must be noted here that the question should, as a rule, be addressed to all the children. That arouses attention. But never should the answer be given by all the children in unison; such a procedure may lead to disorder. When, however, the catechist directs the whole class to repeat an answer just received from one child this danger is not incurred. When the subject is of special moment, such a measure is even heartily recommended. It is also advisable that the questioner, during the process of questioning, should occupy one and the same posture in sight of the children so that he may never lose their attention. Artificiality and stiffness, to be sure, are to be avoided.

Many sins are committed against the laws underlying the formulation of questions. Hence we add, for the purpose of critical study and also for training the eye to discover one's own faults, a number of questions almost all of which are to be condemned as defective or altogether wrong: The First Commandment forbids what?—When one worships anything else but God, we call it what?—Since you yourself do not merit the grace of God, upon what, when you repent of your sins while desiring forgiveness of the same, do you hope to base your confidence?—What kind of being must he be who governs the world, which contains so many beings of which each one has a will of its own, and so many million heavenly bodies, many of which are much larger than our earth?—Who created the world, and who preserves it?—Who fulfills the Seventh Commandment better, he who steals or he who does not

steal?—Which is the greater sin, to steal or to be poor?—When you are once in heaven, shall you, too, be blessed?—How may one guard against the sufferings that have come upon him?—Who died on Calvary?—What did Jesus redeem?—What has procured for us redemption?—What does the Christian do when he is in trouble?—Whom did God send into the world?—When did Christ die?—Luther was born where?—The Law was given when?—What does this lesson treat of? (Of Abraham.)—Jordan flows into...?—Capernaum is situated on...?—Then Joseph could no longer? (Refrain himself.)—What must the oath not? (Be broken.)—What must man not do wilfully? (Court danger.)—When did Alexander desire to make peace?—What did Lee, knowing the widespread discouragement in the Northern states and hoping that a brilliant stroke as near New York as he could get might terrify the Northern bankers, decide to do? (Attack General Meade.)—Where is Jerusalem situated?—What are we on earth?—What kind of faith did A. H. Francke have when he performed his works of love? (An active faith.)—When John lay in prison, he thought what?—When you think of God's government of the world, He is what?—Judas, in leading the enemies to Christ, was guilty of be . . .?—Peter, declaring that he did not know Him, was guilty of de . . .?—What must everyone be that wants to be a Christian? (Baptized.)—What can a man not do for his life? (Ransom it.)—What should married people never? (Forsake each other and separate.)—What must this promise not be? (Broken.)—When you want to make children happy, you must? (Give them something.)—All the creatures of God, in what will He hold them? (In honor.)—If it were true that the world has not been created, what would it have to be? (Eternal.)—In what circumstances can one not reap when he is old?—When is it allowed to kill?—What are departed human beings, even animals, by the heathen? (Worshipped.)—Why are the good works of the heathen, no matter how good, no good works?—What do you call the man who is even more saving than the saving? (A miser.)—Which commandment makes a demand upon us regarding the honor of the neighbor?—What is the difference between the frugal man and the miser in regard to benevolence?—Whereby was the unfortunate man aided? (By the Samaritan.)—Since only those are true Christians who, in view of their Baptism, remain true to their faith, what does it mean to believe in God?—Who is subject to the penalty of decay? (The body.)—Whereby did God most gloriously reveal Himself? (Through Christ.)—Wherein should we take our refuge? (In God.)—What do we sin against when we steal? (Against God.)—How did the Israelites eat the quail? (Raw, immoderately.)—

What is the real destiny of man?—What works contrition in man?—What does the sick man feel in regard to health? (Desire.)—What did Jesus do after being baptized in Jordan?—Who smiled upon Greece? (An ever blue sky.)—What kind of disposition should we possess if we wish to become like God?—On which day did Jesus die? (On a Friday.)—On what day did Jesus die? (On the fourteenth day of the month Nisan or on Good Friday.)—Why should we do good works? (To prove our faith therewith.)—Why should we do good works? (Because we owe God thanks for His mercies upon us.)—Therefore we should earnestly seek to remain true what?—Therewith Jesus means to tell His disciples that who stood bodily before them?—The devil goes about like a rrr....?—What did the sermon of Peter produce upon the visitors at the feast? (A deep impression.)—What, according to the Third Commandment, is to be kept holy?—Who especially has seriously sinned against Jesus?—What was Luther?—How many men are sinners?—What is the first thing we do, and what is sin?—What kind of people does Jesus not have in view when He speaks of the poor in spirit, and what kind of people does He have in view?—Which is the surest way to heaven?—What did Jesus give up when He hung upon the cross?—For which blessing have we reason to thank God every morning when we are privileged to rise hale and hearty? (For good health.)—Is the bad conscience an agreeable or a disagreeable feeling?—How many gods are there?—What man is not mortal?—Does prayer really give powers which we could not have obtained without?—Was the suffering of Job a retribution or a test or a testimony?—Would you have the confidence in yourselves to remain more steadfast than Peter in view of such a temptation?—If Jesus should ask you, "Will ye also go away?", what would your answer be?

How is the following series of questions to be judged from the standpoint of the developing catechization? The question under consideration is: "What does it mean to fear God?" Acting under the presumption that the pupil cannot at once answer this main question, the catechist puts the following leading questions: "1. An obedient child does not have to be in fear of his father. How does such a child act toward his father's command? He carries out the command.—2. But what is his attitude when the father forbids something? He keeps from doing what the father forbids.—3. That is the way an obedient child acts. But alas! there are children that do not do what the father wants them to do. What are such children called? They are called disobedient.—4. No good father can overlook the child's disobedience. What is it that the child must expect in consequence

of it? He has to expect punishment.—5. From this you see what a child has to look for from his father when he fears him. When a child fears his father, he looks for punishment from him.—6. Punishment for what? For his disobedience.—7. Now give me, in a complete sentence, an answer to the question: 'What do we mean when we say: a disobedient child fears his father?' We mean: He looks for punishment for his disobedience from his father."

The center of gravity in the catechetical dialogue is found in the **answers.** To obtain answers: correct answers — in agreement with the question in point of form and content; true answers — given not by accident, but the result of reflection; correctly worded answers, if at all possible — this is the purpose behind the question. Questions are intended to serve as evidence of the understanding and judgment of the child; and, here and there, they serve also the purpose of eliciting a confession. But inasmuch as answers are often wrong, untrue, or faulty, and sometimes, not forthcoming at all, there arises the question as to the **treatment of answers.** Always to find the right method in this respect, presupposes skill, presence of mind, and a thorough mastery of the subject and of self.

If the answer is correct, let the questioning proceed forthwith, unless there is occasion for a pause because the results attained require summarization, or possibly, for a word of encouragement or exhortation. A word of commendation, interspersed here and there, is quite in place in the case of timidity, or when the catechist sees that he has previously reproached the pupil too severely for having given no answer or a faulty one. But too many words of commendation are to be avoided; for, if the question was clear and to the point, a correct answer should naturally be looked for — a fact which the child should be taught and trained to understand. If another method is chosen, there is danger of cultivating the false ambition slumbering in the child. While the individuality of each child should receive due consideration —

and no catechist can afford to remain indifferent to such an important factor — this must remain the rule: The catechist should produce the conviction in the pupil that the question of the teacher is always appropriate; that it is never too exacting, and that it is his manifest duty to give a correct answer. In that case, to be sure, the teacher must be exacting toward himself and see to it that his questions are in every way perspicuous and appropriate. This demand becomes a challenge for self-examination, especially when the answer received is wrong or faulty, or when the question remains unanswered. If the resultant self-examination leads to the conclusion that the pupil's failure is explained by that of the teacher, let the question be repeated in a perspicuous and appropriate manner; let the teacher even retrace his steps a little, in order to give the pupil the necessary basis. If even then no answer be given, a word of encouragement is in place, or the teacher should pass on to another pupil. Stubbornly to insist on squeezing an answer out of the child, is altogether wrong. But if no progress is made with the whole class, the catechist must once more find the fault in himself and make another attempt, by endeavoring to come down into the concept sphere of the child and to cultivate the simplest of language. This is true of the developing question in particular. If the developing question is in every way distinct and appropriate and again and again elicits a wrong answer, the fault is in most cases to be found in a lack of attention and concentration on the part of the pupil. In that case a short, earnest word of reproof is quite in place. On the occasion of a simple quiz or a drill, and especially in connection with the examinational question, failure to receive an acceptable answer to a question in every way distinct and appropriate, unless occasioned by a lesson of inordinate length or by a lack of proper presentation and direction of judgment, usually finds its explanation in a lack of attention or of diligent prepa-

ration. While, even in that case, scolding and railing are out of place, a few brief and earnest words of reproof are certainly in place. There are times when the undisguised sadness of the teacher over his pupil's shortcomings is even more effective than a reproof. Much, of course, depends on the individuality of the child. The teacher should also ascertain whether the disappointing results are not accounted for by the home life of the pupil rather than his own dereliction. Should the teacher's suspicion prove founded, he must make due allowance for the new factor lest he become unjust in his treatment of the child. The best rule will be that the children must inform the teacher, before class, of their lack of preparation whenever circumstances have made it impossible. To treat with disdain—in religious instruction! — poorly endowed children or to ignore them altogether constitutes a grave sin against those unfortunates. A true catechist will, never as much as then, bring great affection and attention to bear upon them; will never weary of dealing with them, and strive to make them understand at least a minimum. Just such pupils as these often reward their teacher by a faithful attachment to his person as well as to the truth which they have learned at his feet. Disobedient and mischievous children may be won by a wise alternation of mildness and severity, and by redoubled diligence in preparation. Even then the teacher will not be spared grief (Hebr. 13:17).

Faulty or partially correct answers are entitled to special attention. They dare not be summarily rejected nor accepted as correct. The former proceeding would be a wrong against the catechumens, the latter against the truth itself, with a bitter penalty as the possible outcome. The right way will be to establish the element of truth found in the answer; to make that, when found, the connecting link for further efforts, and thus to bring out what is correct through elimina-

tion of what is false. This might take the form of pointing out the evil consequences bound to come should the error be allowed to stand. If the answer is correct in point of content and objectionable merely in point of form, the latter should be corrected by the teacher himself or by another child; and this as briefly as possible; for the religious period should not become a lesson in language. Only when the same faulty expression occurs again and again, the child should be earnestly held to correct his fault. Sometimes ludicrous answers are given; but not all of them are wilful or intentionally frivolous. Should this be the case nevertheless, they must be repudiated with rigor, though never without dignity. Should they have been the result of inadvertence, self-control is absolutely called for, lest the teacher should laugh with the whole class or even incite them to laughter. If the catechist is master of the situation, the ludicrous answer may serve as an occasion for a fruitful remark; and the occasion for mirth will at once disappear.

§ 34. THE METHOD OF INSTRUCTION IN BIBLICAL HISTORY

Compare the literature in § 25 and 32. A. Eckert, pp. 79-118. J. Gottschick, pp. 175-181. O. Harnisch, pp. 63-64. *W. Bittorf, *Methodik,* [2]1908, pp. 32-118. J. Berndt, pp. 78-95. R. Kabisch, pp. 182-219. J. Steinbeck, pp. 185-193. *F. W. Doerpfeld, *Ges. Schriften iii: Der Religionsunterricht,* [2]1895. P. Staude, *Die formalen Stufen i. bibl. Geschichtsunterricht* in *Kehr's Paedag. Blaetter,* 1884. L. Hohmann *Methodik d. ev. Religionsunterrichts,* [2]1904. *F. Gansberg, *Schaffensfreude,* [3]1909. *H. Scharrelmann, *Weg zur Kraft,* [7]1910. *O. and E. Zurhellen, *Wie erzaehlen wir den Kindern die biblischen Geschichten,* [2]1910. Max Paul, *Fuer Herz und Gemuet der Kleinen,* [6]1911. M. Reu, *Grundsaetze z. Herstellung von Sonntagsschulliteratur* in *Kirchl. Ztschr.,* 1911. *M. Reu, *How I Tell the Bible Stories to My Sunday School,* 2 vols., [2]1926. Teaching Helps for All Grades: K. Francke, *Weide meine Laemmer. Die Heilige Geschichte der Jugend erzaehlt,* 1897. O. Zuck, *Der gesamte Religionsunterricht,* 3 parts, 5 vols., [5]1902 ff. R. Staude, *Praeparationen zu der bibl. Gesch. d. Alten u. Neuen Tests.,* 3 vols., [4]1905 ff. E. Thraendorf and H. Meltzer, *Der Religionsunterricht,* 3 parts, [2]1905 ff. *Reukauf and Heyn, *Evang. Religionsunterricht,* vol. iii to ix, [4]1907 ff. Kessel and Spanuth, *Praepar. f. d. ev. Religionsunterricht,* 3 parts, [2]1910 f. *G. Fankhauser, *Die bibl. Gesch. in Sonntagschule u. Religionsstunde,* [3]1915. G. Fankhauser, *Christ d. Retter, Gesch. aus d. Leben Jesu, kleinen u. grossen Kindern erzaehlt,* 1925. *G. Fankhauser, *Der Weg zum Kinde. Monatsschrift f. christl. Erziehung u. bibl. Unterricht,* 1915 ff. Teaching Helps for the Instruction of Beginners: G. L. W. Koehnlein, *Bibl. Geschichten f. Kinder von 4 bis 9 Jahren,* 1854. J. F. Ranke, *Des Kindes erster Unterricht aus Gottes Wort angeschlossen an die 40 Bilder der Kaiserswerther Bilderbibel. Eine Vorstufe z. d. ersten Religionsunterricht,* [2]1873. F. Wiedemann, *Wie ich meinen Kleinen die bibl. Geschichten erzaehle,* about 1865. Graefin Poninska, *Biblische Geschichten. Nach d. Schnorrschen Bilderbibel erzaehlt f. kleine Kinder,* 1879. L. Wangemann, *Der erste biblische Anschauungsunterricht. Anweisung z. Gebrauch der 20 Anschauungsbilder,* [9]1907. P. Staude, Praepar. f. d. *ersten Religionsunterricht,* 1889 f. A. Gieseler, *Der Religionsunterricht auf. d. Unterstufe,* 1900. G. Kaelker, *Bibl. Anschauungsunterricht,*

[2]1905. E. Zeissig, *Von d. bibl. Gesch. auf d. Unterstufe* in *Katech. Zeitschr.*, 1907. R. H. Evers, *Die bibl. Geschichte u. deren Behandlg. auf d. Unterstufe,* [3]1909. M. R. Unger, *Beitrag zur erbaulichen Behandlg. des Religionsunterrichts auf der Unterstufe der Volksschule,* ab. 1912. *M. Reu, *Fuer die Kleinen,* 1913. K. Schneeberg, *Uns' Herrgott un sin Lued,* 1914. Mrs. H. Gaskoin, *Children's Treasury of Bible Stories,* 1896. James Baldwin, *Old Stories of the East,* 1896. R. Bird, *Jesus the Carpenter and Joseph the Dreamer,* 1901. Laura E. Ragin, *Kindergarten Bible Stories,* 1905. Geo. Hodges, *The Garden of Eden, The Castle of Zion, and When the King Came,* 1904 ff. R. G. Moulton, *The Art of Telling Bible Stories,* 1904. *Sara Coni Bryant, *How to Tell Stories to Children,* 1905. Rich. T. Wyche, *Some Great Stories and How to Tell Them,* 1910. *E. P. St. John, *Stories and Story-Telling,* 1910. M. Reu, *For Beginners. Fifty Stories for the Little Ones,* 1916. M. Affolter, *Kommt, Kindlein, hoert,* [2]1926. Leipziger Lehrerverein, *Im Strome des Lebens, Sammlung von Erzaehlungen und Geschichten zur Belebung der religioesen Jugendunterweisung.* Sneath, Hodges, and Tweedy, *The King's Highway Series,* now 8 vols., containing much valuable material for telling the Bible stories and for the application upon the life of the child.

That the material assigned for any particular lesson in Biblical History should not be loose conglomeration of isolated events, but a catechetical unit, has already been shown (p. 424). If this statement is expressly repeated here, it is done for the reason that the truth involved is the postulate for all that is to be said in this paragraph concerning the method underlying instruction in Biblical History. While it is quite permissible in the upper grades or on the occasion of a review to place a number of narratives under a common point of view and thus to weave them into a unit, the catechetical unit for the first treatment is always the single narrative. How to treat the single narrative, then, will be the chief problem.* Many are of the opinion that the main object of instruction in Biblical History is merely the memorizing of its principal contents, for the one purpose of having an opportunity to refer, in sermon and catechesis, to the material stored up in the memory. If that view were correct,

the science of catechetics might well refrain from investigating the various methods as to their appropriateness. In that case we might be satisfied with reading the story several times and conducting a quiz for the purpose of ascertaining whether there has been an appropriation of the contents. But if instruction in Biblical History is to do its share toward reaching the aim of religious instruction and training as it is given on page 280; if it is to be of **present** value for the children, if it is to influence their whole inner life and to implant the desire to live according to God's will, if it is to become a dynamic factor in their young lives, then the question as to the didactic treatment of the individual biblical narrative proves of uncommon importance, and requires specific treatment.

In order to attain this purpose, there will have to be in evidence what we described in §32 as the essential features of the whole process of instruction. In other words, the treatment of the individual narrative should cover the three steps of **presentation, penetration, and application.** The penetration will also comprise what the Herbartians call "association" (cf. p. 448) in case the latter seems pedagogically valuable; and invariably it will issue in the "generalization" of the specific truth educed from the individual narrative (fourth step of the disciples of Herbart). Again, presentation should be preceded by a **statement of aim** and frequently also by a brief **preparation.**

1. **Statement of aim.** A sermon that pursues only the general aim of edifying the congregation, will degenerate into an aimless and useless talk; every time the preacher ascends the pulpit he must have a clear and specific aim, and he will say nothing except what serves to attain this aim. His success is proportionate to the clearness with which he formulates his aim and to the "goalwardness" of the sermon. Whether he states his aim in the form of a theme or not — he must

have one and constantly pursue it. The same is true of the catechist. He should never present a Bible story to his children without determining exactly what he means to accomplish. But should he specify and name his aim at the very beginning of the catechesis? Certainly not the **inner** aim, the ultimate aim to be realized with his pupils. In that case he would anticipate the best that is to come and himself thwart the children's attention; he would hand over to them what they should have gained by earnest efforts, and he would deprive himself of the best opportunity to engage their mental co-operation. What he will do, however, is to state the aim **formally.** He will not say: "Today let us learn that nothing so pleased God in Abraham as faith", but: "Let us learn today what pleased God most in Abraham." The former is the announcement of the inner aim, the latter, of the outward one; the former is the material announcement of the aim, the latter, the formal. The latter is necessary in order to concentrate and focus the scattered thoughts of the children, and to direct them to the point on which the whole caetchesis is to turn. The expediency of stating the aim must be recognized by anyone who realizes the variety of thoughts with which the children are still occupied when the Bible History period begins and who remembers that the "narrowness of consciousness" (cf. p. 207) prevents the soul from thinking of more than one subject at a time. As long as the soul clings in thought to the old, I cannot fill it with anything new. It will behoove me first to detach it from the old and lead it in the direction of the new: this is the very purpose of the statement of aim. In proportion as the catechist succeeds in making the statement attractive, brisk, interesting, he will accomplish his purpose. Statements of this kind would be: How sin came into the world; How God made man happy; Of Joseph, Jacob's favorite son; How Joseph came to Egypt; How a shepherd lad

was elected king; How little David fought with the tall giant; Of David's dearest friend Jonathan; How the lad Jesus came into the temple for the second time; Of a man who fell among robbers; Jesus takes care even of the lost; Even believers may yet perish; How the first black man became a Christian, etc. Let the student compare the headings of the *Wartburg Lesson Helps* (Second Course; but note that the inner, or material aim has in several instances purposely been used there as heading). In connection with the statement of aim it should also be remembered that the child, and the common man in general, prefer the use of verbs to that of nouns. "The creation of the world" does not mean so much to them as "How God created the world." Sometimes the statement of aim of the new story is readily suggested by the preceding one. For instance, the children's sympathy has been aroused if the teacher has, with some degree of success, told the story how Joseph was sold into slavery; they are genuinely interested in his welfare; and on their lips lies the question: What became of Joseph in Egypt? Could the teacher desire a clearer statement of aim for the following story?

2. **Preparation.** It is often advisable that the presentation is preceded by a preparation. In the statement of aim a word has perhaps been used which points the child to conditions in life with which he is well acquainted. The discussion of these will supply the apperceptive faculty with the fulcrum which is to bear the weight of the new material in the narrative to be treated (p. 212). Should, e. g., the aim of the narrative have been stated as: "How the first black man became a Christian," it is advisable to remind the child of the negro whom he has seen on the street, possibly also of the fact that even negroes can be true Christians. If, in addition, a short story should be told of some negro known as an earnest Christian, the child has not only been

provided with the material which enables him to understand the statement of aim, but a torch has been lit which shines into the distance so that the erstwhile nebulous and obscure form of the Ethiopian eunuch has become something concrete and discernible. It is also possible that the new narrative deals with objects and affairs altogether remote from the present viewpoint and concept sphere of the children, but, nevertheless, of fundamental moment for an intelligent comprehension of that particular narrative. Such matters cannot be explained incidentally during the process of presentation; for this reason they constitute material for the preparation. As a case in point, in the story of the anointing of David for the royal office the concept "anointing" occupies a prominent place. The catechist will find far fewer obstacles to a successful disclosure of the thought underlying this narrative and the development of the inner aim (namely 1 Sam. 16:7), if, in the process of presentation and penetration, he will not be compelled to dwell upon an explanation of the custom of anointing. In the preliminary discussion he will speak of the inauguration of our presidents, of the crowning of emperors, or of the practice of anointing priests and kings in Israel and the purpose and meaning back of it. Or, the catechist, very properly, may feel justified in connecting the new narrative with the one just disposed of, because only thus the children can be put into the right frame of mind to bring the needed amount of interest to bear upon the new material. It is the province of the preparation to bring about such a frame of mind. If, for instance, the sale of Joseph into captivity has been the subject of the previous lesson, the children should be reminded anew how Joseph must have felt on his way to Egypt—leaving his father, running beside the camel in the hot sand of the desert, sobbing and moaning in his lonesome grief, telling himself that he would probably never see his home again. Now the

children are mentally prepared to follow Joseph's further experiences in Egypt. Thus the preparation aims to enhance the interest of the child in the new story already aroused by the statement of aim; it will remove all obstacles in the way of an effectual appropriation of the new material, and attune the cords of the soul so that the new impressions may play upon it with power and without interference. It will often be well to let the preparation issue in a re-statement of the aim. — So far as the outward form is concerned, the preparation is not necessarily purely acroamatic; it is more likely to bear the character of an informal conversation. While the explanatory words of the catechist will usually form the bulk of the preparation, there may be instances when, to make it effectual, the whole preparation will consist of questions and answers (cf. the "method of construction" discussed below). The "preparation" may be omitted entirely when the statement of aim and the subsequent presentation are immediately intelligible; at any rate, this is better than artificially to drag it in. — Compare the practical examples appended to the fifth part of this textbook.

3. **Presentation.** How the new narrative is presented, is of the greatest importance for the realization of the aim of instruction or training. If the presentation fails to arouse interest, to stir the emotions, to move the will, the other steps of the teaching process are not likely to have better effects, and the instruction as a whole remains without practical results. There are three modes of presenting the new material, each one having its advocates among the ranks of the educators. The new story may be offered through reading, narration, or "construction."

Reading is the most ineffectual form imaginable, especially when the children are expected to read the story themselves from the textbook or the Bible. Even though they be able to read with fluency and expression, it is impossible

for them to receive so clear an intuition as when the story is read to them in an exemplary manner; and reading the Bible narrative over once, in most cases, will have no influence upon their inner life. But does it follow from this that the teacher is to read the story to the children? It must be conceded that, if the teacher reads well, the interest of the children can be aroused. But equally correct, and even more important, is what Schueren says upon this point (p. 15): "Whatever the teacher exacts from the children, he must first exact from himself. How repugnant it is when the teacher says to the children: "You should know this, even though I myself do not." But that is exactly what he implies, when he reads the story to the children. He should not even use reference notes, since he does not allow the children to use these when the subject is reviewed. Even more injurious than setting this example of indolence is the resulting lack of discipline and the loss of animation in teaching. Children should know themselves under constant observation, if order is to be maintained among them. When the teacher reads to the children, he is unable to watch them, unable to nip disturbance in the bud;—and disturbance is likely to be particularly frequent in just this case, for the reason that a lifeless instruction possesses no fascination for the children. If there is to be life in instruction, the subject matter must live in the teacher instead of merely being in the book. How can the teacher arouse and maintain in the children the conviction that he himself believes the material that he presents, if he resorts to reading? Many other things besides the voice should speak during instruction, notably the eye. There is no telling what effect may be produced by a soulful eye turned to the hearer. The eye of the teacher should rest upon that of the child, and the eye of the child upon that of the teacher. Often the lips will strive in vain to utter what the eyes express without

effort." Furthermore, what text should the teacher select for reading? That of Scripture?. This is the view of many, who think that veneration for Holy Scripture does not permit any choice whatever. But the Scriptures have not been written for the children in the sense that their language and mode of presentation is always familiar to them. On the contrary, the language of the Scriptures often requires to be adjusted to the needs of children, and to be translated into their own familiar speech. In order to bring home to the children the actual sense, it will occasionally be necessary to leave out parts of the Scripture text, and, again, to supplement it by explanatory comments. In due recognition of this fact, Bible Histories have been compiled with texts frequently quite different from that of the Scriptures, so far as the arrangement of words is concerned, texts that rise from comparative freedom from the Scriptural text in the lower grades to increasing conformity to it in the upper grades (compare the three grades of the Second Course of the *Wartburg Lesson Helps*). This practice is warranted without doubt; and it is even necessary in view of the needed reviews and drills; nevertheless, the objections to presentation by reading stated above apply also here; moreover, the mere reading of the story from the textbook does not suffice to unfold completely before the pupils the latent powers of the text of Scripture and to bring them to bear upon the threefold life of the soul.

The reason is this: In every story, the Bible story not excepted, a fourfold factor is to be discerned: (1) the historic act as such; (2) the framework of the story — for instance, certain features pertaining to the respective fields of geography, natural history, and cultural history within which the action moves; (3) the inner world of thoughts and motives of the story, i.e., the thoughts, emotions, reflections, motives, etc., actuating the persons described; and (4) the

religious and moral nature of such thoughts and motives, which endows the action with its real value. These four factors must be comprehended by my pupils; until that has been achieved, I have not fully presented the story nor utilized all of its dormant powers. The ordinary school texts, however, permit only the first one to come into its own; the second falls short and has to be explained afterward whereby the effect of the story is marred; the third and the fourth are merely suggested; and so far as the fourth is concerned, it often is totally ignored. And yet, the educative force of the story is largely found in the last two factors. The pupil must be trained not to stop at externals in judging of an action, but to make his way to the motive of which it is an expression, and thus to form a judgment concerning its religious and moral value (pp. 223 f., 279 f.). To this must be added that the schooltext as well as that of the Bible often indicates important situations with a single stroke. This may be, and as a matter of fact often is, decidedly characteristic and significant; but the child does not understand it in its bearings, and thus loses something of great value. For instance, what anguish and despair, what remorse and futile hope, what horror of death and silence of the grave are expressed in that brief word of Gen. 7:21.22! All this should be brought out; the class must vividly be made conscious of it. Or consider the situation sketched by Acts 9:22: "Paul confounded the Jews that dwelt at Damascus and proved that this is the Christ"; these words are only meaningless sounds for the class, probably not even understood in their literal sense, until the teacher unfolds them and presents to his pupils a vision of Paul's evangelistic activity with its overwhelming arguments from the sphere of prophecy and fulfillment. Facts such as these call for a mode of presentation different from a mere reading of the respective text by the pupils or by the teacher. Even

when subsequently the penetration supplies many things neglected by the presentation, this is a poor makeshift: until that time comes, the child has to worry along with much undigested material; no overwhelming effect upon his inner life, particularly his will and emotions, has been produced. Whether the soul will later be equally susceptible to such influence, is questionable: the first impression is usually also here decisive.

For the reasons given, many catechists today, instead of reading the text or having it read, prefer the method of **construction.** They understand by this the method through which the teacher, in the form of a conversation, introduces the children to the situation postulated by the story, and then, by questions and answers, prompts them to find the several features of the story and thus in a sense to construct it for themselves. Where this method obtains, the above mentioned four characteristic features of the story, which require due attention if the story is to fulfill its purpose — the last three in particular — come into their own. Notwithstanding, this treatment of the story is still inadequate. While the mental activity of the children could hardly find a better field for independent exertion, the biblical story cannot, where this method is followed, produce the designed effect upon the emotional and volitional life of the children; and when climaxes are reached in the history of revelation and God's redemptive acts are the heart of the story, this method fails completely. How should children discover God's purpose in regard to man either in the past or present? Even though the thesis should be given to them: "God is love", all attempts to discover His ways from that premise would result in aimless groping, but never in a knowledge of the ways which God has actually taken. If, however, this dangerous deviation is avoided and on all important points information about God's redemptive work is imparted to

the children, then it is thereby tacitly admitted that a story hardly requires any other form of presentation than that of **narration.** While the constructive method has originated in an exaggeration of the principle of training the child for mental self-activity, it is not without its element of truth, in that the catechist, who presents the subject matter in the form of narration, will find it expedient now and then to interrupt his narration by a question, which is intended not only to make sure of the pupils' attention, but also to enable them to carry the action forward themselves or to give an account of the thoughts and motives underlying it.

But **how should the story be told?** Here, too, a threefold mode is advocated. (a) There are those who think that it ought to be told in precisely the same manner as the pupils shall afterward find it in the school-text, with only this exception that brief explanatory remarks may be interspersed. That this view is hardly correct, is readily inferred from what has been said above; for most of the arguments set forth against the reading of the Bible story by the teacher, apply to this method of narration as well. (b) Others have advocated a method diametrically opposite, in that they demand a narration that is not only altogether independent of the Bible text but also modernized to such a degree that the very coloring of the Bible is discarded, and the Bible characters appear like present-day country or city folks. While traces of this method are found already in Paul and Zurhellen, it is Gansberg and Scharrelmann who have consistently carried it out. Not only "full detailedness and exhaustive motivation," but also "the most child-like modernization" is Scharrelmann's motto. He says: "When I am unable to depict ancient Jewish and Egyptian conditions and scenes, I substitute modern ones for them," and he follows this principle even more consistently than the great medieval painters by whose methods he justifies his own. We do not

overlook the fact that these demands contain elements of truth which we ourselves recognize and adopt (v. i.); nevertheless, we must repudiate this mode of narration or presentation; for, to us, not only the soul of the child in whose behalf the demand is made is holy, but the material as well. Much as we emphasize the necessity of setting forth the truths of Christian faith and life contained in the several Bible narratives in such a way that the child's interest is aroused on every hand, we are at the same time aware of the Bible story's title to reality. It is to us an educational factor for the very reason that it is a link in the chain of that history which prepares or provides our salvation; if it were a mere vestment for garbing moral thoughts, we should not use it at all as an educational factor and prefer to have recourse to tales or stories from the present.

The proper mode of presentation is (c) free narration. In far-reaching independence of the Biblical wording such narration gives a clear, vivid, and exhaustive picture of the event; it gives due attention to the progress of the action and to the whole "frame work of the story"; and tenderly it discloses the inner world of thoughts and motives and their moral and religious bearings. At the same time, however, in spite of all independence from the Biblical wording, in spite of all detailedness and motivation, it is in point of content, faithful to Scripture and in point of form noble and chaste; it intends to set in motion the intellectual, emotional, and volitional soul-life of the child by no other means than by the facts and thoughts lying open or hidden in the Scriptural narrative. Arriving at climaxes, when important direct utterances, especially of the Lord Himself occur, it conforms even to the exact wording of Scripture.

More specifically, the story to be properly told must meet the following conditions: it must be simple, intelligible, intuitional, vivid, and it must have movement. It must be **simple** in regard to language and tone. Not long but short sentences; simple sentences and not com-

plicated ones with intertwining clauses. Nor should the catechist cultivate an unnatural and artificial tone, but a natural one, as if a mother tells a story in the family circle. The story must be **intelligible;** for though it be simple in language and tone, the children may still be unable to understand it, because there is not enough adaptation to the child's vocabulary, or because words are used which may be familiar as to sound, without, however, producing clear concepts in their minds (p. 439). As a case in point, the teacher should not merely say: "Jehovah blessed the Egyptian's house for Joseph's sake", but should show in detail wherein such blessings consisted; perhaps in this way: While Joseph was overseer, the horses were never hurt; the slaves did not quarrel or steal; and everything sown upon the fields bore fruit, sixty, seventy, and a hundredfold. He must not content himself with repeating the statement of Scripture that Saul was given letters to Damascus; for even pupils of the upper grades do not know what is meant by credentials, which are here meant, and thus they will miss an important feature of the situation. "Our instruction is often so utterly devoid of joy and success because we presuppose something that does not exist" (Schueren, p. 12). How is attention to be aroused; how the interest to be awakened; how the recitation to become acceptable if so much in our narration has remained unintelligible to the children? The narration, furthermore, must be **intuitional.** "To use the map of Palestine in Biblical History does not make the instruction intuitional. When the child, as the story is told, sees with the eyes of his mind what is heard with the bodily ears; when the external process becomes an internal one for the child, it is then that instruction is intuitional. Brush and pigment are not the only means of painting, nor chisel and hammer of moulding; these things can be done also with words; there is such a thing as a plastic art in language" (Schueren, p. 16); comp. pp. 204 f., 256, 260 f.). To tell a story intuitionally we must pay attention to the way children and mothers tell stories; the Bible, too, contains many sections that can serve as examples. For one thing, it pays attention to the lesser features (Abraham bowed down; let now a little water be fetched and wash your feet; here I am, my son!; Joseph shaved himself and changed his rayment when he left the dungeon; observe the plastic force in Gen. 22!); there are never any omissions (when Abraham entreated God repeatedly in behalf of Sodom, it does not say: He entreated God several times; but the six entreaties are given in accurate detail, and to this day each renewed entreaty causes the child's sympathy to mount higher); definite numbers are given (five loaves, two fishes, twelve baskets); it does not deal in collective terms, but men-

tions concrete objects (e.g., in 1 Sam. 17:17, it does not simply say food, but enumerates the individual articles constituting the food); it never, or at least very seldom (as in Acts 1:1 ff.), deals in generalizations; it does not employ indirect speech with its difficult constructions, but direct speech (not: Jesus said that she should go in peace, but: Go in peace! not, God asked where Adam was, but, God said: Adam, where art thou?). All this enhances intuitional presentation. It is true that the narrative is thus made longer; but that is of no consequence: while breadth is not always an evidence of intuitional presentation, intuitional presentation does require a certain amount of diffuseness. It dare not omit miniature painting, whereby, at the same time, the phantasy of the child is given most acceptable food (pp. 210 f., 251, 256). The outward circumstances should be delineated in detail. Explanatory comments, for instance, such as are to shed light on the state of culture at the time of the event under consideration, should always, as much as possible, be joined to the persons of the story under discussion, unless they have been disposed of in the "preparation"; only thus can they really be made to enhance the intuitional presentation and to arouse the interest of the pupils (p. 257). Under no circumstances should they be accorded recognition as independent factors. While they may be allowed to retard the progress of the action, they must neither interrupt it nor ever crowd the essential features of the story into the background. The ivy twining around the pillar and all the details of decorative art to the right and the left are very fine, but the pillar itself is of greater importance. Special care is required for the illumination of inner processes, that is, the thoughts and sentiments of the actors in the story. The catechist must mentally transplant himself into their position; must envisage their pleasures and their burdens, must visualize their emotions, their fears and hopes now rising, now subsiding, and thus trace the act to its beginnings; he must try to catch a glimpse of the inner conflicts as they end in defeat or victory, and eventually take visible shape in actions; he must take into consideration the consequences of the good as of the evil deed; only thus can he prompt the soul of the child by word, voice, and eye to vibrate in sympathy with the scenes inwardly beheld.—**Fankhauser:** "When we tell of the campaign undertaken by Abraham for Lot's rescue, we may fancy how the tempter whispered to him, 'Serves Lot right! What tricks he used to play on you! Now he has gotten what is coming to him for his selfishness! Let him see how he gets out of the trap!' But see how Abraham

turned down all such advice and only thought of Lot's misery—in chains, in fear and danger of death: and he his brother's son, commended to his care by his dying father. 'But what will you do, Abraham? With your 318 servants you would fight the four kings with soldiers probably a hundred times as many as yours!' 'God goes with me, if I do what pleases Him. If He goes by my side, we shall be the stronger of the two.' 'But, Abraham, you have never done anything but to herd flocks, while those men are veteran warriors!' 'I trust in God, He will show me what to do'." **Zurhellen:** "Cain's fratricide, as pictured in the Bible-text, is, for the children, a ghastly and incomprehensible deed. Envy is the motive; and envy should be the subject of the subsequent penetration. But in that case the narration must have succeeded in making clear the nature of envy, how it probably originated, how it gradually corroded the soul, and what terrible results it will have unless opposed by a strong will. Therewith we come upon the second pedagogic motive of great value: 'Unto thee shall be its desire, but do thou rule over it!' Self-control is surely one of the most fruitful subjects of religious and moral instruction; and the story before us supplies a welcome opportunity to speak of it to the children. But in that case the presentation should also contain a reference to the conflict of the good will in Cain against sin and make its ultimate defeat conceivable." All this is necessary if the narrative is to be intuitional. The catechist will be successful in shedding light upon the outward as well as the inward situation, especially if he observes those inconspicuous hints contained in the Bible text which so often elude the attention of the cursory reader (cf. Gen. 7:21.22; Acts 9:22; above p. 474; or Gen. 15:1 in connection with Genesis 14). With the instinct of a hunter the catechist must be after those hints; whatever in them appeals to the intuition he must track down; focus his interest upon them, and exploit them. But these processes —the delineation of the external conditions as well as the illumination of the promptings in the inner world of the actors, can enhance the intuitional character of the narrative only when the catechist associates and compares them with such external conditions and experiences of the inner world as the children are already conversant with. This is the germ of truth in these attempts at modernizing the stories of the Bible. With a loud voice they call to the catechist: "Do not forget the connecting threads between the home of the child and the home of your Bible stories; do not forget the fulcrums for the apperceptive faculty (p. 212) in the sphere of the children's

intellect and experience; look for them; turn them to account if your narrative is to take life in the soul of your child and quicken it to an inner experience of the same."—If we name, in addition to intuitiveness, also **vividness** as an essential attribute of an effective narration, we have in mind not only a noble, animated delivery, nor merely Fankhauser's definition: "Vividly to narrate means so to narrate that the story lives in us and we in the story," but also what Schueren emphasizes when he says that the catechist must have experienced the vital power of the story in his own heart, and that his narrative must become a vivid testimony of the divine life within him.—Finally, narration must have **movement**, it must aim for the goal, it must be *zielfuehrend*. This means that it must not tarry too long here or there, least of all with external features; there must be no coloring for the sake of the color; but everything must be viewed in reference to the final goal to be attained, i.e., the precise religious or moral truth in the story which is to be set forth; and everything must be left out, no matter how beautiful, which does not serve the end in view—the realization of that truth.

If the story is told in the manner here set forth, a quickening of the emotions through the intellect will be the result; the story will appear precious to the soul; it will become a factor of its inner experience. The result will be an "ideal association" (p. 260) with the characters of the Bible, a holy *συμπάθεια* (cf. pp. 226 f.). The children think, feel, grieve, pray with them; they plan, strive, suffer, believe, hope with them; they sing, rejoice, shout with them. What a power for culture, education, discipline that means, is known to every pedagogue (pp. 252, 254)!

Last of all, the question remains to be answered whether a story is to be told as a whole or in sections. The latter method still has the most advocates in the present, and the author has not hesitated to give an example of a story told in installments (see practical examples). In case a story is of undue length and makes two or three sharp turns it may be convenient to tell it in sections, and at the end of each section to reduce it to the words of the school text, to have the children reproduce it in their own words, and to let them find the proper heading for the section before proceeding to the next section. But when the story is a

natural catechetical unit and not too long, the effect upon the emotions and the will is not subserved at all when this method is followed; we are convinced that the uninterrupted narrative is every time much surer of a telling effect; and this is decisive for the catechist. In the Biblical History by the author, an outline of every story is given at the conclusion; but this is done altogether in the interest of the pupil, to aid him in reviewing it and committing it to memory. When the whole story has been exhaustively told, the pupils should be directed to open their Biblical History and read the story or recite it extemporaneously, if the latter can be done without torture.—Practical examples are found at the conclusion of the section.

4. **Penetration.** With presentation, if effectual, the most important feature in the treatment of a Biblical History has been disposed of. A picture, clear and intuitional, of the story, has been painted for the children from both aspects, external and internal; their soul has been warmed and their will has been set in motion. But the process is as yet far from complete: unless other features are added its effect will be lost too soon and hardly ever cause more than a fleeting mood or sentiment. Instruction and training, however, dare not rest content with the production of relgious and moral moods. The object to be attained is: Clear convictions, moral and religious value judgments, a consciousness of the Christian life as a real life—as the receiving of God's grace, as a struggle against sin, as a life of work according to God's will. That this effect, produced by the story upon the child's soul, be perpetuated, clarified, confirmed, deepened, and made fruitful unto life, the children must be directed once more, and that at leisure, to meet the characters of the story face to face; carefully to scrutinize their thoughts and motives,—the whole complex of the mental and moral forces impelling them to action; to examine them from the

standpoint of their religious and moral character; to trace carefully the consequences of wicked and of godly conduct; to make the relation of God to man, and of man to God a subject of meditation, so that faith, love, fidelity, unselfishness, etc., may in their majesty confront and captivate them; and that unbelief, unfaithfulness, hatred, envy, selfishness, lying, etc., may stand revealed in their disastrous and abhorrent hideousness. This is the purpose of penetration. It is to gather in leisure all the illuminating and cheering, but also all the repellent and dreadful, rays of the story; to let them exert their inherent force with power, and thus to turn to account the educative elements of the story for the training of the young to the full extent possible. Thus in penetration the last two constitutive elements of each story rather than the first two (p. 473) must be emphasized. For here the catechist comes to speak of the outward progress of the story and its external frame-work only in order that the catechumen may gaze upon the inner world of thoughts and motives, recognize moral and religious values, observe their vital importance, and gain respect and desire for them. When this is understood, it must be clear that penetration deals with persons, especially the leading persons of the story, in accordance with the fact that formative, educative force is mostly found in the personal, biographical element (p. 256). Of whom have we heard in this story? Or, whom do you like best in this story?—these are the questions most naturally asked when the penetration begins. When light is shed upon the thoughts and acts of those persons, the teacher should see to it that the children apply no other standard of judgment than that of God. While sinful acts are by no means excluded from illuminating discussion, care must be taken not to go unduly into detail in the delineation of sin, lest destructive germs are deposited in the children's hearts. If such guidance to religious and moral value judgments is given by

one who himself loves God and His will, it is by no means, as some maintain, the critical spirit, with its desire to judge others, which is awakened, but rather the children's conscience; that which is good in itself has been made to appear good and precious also to them; and what is evil in itself has been made to appear detestable. While shedding light upon men and their doings, the catechist should never forget shedding light upon God and His doings. His attributes and nature should be brought out in clearest light at the hand of his actions. This is the stage of instruction in which the catechist, in conformity to the example of Christ (John 17:6), is to reveal to his pupils the name of God; that is, he is to withdraw the veil, so that, behind His acts, they see God Himself in His divine nature and recognize Him as absolute personality and holy Love. (Comp. M. Reu, *Unsere Erziehungsarbeit im Lichte von Joh. 17, 6,* Kirchl. Zeitschrift, 1911, pp. 453—466). It is often desirable that the most important points brought out in penetration, for the purpose of impressing them indelibly upon the children's minds, should be pronounced in unison by them and written upon the black-board in the order of their development. When this is done, an easier survey is attained, the final summing up is made easier, and the service of the eye is enlisted in order to secure a more lasting effect for the educative elements found in the story (comp. the complete practical example at the end of this fifth section).

If advisable from the didactic and pedagogic standpoint, there may be joined to penetration what has been called by the disciples of Herbart **"association"** or **"comparison"**; but only in that case. For just the constant — and hence sometimes unavoidably artificial — employment of association and comparison, has, perhaps not without reason, largely occasioned the discreditation of the formal step theory. What is to be done is that the children are made to recall

for themselves the other stories in which the same features in the acts and nature of God, in the doings, experiences, reflections of men, in the relation of cause and effect, have aroused their attention. Whether such stories are taken from Biblical History, Church History, the Reader, or, on occasion, even from other branches; or whether they are taken from the children's own experience, is a matter of no consequence. Such stories being found, the truth developed from the new story is confirmed and enhanced in power; its universal character is recognized by the child, and thus it becomes in his eyes an incontestable certainty, and a factor ever to be reckoned with. It is hardly necessary to quote examples; may it suffice to call attention to the importance of trust in God as shown in the life of Abraham, of Moses, of David; to the effectual prayers of Jacob, of Moses, of Solomon, of Elijah, etc. While such comparison is not always required, there is another feature of discussion, called **generalization,** which is indispensable. Invariably the main truth developed from the story should be summarized in the form of an easily remembered, classical sentence, which may be borrowed from Scripture, the Catechism, or the hymnodic treasure of the Church. Here everything is gathered as in a focus. Where it was possible previously successfully to employ the step of comparison, it is natural that the truth of this summarizing sentence is impressed even more deeply upon the minds of the children. It becomes the focus in which the truth not of one but of many stories is gathered. That such truth dare not be mechanically grafted upon the presented story, but should vitally grow forth from within, follows from what has been said. If presentation always should point "goalward", penetration should do so even more; every constituent part of penetration should lead in a straight line toward the passage in which ultimately everything is gathered together, so that this summing up is not

only the end but the consummation of penetration. While, in penetration, occasions arrive for the introduction of illuminating Bible verses, stanzas of hymns, or parts of the Catechism, these must yield precedence to the golden text, the ultimate goal. Since the work of memorizing must be done largely in school, especially in the lower grades, this golden text must finally be drilled by recitation in unison.

As to the **outer form** assumed by penetration, not much remains to be said. It cannot be any other than a natural didactic conversation. While the didactic question has already been an occasional feature of the descriptive and detailed narration, the principle of independent activity requires that pentration should proceed entirely in the form of questions and answers, without, of course, excluding the occasional employment of the acroamatic form. The practical example based on the story of Zachaeus (at the conclusion of section V) should be converted into the form of a didactic conversation.

5. **Application.** The necessity for an application to follow penetration and, likewise, the aim of the same, has been demonstrated in ch. 32. But what character is the application to bear? At the very outset, it is necessary to caution the catechist against the fallacy that numerous applications are required. In presentation the catechist keeps in view one single aim; and during the progress of penetration he aims at only one summarizing sentence although he may employ a number of Scripture passages or hymn stanzas; in the same manner the catechist should not in the end commit the error of making many applications: the effect of that would be that none has made an impression deep enough to become a fruitful factor in the daily life of the children. What has been said of the preacher, applies to the catechist as well: "There are preachers that take too much for granted; they take a chest full of truths along with them upon the

pulpit, just as someone might take a chest full of nails; and then, on the supposition that the hearers are posts, they take out a nail and expect it somehow to enter the post of itself. But that is not the right way. They must take the nail, hold it to the post, hammer it in, and then clinch it on the other side. Not until then have they the right to expect that the great Master will so fasten the nail that it will not fall out again." This is true in an even higher degree of the catechist; for children are less able than adults to take home with them a mass of loosely applied truths and to make them factors in their daily life. And just as but one application is to be made, so this one application should not be a general one but one very definite, clearly bounded on every side; for any application necessarily loses force in the degree that it is general. E.g., when the story of Abraham's departure for Canaan is to find its application, it should not be formulated like this: "Children, you, too, must believe in God," but: "though God asks difficult things of us, we still should obey Him, confident that He will be with us and bless us." Finally, the application should be something more than a mere doctrine. If the latter were the desideratum, the application would mark no progress; for the doctrine taught by the story has already been found by penetration and has been gathered into the golden text. What the catechist has to do, is to point out definite incidents in the life of the children and show, in contrast to their real conduct, what it ought to have been. To this end he will go with them into the past or future of their own life, in order to train the conscience for a recognition of sin, and to awaken in them wholesome purposes and resolutions. Moreover, it is their life, not that of others, to which application will have to be made; for in their present life, as children, they have to begin to adapt themselves in all seriousness to the religious and moral truths of Scripture. In-

struction is to be more than a mere aggregate of directions to the children regarding their conduct in the future. Also as adults they will deem it a matter of course in all things to consult the will of God, if, as children, in their relation to parents and teachers, to brothers and sisters, to the neighbor and the neighbor's children, in the house and in the garden, while at work and while at play, they were accustomed to conform to that will. The skill of the teacher will have its mettle tested in the attempt to restate the great deeds of the Bible characters in the terms of the children's humble life. He who deems himself too great for that or even looks upon it as a triviality, may make many an application quite good in itself; but the souls of the children he will not touch; and it is his fault when the children fail to locate the channels into which the vital forces quickened in them are to issue; when the impulses awakened in their hearts through presentation and the penetration evaporate without fruitage, and thus already in youth that cleavage is formed between knowledge and life, worship and every-day life, which afterward, in adult life, proves so difficult of removal. Not seldom a short, well-chosen story germane in every way, is best suited to open the eyes of the children for the duty suggested by the biblical narrative with which they have dealt. Of course, the story intended to clinch the application should not be taken from the Bible; it should be one from life, from the present, from Missions; and it should be a juvenile story though this is not an invariable rule; but it must be only one, not a number of stories.

The catechist will find much material useful for **presentation** in H. Witt, *Die Biblischen Geschichten Alten und Neuen Testaments mit Bibelwort u. freier Zwischenrede anschaulich dargestellt*, 3 vols., [2]1883; G. Staebler, *Jesus, der Schoenste unter den Menschenkindern*, Stuttgart, 1905 (however, everything requires re-statement in terms familiar to children); M. R. Unger, *Beitraege zur erbaulichen Behand-*

lung des Religionsunterrichts auf der Unterstufe, 1912; C. Stuckert, *Jesusgeschichten,* 1910-14; especially in G. Fankhauser, *Der Weg zum Kinde,* 1915 ff., and M. Reu, *How I Tell the Bible Stories to My Children,* ²1926. M. Affolter, *Kommt, Kinder, hoert,* ²1926. For **penetration and application** in J. Nissen, *Unterredungen ueber die biblischen Geschichten,* 1888; E. Thraendorf and H. Meltzer, *Der Religionsunterricht,* 5 vols., ²1905 ff.; A. Reukauf and E. Heyn, *Ev. Religionsunterricht,* vol. iii to ix, ²1906 ff. H. Spanuth, *Praeparationen fuer den ev. Religionsunterricht,* 4 parts, 1909 ff.; but preeminently in G. Friedrich (Rienecker), *Der Herr bleibt ein Koenig in Ewigkeit. Unterredungen ueber die bibl. Gesch. d. N. Testaments,* 1911, and G. Fr. Rienecker, *Gottes Wort bleibt in Ewigkeit. Unterredungen ueber Gesch. des A. Test.,* 1912. For **application** in G. Staebler, *Sammlung von Erzaehlungen und Grundgedanken f. d. Unterricht in der bibl. Gesch.,* 1902 f.; J. Heininger, *Anwendungen bibl. Geschichten,* 1900; E. Zeller, *Andachten fuer Kinder,* ²1914; some material also in G. v. Viebahn, *Von der Landstrasse des Lebens,* 1908; and in the *King's Highway Series,* edited by H. Sneath, G. Hodges, and H. H. Tweedy, 1917.

As far as the **several grades** are concerned in which the Bible stories are to be treated, but little remains to be said. In the lower grades, of course, the whole process of instruction will be simpler and more child-like. But even here the steps named above can be retained; penetration and generalization may be successfully employed in the lower grade, as has been clearly shown by Fankhauser and Unger. It is quite true, however, that it will at times be sufficient in the lower grades to narrate the story in an intuitional manner, and to make the narration issue in the golden text which sums up its main truth. In the upper grade penetration and application are to be cultivated with particular care. If the same stories recur in all three Courses, as is often the case according to the curriculum for **parish schools,** given in Chapter 31, it need not invariably be the same truth which is placed in the foreground. The individual stories are at times so rich in content that they suggest a variety of inner aims; and often the mental development of the children does

not permit the specification of the ultimate intent of the story until the Third or Upper Course has been reached. The story of the stilling of the tempest may be treated in such a maner that only this truth becomes obvious: "The Saviour saves His own when danger overcomes them"; but also in such a manner that it teaches: "If God be for us, who can be against us?" The pupils in the First or Lower Course understand the former; the second is required for the pupils of the Third or Upper Course. The story of Zachaeus can be treated from the point of view: "Even the publican is not too great a sinner for the Saviour; He enters his house, for the Son of Man is come to seek and to save that which is lost"; but also from this: "If anyone is in Christ, he is a new creature"; and even from the third viewpoint: "To receive forgiveness of sins from Jesus and to right the old wrong, is the way to true happiness." The story of the marriage at Cana may serve to impress the children that the Saviour is almighty, for He can turn water into wine; but also that "Jesus glories in being a powerful helper even in the small troubles of daily life." The consideration of the passion of Christ may stop in the First Course at the bodily anguish; in the Intermediate Course stress may be laid upon the inner anguish occasioned by the disloyalty of the disciples and the people's unbelief; while the most difficult feature may be reserved for the Upper Course: the enduring of the divine wrath. The story of Abraham offering Isaac may be made to show that Abraham loved God more than his son; but also that Abraham's faith was staunch and equal to the very greatest trial; and finally, Abraham and Isaac may be held up as types of Christ and God the Father.

"In Quarta the pupils are shown, in the light of Saul's conversion, "how God defeats and hinders every evil counsel and purpose which would not let His kingdom come." That class, according to the curriculum, studies this story after having learned of the conflict of the Sanhedrin with the Christians, the martyr death of

Stephen, and the dispersion of the Christians. The assurance that Christ is risen from the dead, that He "lives and **reigns**" is nothing new for them. This assurance, based on what had been taught in Quinta is now merely confirmed. In Tertia where the Life and Teaching of Paul is treated, it is a different truth that should be brought out. There the theme of the story (outer aim) is not: 'How is the most furious persecutor of the Church conquered by God?' but: 'How did Paul come to faith in Jesus Christ?' And the answer is: 'God revealed in me His Son' (Gal. 1:16). 'He was laid hold on by Christ' (Phil. 3:12). 'By the grace of God I am what I am' (1 Cor. 15:10). 'By grace are ye saved' (Eph. 2:8): this is now the saving truth drawn from the very same story. In Quarta the time is too short to bring out this phase, and the pupils would very likely fail to fathom it. And still different will be the statement of aim and the generalization of the saving truth in Upper Secunda. There the subject under consideration is the apostolate of Paul, the divine origin of his Gospel, the history of the conflict between a free Christian faith and the Christian faith as perverted by Pharisaism, or of the transition from Judaistic Christianity to Gentile Christianity; and Bible verses like 2 Cor. 4:6, 1 Cor. 2:9 f. (in connection with 2 Pet. 1:16-21; John 1:14) now summarize in classic words the saving truth of the self-same story." While these words of **Zange** (p. 186) presuppose other educational conditions than those prevailing among us, they constitute a notable testimony to the cause to which we stand committed. Let this be noted by our American sticklers for method, who deem it unpsychological and unmethodical to permit the same story to recur in a "Graded Series", and who take recourse to all kinds of material to avoid this. Zange, a man of pre-eminent training, both as psychologist and as educator, goes so far as to add: "Another proof how **necessary** it is to return to the same material in the successive grades." Cf. p. 425.

In the **Sunday School,** the narration of the story can naturally move toward one aim only because it is intended for all the children in the **Second Course** (cf. p. 420); but the higher aims can at least be suggested to the pupil by the "Questions for Review" in the Lesson Helps for the Intermediate and Junior Departments when the teacher of the class is not mature enough to lead up to them himself.

The method of teaching here recommended requires much time: in most instances one hour will not suffice for all the successive steps. Nor is it necessary to mount them all in one hour. In the **parish school** the work of the day may close with the presentation and the subsequent reading of the story from the textbook on Biblical History. The pupils are expected to read the story several times at home; and in the next lesson penetration and application take the place of the mechanical questioning which is still widely in vogue. In the **Sunday School** the story is told to the whole Second Course or Department in a detailed manner, as explained above. Because such narration is designed to arouse the feelings of the children and to move their will, it should **never** be omitted; the preparation may be left out (but not the statement of aim) for lack of time. After the story has been told, the several grades may read it under the supervision of the teachers from the graded Lesson Helps, and the Bible verses will be drilled by recitation in unison. On the following Sunday, after the Superintendent has presented and the class has read the new story, the teacher of the individual grade reviews the story of the preceding Sunday with the aid of the review questions appended to every lesson of the *Wartburg Lesson Helps*. Penetration and application of the story taught in the Sunday School may occur in the **Saturday School** (cf. p. 429). The same method recommended above for a regular parish school can without difficulty be observed in the **partial parish school,** comprising the children of 12 and 13 years. It is true, not every story can here be thoroughly studied according to our method although a lesson in Bible History is assigned for every forenoon; but that is no great loss when one has done his duty in the Sunday School and Saturday School. Some of the stories are taken up merely by way of review, leaving for thorough treatment only the more important lessons upon

the Sunday School calendar, and those which in Sunday School had been omitted entirely.

When the end of a group of stories has been reached, a **review** may be undertaken: a detailed sketch of the outstanding character may be drawn, or the principal characteristics of God and the important persons may be assembled, always with a view to the training of souls (p. 483). A sketch germane to the points here made is found among the practical examples at the end of this section.

At times **Bible reading** may be connected with the treatment of the Bible story. In connection with important phases of the discussion, especially when the steps of comparison and generalization have been reached, the upper grade may read—directly from the Bible instead of the textbook—a Psalm or another section that comports well with the truth developed (cf. p. 371; for instance, in connection with the story of creation, Ps. 104 and 8; the passage through the Red Sea, the song of Moses and Miriam; David's shepherd life, Ps. 23; the story of his fall and subsequent repentance, Ps. 51 and 32; the destruction of Jerusalem, Lamentations; at the turning points in the history of the kings, passages from the prophets; the exile, sections from Isaiah 40—66; the return of Israel from Babylon, Ps. 126; the episode of Caesarea-Philippi (Matt. 16), Isa. 49; at the foot of the cross, Isa. 53; in connection with the ascension, Ps. 110; on Pentecost, the pertinent section from Joel, etc.).—That the most important facts of **Biblical Geography, Natural History,** etc., should be associated in part with the preparation, in part with presentation and penetration, follows readily from the foregoing. There are places where such facts should be brought out with telling effect. When, e.g., the journey through the wilderness is the subject, let the needed geographical information about the peninsula of Sinai be given; when the class enters Canaan with Israel, an accurate survey of the

country should be afforded; when it is taught that God gave Israel every blessing promised, an exhaustive picture of Israel's life and happiness should be painted (cp. Practical Examples); later the class should follow Israel to Babylon and back; the Christmas story with its mention of Nazareth, Bethlehem, and the land of Judaea furnishes the occasion for a discussion of the division of the Holy Land in that period of its history, which should be illuminated by constant reference to the map; the mention of Emperor Augustus suggests the same treatment of the Roman Empire; when the pupils travel with the twelve-year-old Jesus lad, the journey should be traced upon the map; Paul's missionary journeys can not possibly be taught without that adjunct. Places like Jerusalem, Bethlehem, Nazareth, and Capernaum lend themselves to geographical illumination (cp. Practical Examples).

Finally, concerning the use of **Biblical pictures** in connection with the several stories, the following remarks are in place. That the use of biblical pictures deserves encouragement as a stimulus for the intuitive faculty, goes without saying, however erroneous the opinion is that the mere use of pictures constitutes intuitive instruction. There are catechists who use pictures diligently, and yet fail to impart intuitional instruction; for the inward intuition, as above described (pp. 478 ff.), is more important than the employment of the finest pictures. This much is true, however, that the internal intuition is enhanced and prolonged when the external intuition is facilitated by a really good picture. But when is the picture to be exhibited and put to use? Before the presentation, during the presentation, or in connection with the application? Each of these three views has found its advocates. The exhibition of the picture before the presentation presupposes that the picture shall be made the starting-point for the whole process of instruction. For the so-called intuitional method of instruction in

the home or lowest grade of the Sunday school that is the proper method; for there the inward intuition is still secondary (compare *Wartburg Lesson Helps,* first course; Wangemann in his *Zwanzig Anschauungsbilder fuer den ersten Unterricht in der Biblischen Geschichte* and in his *Anweisung zum Gebrauch der 20 Anschauungsbilder* goes too much into detail). But in the same degree in which the mental development of the children progresses, facilitating as well as requiring the inward intuition, this method loses its usefulness. While the detailed narration is in progress, the children are still so occupied with the picture that they are not open to the inward intuition intended by the narration; and even the teacher may tend to confine himself to the cultivation of a purely outward intuition.—He who puts the picture to use in connection with the stage of application, is actuated by notions far removed from the purpose of biblical instruction and based upon the presumption that the pupils are possessed of a degree of mental maturity that is ordinarily rare even in the Upper Course of our parish schools. The children are here expected to express an opinion upon the picture and its most salient features, upon the ideas conveyed by the artist upon canvas; this tends to place the picture in the service of esthetic culture.—When we consider that the picture, if it is at all valuable from the catechetical standpoint, represents the climax of the action, it is not likely that any other use of it can be justified than its exhibition during the illuminating narration; that is, just when the climax has been reached and the inward intuition has already taken place. In that case the picture does not divert the attention of the pupils but rather gives strength and depth to the inward intuition, which is now aided by the eye. Having reached the climax, the narrator can properly make a pause and give a little time to a discussion of the principal features of the picture. If the latter crystallizes as it should, the thoughts of the

characters of the story, there will be occasion to recur to it during the penetration.

Among the series of pictures which can be put in the service of the schools, those by Julius Schnorr von Carolsfeld still deserve first place, although this pertains rather to those on the Old Testament. Heilmann, as late as 1911, says: "No one else could bring so much artistic power and religious understanding to bear upon the sacred material as he. In regard to magnificence of composition and passionate interpretation these Bible pictures have hitherto never been surpassed. . . . To illustrate the story of creation, of the patriarchs and prophets, no grander illustrations are to be found. A valuable feature of pedagogic and religious moment is their immaculate moral character and sublime religiousness." Another merit is that they usually represent the climax of the action. For the New Testament the series by Hoffmann and Schramm excels. There are also good features in the collection of Morgan and Copping, the series by Karl Schmauk (equally realistic, but superior as regards execution of detail), and in the collection made by the *Gesellschaft fuer christliche Kunst* in Munich. Recently the Catholic Fugel has produced a good series (twelve Old Testament and as many New Testament pictures have been published to date). Among the pictures illustrative of the parables, those by E. Burnand have justly won renown. Compare the instructive monograph of the Catholic Alfonse Heilmann, *Bibel-Bilder, Gedanken zur religionspaedagogischen Wertung bliblischer Kunst,* Kempten, 1911.

§ 35. THE METHOD OF INSTRUCTION IN THE CATECHISM

Compare the literature in ch. 14, 26, and 32. *G. v. Zezschwitz, ii 2: *Die Katechese od. die kirchliche Unterrichtsmethode,* 1869. *F. Zange, pp. 167-241. *A. Eckert, pp. 116-163. J. Gottschick, pp. 179-186. J. Berndt, pp. 99-105. R. Kabisch, pp. 240-247. J. Steinbeck, pp. 201-218. M. Reu, *Quellen z. Gesch. d. kirchl. Unterrichts,* 1904 ff. O. Schoenhuth, *Methodenlehre,* 1903. R. F. Grau, *Luthers Katechismus erklaert aus bibl. Theologie,* 1891. A. Scheller, *Die paedagogische Bedeutung d. luth. 1. Hauptstueckes,* 1905. F. Niebergall, *Die paulinische Erloesungslehre i. Konfirmandenunterricht,* ²1908. K. Eger, *Taufe und Abendmahl im kirchl. Unterricht der Gegenwart,* 1911. H. Matthes, *Der 2. Artikel auf bibl. geschichtl. Grundlage,* 1913. D. Vorwerk, *Gebet und Gebetserziehg.,* 1913. PRACTICAL HELPS: J. Nissen, *Unterredungen ueber den kl. Kat. Luthers,* ¹¹1889. F. W. Schuetze, *Entwuerfe und Katechesen zu Luthers kl. Katechismus,* 3 parts, ⁴1888. K. Euler, *Handbuch zum kl. Katechismus L's fuer Lehrer und Pfarrer,* ²1874. L. Wangemann, *Einfuehrung i. d. Verstaendnis d. Luth. Katech.,* 3 parts, 1880 ff. H. Cremer, *Unterweisung i. Christentum nach L's kl. Katech.,* 1883. O. Zuck, *Katechesen ueber L's Katech.,* 1883. G. v. Zezschwitz, *Christenlehre,* ²1883 ff. J. Chr. G. Schumann, *Handbuch d. Katechismusunterrichts,* 3 parts, 1884 ff. F. H. Kahle, *Der kl. Kat. L's, anschaulich, kurz u. einfach erklaert,* ⁷1886. K. Buchrucker, *Der Katechismusunterricht,* ²1886. A. Nebe, *Der kl. Kat. ausgelegt aus Luthers katech. Werken,* 1891. Fr. Oehmke, *Die 5 Hauptstuecke d. luth. Katech. katechetisch bearb.,* ³1891. Ziethe, v. Rohden, Heydt, *Die unterrichtl. Behandlg. d. 6. Gebots in der Schule,* ¹³1894. A. Gruelich, *Skizzen z. unterrichtl. Behandlung d. kl. Katech. L's,* ⁵1899. Th. Hardeland, *Die katech. Behandlung d. kl. Katech. L's in Unterredungen,* 1899. *J. H. A. Fricke, *Handbuch d. Katechismusunterrichts,* 3 parts, ³1889. *S. Bang, *Katechetische Bausteine zu christozentrischer Behandlung des 1. Hauptstueckes,* ²1901. G. Heimerdinger, *Praeparationen f. d. Katechismusunterricht,* 1901. W. Beyschlag, *Christenlehre auf Grund d. kl. Kat.,* ³1903. *R. Staude, *Der Katechismusunterricht,* 3 parts, ²1903-08. M. v. Nathusius, *Die christliche Lehre nach L's kl. Kat.,* 1904. G. Kaelker, *Der Katechismusstoff f. d. 5.-8. Schuljahr,* 1904. A. Eckert, *Der Katechismusstoff d. Konfirmandenunterrichts in synthetischem Gang*

u. psychologischer Stoffordnung, 1905. A. u. F. Falcke, *Praeparationen z. Unterricht i. L's kl. Katech.,* [5]1906. *R. Steinmetz, *Katechismusgedanken; Beitrag z. katechet. Behandlung d. 5 Hauptstuecke i. Kirche u. Schule,* 3 parts, 1906-13. Hahne, *Praeparationen f. d. Katechismusunterricht,* [2]1909. *A. Eckert, *Kinderkatechismus f. Schule u. Kirche, 1. u. 2. Hauptstueck,* 1909. *J. Kolbe, *Der kl. Katech. L's in ausgefuehrten Katechesen,* [7]1911. *K. Eger, *Katechismustafeln,* 1911. *O. Hardeland, *52 Konfirmandenstunden,* [5]1914. F. Heyn, *Katechismusunterricht* in Reukauf u. Heyn, *Ev. Religionsunterricht,* [2]1913. *K. Eger, *Evangelische Jugendlehre; Hilfsbuch z. religioesen Jugendunterweisung nach Luthers Katech.,* [2]1912. *Th. Kaftan, *Auslegung d. luth. Kat.,* [6]1913. *H. J. Schuh, *Catechizations on Luther's Small Catechism,* 1914. Geo. W. Lose, *Catechism Bible Narratives. A Series of Bible Narratives on the Five Chief Parts of Luther's Small Catechism,* 1915. ON APPLICATION: *K. Caspari, *Geistliches und Weltliches,* [23]1915. P. v. Zychlinski, *Illustrierende Ausspruche, Sentenzen und Geschichten z. Gottes Wort,* 1900. L. Pestalozzi, *Die christl. Lehre i. Beispielen,* [3]1901. Baum, *Erzaehlungen und Beispiele z. kl. Katech. L's,* [2]1907. *J. Besch, *Aus der Lernstube des Lebens,* [2]1913. Leipziger Lehrerverein, *Im Strom des Lebens. Narratives on the Catechism* (Columbus, Ohio). *G. Warneck, *Die Mission i. d. Schule,* [14]1912. Th. Schaefer, *Die Innere Mission i. d. Schule,* [7]1912. O. Koenig, *Die Mission i. Katechismusunterricht,* 1913. F. W. Foerster, *Jugendlehre,* [65]1915. Compare also *The King's Highway Series* by Sneath, Hodges, and Tweedy, and *The Golden Rule Series* by Sneath, Hodges, and Stevens.

True as it is that instruction in Biblical History, if it be of the right sort, is at the same time an introduction into the truths of the Catechism, separate instruction in the latter remains necessary notwithstanding. There exists no other way of giving the young a concise and comprehensive introduction to the faith as it lives and manifests itself in the mature congregation (pp. 310 ff.). The method of such separate instruction in the Catechism is the next subject claiming our attention.

If the aim of religious instruction as a whole has been rightly described on page 280, and if instruction in the Catechism is a part of religious instruction in general, it must contribute its part to the attainment of that aim. Every

method, therefore, is erroneous by which those vital sacred truths fail to find that firm and deep anchorage which is needed for the stimulation of the emotions and of the will. Now, the method in vogue in **Reformation times** does not measure up to the standards which we have set. It is true that all the elements necessary to an efficient method were on hand. Luther had inserted biblical pictures in his Catechism, and most catechists followed his example in their editions of Luther's Catechism. In the preface Luther had advised teachers to adduce many illustrations from Scripture (p. 114); also in this regard there is no lack of followers, among whom Loener, 1544, and the authors of the Joachimstal Catechism, 1574, are prominent. The practise prevailed of connecting the Catechism with the Bible and of adducing proof passages from the Bible; for instance, Loener, 1544, Huberinus, 1544, Jos. Opitz, 1583. The hymn was linked to instruction in the Catechism, not only in so far as, in the catechetical period on Sunday, hymns were sung that comported with whatever part of the Catechism happened to be under discussion (a very common practice), but also by adducing illuminating hymn stanzas in connection with the several parts of the Catechism (e.g., G. Walther, 1581). Victorius, in 1591, even published a catechism in which the individual sections were accompanied by a biblical picture, the text of a pertinent Bible story, printed in full, and a number of Bible passages.

This material, however, was not turned to account for the development of an efficient method. It was deemed sufficient that the father should recite the several parts of the Catechism before the family, and the teacher before his class, whereupon they were repeated until retained by the memory. When catechisms with explanations appeared, the explanations were taught in the same way. Camerarius and Lossius improved the method slightly; but they found few

followers. The former would explain the Catechism to the upper classes in coherent discourses in which illustrative stories (taken chiefly from ancient history or invented by himself) were interwoven with the catechetical material, and then address a few summarizing questions to the pupils (cf. Reu, *Quellen,* i 1, 2 p. 98); the latter often introduced *Obiectiones,* i.e., misgivings to be cleared away by instruction. We must indeed admire the exemplary zeal with which the Catechism was "pounded" into the young and common people, and the unlimited faith in the reconstructive and regenerative power of the Word of God; we must also recognize that some of the teachers succeeded in keeping their catechetical explanations free from specifically dogmatical elements (although the number of such teachers was steadily diminishing). The manner, however, in which the Catechism was offered to children was anything but exemplary. If, notwithstanding, the German people experienced a new birth and if a generation grew up which could endure the terrors of the Thirty Years' War, such results, instead of demonstrating the correctness of the catechetical method in vogue, should rather be considered as evidence that God may bless the efforts of men who are faithful even though they may use imperfect methods. Moreover, the pronouncing and repeating method was much more expedient in an age when church membership was a matter of course and the consciousness of church authority lived as a power in the hearts of the people to a degree impossible today.

The Magdeburg pastor and educator Andrew Cramer, living toward the end of the sixteenth and beginning of the seventeenth century, is possibly no unbiased witness, but he is probably right in regard to the main point when, in his *Anleitung, wie die Jugend in Gottesfurcht, Kwensten und Sprachen zu unterweisen,* he says concerning religious instruction as practiced in his time: "The Catechism is indeed in use in the schools, but it is taught in a very inefficient manner. A lesson is assigned to the boys, which they have to memorize and cram into their heads. While pronouncing the Catechism to the boys and their repeating it is good enough as far as it goes, it does not go far

enough. No explanation is offered in the form of sermons adapted to children or by means of Bible passages and illustrations; and they are not given an adequate spiritual understanding of the Catechism. Nor is any application to life and Christian practise in evidence. When the boys are about to enter the adult stage, the Catechism is treated in the same manner by means of a foreign tongue: with glosses in a foreign tongue the explanation is made; but all to no purpose, *'memoria coacta, sine intellectu, sine praxi'*, Christianity, therefore, has not been planted in the right fashion!"—An element of progress is found in the method of **John Valentine Andreae** (pp. 125, 127). He had his pupils first memorize the text of the Catechism, or of his *Evangelische Kinderlehre aus heiliger, goettlicher Schrift* (1621). That done, however, he would enable them, by a freer treatment, frequent reviews, clear generalizations, sound explanations and skillful application, to reproduce intelligently the words memorized and "to give a ready and reasonable account of their faith". Cp. his *Theophilus* (edited by V. Fr. Oehler, 1878, pp. 22-25 and pp. 28-49). In the same work we read (p. 128): "A good teacher leads, while a bad one drags; the one sheds light, the other darkness; the one teaches, the other confuses; the one guides, the other pushes; the one stimulates, the other depresses; the one scatters cheer, the other fear; the one builds up, the other tears down. In short, unless the teacher himself be a book, yea, a library, an itinerant museum; unless he himself be a personification of the right method of handling and superintending the task; unless he himself be the embodiment of the genius and method of all language and science, and, in addition, an ornament and a flower of State and Church, he, once for all, is not according to my taste. For to take up books and finish them one after another, to drive and to goad to exertion, to enforce injunctions, rules, and fiats and to hammer them in—that is something anybody can do; but to lay down the main contents of a lesson, to prepare the way to an understanding of it, to make the application, to teach the correct use, to go ahead with a good example, and finally to bring everything into harmony with Christ:—that is the teacher's true function, that is a task worthy of a Christian, for which all treasures on earth are not sufficient remuneration." Also the Danzig school superintendent and pastor John Maukisch made an effort to improve the method. In *Gemeine Nachricht, wie man die Jugend zu Hause und in den Schulen den Katechismus Lutheri abfragen koenne* (1653) he advocated the analyzing method, which attained to dominating influence since the days of Spener.

Neither is the analyzing method (pp. 135, 137, 140) recommended and adopted by **Spener** and **Francke,** and later influenced by the philosophy of Wolff, a practicable way to the true goal of education and training. Whether it was employed merely to bring into the light the structure of Luther's explanation (as was done occasionally even in the sixteenth century), or whether by the use of the question and answer method, the several sentences were made easier of interpretation through grammatical analysis into subject, predicate, object, etc., a remedy may indeed have been found against inattention, but the method remained inadequate. It certainly contains an element of truth, but it does not even succeed in thoroughly stirring the intellectual life of the soul, let alone the feelings and the will, in spite of the fact that, in other respects, Spener and Francke were very much intent upon reaching the emotions and upon the demonstration of religious knowledge through deeds.

Spener says in his *Bedenken*: "Examinations should consist not merely of questions and the repetition of the answers found in the Catechism, but in the analysis of each question into many other questions, which, in turn, should be so formulated as to possess explanatory force, so that the young are trained to reflect upon the subject and to answer from their own mind" (vol. i, 631 f.). In the preface to his catechism (1677) he says: "As to the use of this little work, the idea is not to expect a few people merely to commit the questions and answers to memory—a torture of the memory which I would rather warn against than advise. It is my opinion that writings such as this should be used as an aid to the intellect rather than as a burden to the memory. For this reason I require that, by the use of these questions and answers, the subject should be so thoroughly imparted that people can answer from their own mind in their own words; this is better than they should commit to memory the very finest formulas. . . It may be laid down as a general principle among us that the youth entrusted to us should not only understand the truths of the faith with which they have become familiar, but also appreciate them as a divinely established rule of life and as an incentive to true godliness. Occasional exhortations between examinations for the pur-

pose of adapting the truths learned to life will be found expedient. It would also be exceedingly profitable for the preacher who is occupied with this humble work to train the young to go to Scripture itself for proof by turning to the Bible, or at least the New Testament—a book which they should always have with them. Instruction ought to be given how to understand a passage according to text and context; how to analyze it; how to determine its meaning, and how to use it in proving the truth. This is a fine intellectual exercise and discipline; it results not only in such knowledge of the Bible that any passage can be readily found, but also in attention when the Bible is read and in the earnest desire to miss nothing. The ultimate gain will be that the people's faith, which, after all, is based not on the Catechism, but on Scripture, becomes well grounded, and that the conviction is wrought in them that their Catechism is really founded upon the Word of God."—**A. H. Francke,** in his School Statutes of 1702, says: "The method of catechization consists 1. in the recitation; 2. in the explanation; 3. in the application. 1. The teacher lets the children recite the part which he intends to treat; 2. he shows them the true meaning of every word of the Catechism, lest they rattle off the catechetical text without making the progress to be expected; 3. he points out to them how the things taught and explained should become for them (a) a solid foundation for their faith and (b) a means of testing and amending their life. All this is not to be imparted by long-winded talks but by the simple method of questions and answers, and with great love, meekness, and kindness. However, the catechetical method of some is beset by faults, which should be noted: 1. there are those who formulate the question in such a way as to require an unvarying yes or no; this has the effect of discouraging the children or so habituating them to shouting yes and no that they lose attention; 2. others ask very few questions when they catechize, but they lecture incessantly and preach regular sermons, which has a tendency to make the child restless; 3. then, it is found that some catechists do not abide by the subject; they pass from one topic to the other and go roving everywhere; but the subject of the catechization is but lightly touched or altogether ignored, whereby it is obscured rather than explained: in these circumstances the children learn nothing whatever with thoroughness; 4. the attempt is also made to arouse the flagging attention of the children by the infliction of bodily punishment; this does more harm than good. . . . Furthermore, a Bible passage should be made clear through questions; for instance, Christ gave Himself for us. Who gave Himself

for us?—For whom did He give Himself?—What did He do for us?—What did He give for us?—When the children have learned to understand a passage in this way, the catechist should induce them to apply it; for instance, Who is it that gave Himself for us? Christ.—For whom did He give Himself? For us. (For me.)—Should we not love a Savior who gave Himself for us? Oh, yes, etc.—This method of imparting knowledge to the children through questions and answers is earnestly recommended to the teachers, not only because this is the best method of explaining a subject, but also because it tends to quiet the unruly minds of the children at a time when there is danger of feeling bored".

Loeseke, in his *Zergliederte Katechismus* (²1758), treats the whole Catechism according to the following plan: "Which article is this? The First Article. What does the First Article treat of? Of creation, Gen. 1:1. What does it say? I believe . . . earth. Who believes? I. What is that you do? I believe, Rom. 1:17. In whom do you believe? In God, John 1:9. What do you call this God? The Father, Eph. 4:6. What kind of maker do you call this God? Almighty. As what is He almighty? As maker. Of what is God the Maker? Of heaven, Ps. 33:6. Of what else? Of earth, Jer. 31:15. How does Luther's explanation begin? What is meant by this? What do you do when you hear all that is said in the First Article? I believe, 2 Tim. 1:12. What do you believe in regard to your own creation particularly? That God has made me, Eph. 4:24. (Who has made you? Whom has God made? What has God done for you?) Together with what has God made you? Together with all creatures. Together with how many creatures? With all. To whom has God given many blessings and goods through creation? To me. What, for instance, has God given you at your creation? My body. What else? The soul, Gen. 2:7, etc.—**Rambach's** manner, indeed, is not quite so dull; a number of valuable hints as to method are given in his booklet, *Der wohlunterrichtete Katechet* (1722); but he does not pass beyond the restrictions of the analytical method. Only in his posthumous work, *Wohlunterwiesener Informator* (1737), noteworthy beginnings of the developing method are found, especially on pp. 140 ff. Here he clearly expresses it as his opinion that Luther's Catechism cannot be successfully treated with the children until there has been imparted to them 1. some simple preliminary instruction concerning God and divine things, 2. a brief outline of the plan of salvation, and 3. an outline of Biblical History (p. 140-147). Moreover, he clearly recognized that the will of the children, no less than their intellect,

needed correction. "Most *informatores*", he says, "who themselves lack information, make a mistake in this matter, and fancy that they have done their duty, and more than their duty when they have imparted to the child the Catechism and a few passages, and when they have taught him to read and to write; but the state of the child's will appears to concern them precious little. It is all the same to them when they grow up savage and uncouth, their life a field for Satan's work. In that manner the children are made angels intellectually, but devils according to the state of their will, the aim being not godliness, but knowledge." What he thereupon says as to the method employed in correcting the will (pp. 162-235), is worthy of attention, but we cannot enter upon it here since he has failed to show how his views concerning catechetical instruction might be instrumental in training the will.

A great step of progress is represented by the Socratic method of the period of **rationalism.** For the first time now, there appeared a real didactic conversation between the teacher and the pupil, a real development of the unknown from the known (pp. 142 ff.),—a method which really put the intellectual life in motion, at least when employed by its more eminent representatives, especially Dinter. However, the catechesis was too exclusively an intellectual operation, the feelings remaining cold and the will unstirred, quite aside from the substance of instruction, which rarely transcended natural religion. **H. Chr. Schwarz:** "The insistence upon knowledge was quite in place; but the one-sided way of stressing this principle led to the error that ignorance was worse than wickedness. The heart remaining empty, such catechizing was in the long run no better than the mechanical memorizing previously in vogue." **Cl. Harms:** "Question follows question licketysplit; there is discussing, developing, explaining; example and illustration are brought in; punctuation is drawn upon for light, and assumption must do its share, and whatever else is required by catechetics is there, with all of which, if all goes well, logical efficiency is attained and the joy: Now I have caught it. But the adult who already knows

those things and craves a little religious inspiration, cannot stand it. To ask question after question and to call for an answer is not instructing the children. In addition to questions that address themselves to the intellect, such are to be put which, like nails and spears, make for the feelings—the heart. . . Nor should we be content with questions as means to make our way to the heart. Talks, admonitions, entreaties, stories, reading by the teacher, reading by the pupils, prayer and such things are the instruments through which the Kingdom is taken by force."

Here is an example from the *Unterredungen ueber die fuenf Hauptstuecke des Katechismus* (1806 ff.), by **Dinter**: Teacher: Has the garden back of your house come into being of itself? Child: No, my grandfather planted it.—Who, then, was there first, the darden or the grandfather who planted it? Grandfather was there first.—Why did that have to be the case? Otherwise he would have been unable to plant it.—What do we call that which is produced, or brought about by someone? The effect.—And what do we call that through the power of which an effect is produced? The cause.—When you think of your grandfather and the garden in this connection, can you use these words? Yes, my grandfather was the cause, and the garden was the effect.—Do you think that the same is the case elsewhere? Yes. —Think of the watch and the watchmaker. The watchmaker was there first.—Think of a similar example! The cabinetmaker was there before the table.—Now think of a case where the effect was there before the cause! That is impossible: if the cause is not there first, it cannot make it at all.—It would be better to say: it cannot bring about an effect: now can you state this in general terms? The cause always comes before the effect.—Now let us apply this to God and the world! God is the cause, and the world is the effect.—What follows from this? God must have been there first, or he could not have made the world.—As soon as I think of a maker of the world, it becomes clear that there must have been a time when the world began to be. Before it was there, there was nothing but God: God made the world; by whom, now, was God made? By nobody; nobody was there but God.—Well, if He was made by nobody, He must have come into being of Himself! That is out of the question; for nothing can come forth by itself.—But is that quite sure? What is meant by saying, You have reason? That I can see the connection between

cause and effect.—Suppose, now, someone would fancy an effect without a cause, what would you call him? Unreasonable.—But coming into being is surely an effect. Therefore there must be a cause for it.—If someone, accordingly, should say: "Something comes into being of itself", what would you say of him? He speaks unreasonably; where there is an effect, there must be a cause; nothing, therefore, can come into being of itself.—And God? Neither can God have come into being of Himself.—Now let us put all this together: God was there before the world; nobody can have made Him; nor can He have come into being of Himself; but one possibility remains; which might that be? He cannot have come into being at all; the world came into being; that is put also in this way: it had a beginning; as to God, He never came into being.—How can that be best expressed? He has no beginning; he has no end.—Good that you remember this from the lower grade; but there you had to learn many things without knowing the reasons why we should believe that it is so; now your attention is to be called to the reasons, too.

Do you see yonder tree? What do you believe concerning it? Will it be there forever? No, some time it shall be cut down.—Why do you believe that? Because the people need wood, if they are not to freeze.—Now, when someone cuts it down, does the cause of its destruction come from the outside or from itself? It comes from the outside.—Suppose that nobody should cut it down, will it always stand there, and will it never be destroyed? Sometime it would decay and cease to be.—In that case, would the cause of destruction come from without? No, it would come from within.—This is the case with the tree; this is the case with every other thing; when it is destroyed, only one of two things is possible; where may the cause of destruction be found? The ground of destruction is either without or within the thing destroyed.—No third possibility can be imagined; let us apply this to God, and ask the question whether God can ever take an end. If God were to have an end, one of two events would have to take place. Which? The ground of God taking an end would have to be within Him or without Him.—We will speak in connection with God not of *destruction*, but of *extermination*. Why? That shall be explained in one of the following conversations; if, now, of two things the one destroys the other, which of the two is bound to be the stronger? The one that does the destroying is bound to be stronger than that which is destroyed.—Now, suppose that God, the living God, God the Creator, should be exterminated by someone, what would have to be the case? The other would have to be stronger than God.—But is

that a possibility? No, nobody is stronger than God; for God is almighty.—What, accordingly, is no living being, no power of nature, able to do? To exterminate God.—The cause of an extermination of God, therefore, cannot come from without; but we assumed a second possibility: could the cause of extermination lie within God as it does within the oak? No, that, too, is impossible.—Why? Suppose that yonder oak tree had a duration of life of five hundred years, could it, in that case, have been there eight hundred years ago? No, it would have decayed a long time ago. How many years ago? Three hundred years ago.—Or could it be possible that it had no beginning at all; that it was there from the beginning? In that case it would have decayed even sooner.—This much, then, must be clear to you: a thing that bears in itself the cause of destruction, cannot have been there from the beginning; why? It would have been destroyed long ago.—Hence, if anything has no beginning, what are you sure of in regard to it? What can it not bear within itself? The ground of destruction.—Apply this to God! God has no beginning; for that reason He cannot bear the ground of extermination within Himself.—There is no ground of extermination within Him or without Him. What do you conclude from that? That no ground whatever of His extermination exists.—Therefore, just as surely as God has no beginning, He has . . . . can you continue? He has no end.—What it is now that you have said of God? He has neither beginning nor end.—Do you know what He is called for that reason? He is called eternal.—Right; sometimes we call Him something else; whatever comes to an end, we call what? Finite.—Him who never takes an end, we call what? Infinite.

Let us once more survey the path which our conversation has taken! What did we first say of cause and effect? The cause is there always first, before the effect; God is the cause of the world; hence God must have been there before the world.—Very well; but that does not say that He was there from eternity; someone may have produced Him. No; for no one was there but Himself.—How did we argue further? He cannot have come into being of Himself; for nothing comes into being of itself.—Now, then, if He has not been produced by anyone else nor come into being of Himself, what must we conclude? He did not come into being at all; He had no beginning.—But whence do we know for certain that He has no end? If anything is to come to an end, the cause must be found within or without it.—Which of the two, now, may be the case with God? Another cannot exterminate God because God is almighty; nor can a ground of extermination be found in God; for He has no beginning.—From all this

follows the divine attribute about which we mean to converse today; which? God is eternal.—That means? He has neither a beginning nor an end.

In the period of a more general **return to the faith** of the Reformation many catechists made the regrettable mistake of resuscitating the old method. In contrast to the Socratic method of the rationalistic period, they would simply impart the catechetical statements to the children by the force of authority, draw them out again by means of questions, demand the proof for them in the form of an occasional Scripture passage, and, possibly tell a story from life in order to shed light upon it or insure its retention by the memory. When they would really employ examples from Biblical History, they did not utilize them fully; least of all did they use them as sources of deduction for the truths of the Catechism. For instance, when a definition of faith had been given and proved as correct by several passages from Scripture, it was added: Thus Abraham, David, the centurion of Capernaum, the king's officer, the jailor of Philippi, and others, believed. That such proceeding was worthless, is evident. Others recognized the indefeasible element of truth in the Socratic method; they saw that it does not suffice merely to impart and draw forth again by questions; to analyze, and, perhaps afterward, to demonstrate and illustrate—a process during the whole of which the attitude of the children is purely receptive, but that, through the didactic conversation, there must take place a real developing, and thereby a training of the child for self-activity (so **Harnisch** especially). But which was to be the starting-point for such a developing process? Entertaining the perfectly correct view that instruction in the Catechism has accomplished a great deal when by means of it an understanding of the words of the Catechism has been imparted to the children, some would proceed from the linguistic usage in which the concepts of the Catechism had found expression in the language of the Bible and the vernacular in general (**Brieger**

particularly). Others would make the Bible passage their starting-point, endeavoring to develop from that the particular Catechism truth to be taught (they were of the opinion that only in that way the "formal principle" of the Reformation could come into its own); **Materne,** 1853, and, even more, **Crueger,** 1860, represented this method. The latter says plainly: "To adduce Scripture passages as proof material, after the sentence of the Catechism has been discussed, presupposes doubt in the correctness of the doctrine, and for the reason that the passages, for lack of time, are afterward not carefully explained, it confirms such doubt." As a matter of fact, by that kind of development (especially the type recommended by Crueger, see example below) little was accomplished for the intellectual life of the pupil, and nothing at all for the feelings and the will, let alone for practical life. Everything was abstract rather than concrete and intuitional; the explanation was not gained from the concept sphere of the child. Such a method did not only leave the heart of the child cold; it might even bring about the notion that the Bible is merely a code of doctrines requiring absolute submission. Thereby, however, joy in Scripture is rather choked than fed; and yet, to arouse and nourish it, is one of the very objects of instruction.

Something decidedly better was achieved by **G. v. Zezschwitz** and all those who, more or less independently, followed the path blazed by him both in theory and practise. At heart in agreement with the truth of Scripture, he traced his steps back to Dinter in regard to form. Repudiating every catechetical method but the developing one, he laid all possible stress upon the elaboration of clear conceptions and precise definitions. He became the father of the positive scientific catechization (*Kunstkatechese*), which, by a series of severely logical questions, forced the pupil to reach a series of conclusions along a gradual ascent of logical development, and,

by way of summing up these conclusions, the final theme—the exact and precise determination of the particular catechetical truth to be ascertained (cf. Zezschwitz's Model Catechization on the Ninth and the Tenth Commandments, *Katechetik* ii, 2, p. 562 ff. and his *Christenlehre,* three vols, [2]1883—1888). It cannot be denied that the co-operation of the children was secured in this way to a rare degree, and that their mental powers were subjected to an extraordinary discipline; likewise, that they attained accurate religious knowledge. At the same time it is true that, in point of contents, there was a deplorable overloading by the introduction of material not rooted in the Catechism but dragged in from biblical theology and dogmatics; that an undue amount of attention was given to the formation of conceptions; that through failure to accord all-sided recognition to the intuitional principle only little influence was brought to bear upon the emotional and volitional life; that too much was expected from the average child, and that insufficient scope was given to pupils to give unrestrained expression of their own thoughts.

In his *Versuch einer biblisch-sachlichen und sprachlichen Erklaerung des Kleinen Katechismus* ([3]1853), **C. F. Brieger** suggests a proceeding something like this: Suppose the term to be explained is "redemption". The root-word is *emo*=to purchase. Inasmuch as the purchase of a human being postulates a condition of slavery, redemption, means that one who had been a captive or a slave has been purchased for the purpose of restoring him to liberty, the prefix *re* designating a return to the condition preceding the state of captivity. That which requires redemption is, as it were, in a state of slavery, precluding freedom of movement. With this linguistic conception Holy Scripture agrees, for whenever it speaks of anything from which redemption is required, it is something which cramps and imprisons, such as enemies, distress, sin (Ps. 18:3; 102:20; 130:8). "By the use of such a method," Brieger thinks, "the conception is built up, as it were, before the very eyes of the pupil, and impressed so much more thoroughly upon his soul because of the part taken by himself in the erection of the structure."—**Crueger,** in his *Entwurf einer entwickelnden Katechismuslehre* (1860; [11]1889), explains "with

all cheerfulness and confidence" in the Introduction of the Lord's Prayer as follows: "According to the words of Luther's explanation, the dear children ask their dear Father with **all cheerfulness** and confidence. We are reminded of the passage Rom. 8:15: "Ye received not the spirit of bondage again to fear . . . Abba, father" (8th Trin.). We Christians have received a child-like mind; by this we are prompted to pray: Dear Father! We have not received the mind of a servant, a slave; a slave fears that some evil will be inflicted upon him by his master. When a slave asks anything of his master, he is afraid that some harm may be inflicted upon him on account of his petition. He who fears that harm will befall him on account of his petition, does not pray cheerfully. We pray cheerfully when we are not fearful of harm as a result of our petition. The dear children pray not only with cheerfulness, but also with **all confidence** (1 John 5:14: "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us"). We have the cheerful confidence, the joyful faith, that God will hear our prayer. We pray to God with the cheerful confidence that our prayers will be heard. This cheerful faith is the right kind of confidence when we pray. We pray, accordingly, with all confidence when we pray with the joyful faith that our prayers are heard. Faith in the love of the heavenly Father moves us to pray."

When **L. Kraussold** proceeded to revise Dinter's book: *Die vorzueglichsten Regeln der Katechetik* (1801) but instead published his own book on Catechetics from the orthodox standpoint (1843), he became the forerunner of the positive scientific catechization. E.g., the thesis: "The Grace of God in Jesus Christ, is the Christian's Solace in the Hour of Death" he develops in the following manner: "What does sin merit? Punishment. What punishment has God decreed for sin? Damnation. What is the sensation of the person who looks for punishment? Anxiety. What, therefore, is the sinner bound to feel when he thinks of his sin and punishment? Great anxiety. Whereby could such anxiety be taken from him? (Whence anxiety? When may a man cease from anxiety? When, accordingly, will anxiety have passed away? When will anxiety disappear? Whereby, accordingly, can he be relieved of anxiety?) By being relieved of sin. What does sin merit? The penalty of damnation. What passes away at once when sin is taken away? Punishment. Who punishes? God. Who alone, accordingly, is able to remit the punishment? God. When God remits the penalty of sin, what is that called? To forgive sin. Whereby, accordingly, is anxiety re-

moved? By the forgiveness of sin. When one is relieved of anxiety, we call that giving comfort. What, therefore, is it that the sinner seeks when he seeks the forgiveness of sin? Comfort. What, in consequence, is the sinner's comfort? The forgiveness of sin. Has the sinner deserved it? No. What is it called for that reason? Grace. Who has secured for him such grace? Jesus Christ. In whom, therefore, does the sinner find the grace of God? In Christ Jesus. What, therefore, is the Christian's comfort in his sin? The grace of God in Jesus Christ. When does the Christian stand in need of such grace? Always. Why? Because he is always a sinner. What must he do to secure grace from God? He must ask God. But how long may he ask God for it? As long as he lives. No longer after death? No. What is it that causes him torment if he has not secured grace before death? Damnation. When, therefore, is he nearest to damnation on earth? At death. When is anxiety bound to be the greater, when punishment is near or distant? When it is near. When, therefore, is the sinner's anxiety bound to be greatest? At death. When, accordingly, does he stand in need of comfort most? In the hour of death. What, therefore, is the Christian's comfort in the hour of death? The grace of God in Jesus Christ."

With this model of a scientific catechization before us, we appreciate the views expressed by **Schmarje.** Though himself not averse to catechizing in this manner, he is more moderate than Zezschwitz. While emphasizing the developing question, he repudiates the *zwingende* question of the typical scientific catechization—those severely logical questions whereby the pupil is forced by the teacher to move along the predetermined path of the latter's reasoning, nor is he a zealous advocate of the "final theme" as the ultimate goal of every catechization. In *Das katechetische Lehrverfahren auf psychologischer Grundlage,* ²1892, p. 18, he says in regard to the scientific catechization: "The immediate impression of such a conversation is that the pupil can be conceived only as being helplessly drawn toward the goal with invisible tongs. He trots behind the teacher; but he does not know why he follows him, nor whither he follows. The logical consistency of the questions presents no gap for a detour to the right or to the left which might lead astray; but neither does it present an opening through which a glimpse might be obtained of the inner life of the child." Upon the thesis: "We should fear God", he himself offers the following model of a catechization conducted by him in Altona with boys ranging from eleven to twelve years and recorded stenographically: "Teacher: You know that Luther began the explanation

of every Commandment, with the sole exception of the First, with the words: We should fear and love God, etc. . . Why does he do that? Pupil: We shall keep the commandments of God when we fear and love Him.—T.: Today we want to explain what it means: We should fear God. Which of the two expressions will it be necessary for us to explain first if we want to understand what is meant by this demand? Pupil: We should know what it means to fear. —T.: Name persons from Biblical History who showed fear. Pupil A.: Moses had fear of God when He appeared to him in the fiery bush. Pupil B.: Paul had fear, when, on the way to Damascus, he suddenly heard the words: Saul, why persecutest thou Me? Pupil C.: Adam and Eve had fear when they had eaten of the forbidden fruit. Pupil D.: The shepherds in the field, when the angels appeared to them. Pupil E.: Mary had fear when she wanted to see the grave of the Lord and saw the angel sitting before it. Pupil F.: The Israelites had fear when Pharaoh pursued them.—Name also some examples from secular history. Pupil A.: Desiderius had fear when he heard that Charlemagne moved upon him with a large army. Pupil B.: The Romans had fear when Hannibal had defeated them.—Can you name also some examples from poetry? . . . . Think, e.g., of "The Ring of Polycrates". Amasis feared the envy of the gods.—There we have quite a number of examples of fear. Now tell me: Why did the Israelites have fear when they stood on the Red Sea? They had fear because Pharaoh was behind them; he wanted to take them back.—Why did Adam have fear? He was afraid of punishment.—Why did Jacob have fear when he returned from Laban and was about to meet his brother Esau? He thought that Esau had evil intentions and would take vengeance.—What is it we want to know when we ask "why"? We want to know the ground.—In how many cases may we inquire about the ground of fear? In every case.—Why? There is always some ground for fear. —You named a short time ago a good many examples of fear. Compare the causes of fear with each other! They agree with each other.—Why? When anyone has fear, he is afraid of somebody's anger.—Is that your opinion? Have you ever had fear? Yes.—Of what, for instance? Of a thunderstorm.—What did you think when the dark clouds massed themselves upon the sky and the lightnings began to leap? I thought that the lightning might strike. —Do you mean to speak of the wrath of a thunderstorm? No.—You see, therefore, that your answer was not correct. Now compare

all the grounds of fear with each other. No answer.—Well, what was Adam afraid of? Of punishment.—Jacob? Of the vengeance of Esau.—Of what is the child afraid during the thunderstorm? Of the lightning-stroke.—Now, if Adam is afraid of punishment, Jacob of the wrath of his brother, and the child of the lightning, you surely must be able to express an opinion when you compare these several grounds of fear. They are different.—That is correct. And yet you contended at first that all the causes of fear were alike. Can you not give the reason for your assertion? Pupil A.: Yes, when one has fear, he thinks of God.—Really? Pupil B.: No, he always thinks of that which he fears.—What does he expect of the persons or things that he is afraid of? He expects that they will do him harm.—What, therefore, is it that one thinks of when he is fearful? The person who has fear always thinks of harm coming to him.—That is very true. But tell me in other words that the grounds for fear, though outwardly different, are alike inwardly. Pupil J.: When anyone has fear, he always thinks of coming harm. Pupil K.: He always things of an approaching danger.—What, accordingly, is the reason for fear? The reason for fear is the thought of some unavoidable danger or a threatening disaster.—Good. Express the same thought also in this form: "We have fear when we, etc.". We have fear when we think of an unavoidable danger or threatening disaster.—Now we know the reason for fear, and we want to remember it (It is written on the blackboard).

"Let us go a step farther. You said some time ago that, on a certain occasion, you had fear of a thunderstorm. How did you know that you had fear. I had that feeling.—You (turning to another pupil), have you, too, ever had fear? How did you know it? I felt it.—What, then, is fear? Fear is a feeling.—What kind of feeling is fear? Fear is a disagreeable feeling.—Who can express the feeling of fear in a different way? Pupil B.: Fear is a feeling of dread. Pupil F.: A feeling that excites you very much.—That is still better. It may happen that, when fear is felt, we become speechless; yes, that we have difficulty in drawing breath. Fear is a depressing, crushing feeling. The answers are all correct. But we want to keep in mind for the present only the last definition. Answer, accordingly, the question fully: What is fear? at the same time telling us how it arises. Fear is a crushing feeling arising from the thought of some unavoidable danger or threatening disaster.

—This sentence, too, we want to remember. (It is repeated a few times and written on the blackboard.)

"Name feelings similar to fear! Pupil: worry and care.—What do you call the feeling that creeps over you when suddenly danger comes upon you? Fright.—What do we feel when the danger coming upon us is not only sudden but at the same time great and overwhelming? Terror. — Summarize what feelings similar to fear we have found? Worry, care, fright, terror, and expectation.—You have named expectation as a feeling similar to fear. When, on Christmas eve, the pine-tree has been decorated by father and mother, while you stand in an adjoining room full of expectation, do you really think that you have fear? No.—Your answer, therefore, was not quite correct. We now know what is meant by fear or what we mean when we say: We fear. What, however, did we designate as the subject for today? We are to learn what is meant when we say: We should fear God.—Give another expression for, We should fear God. We should have fear of God. —Have fear of God! What is God's relation to our fear? No answer.—You know what I mean when I say: Jacob had fear of Esau; the Israelites had fear of Pharaoh. What do we mean to say when we speak of fear of God? Pupil A.: God is the one that excites our fear. Pupil B.: God is the ground of our fear.—What had we just recognized as the ground of our fear? The thought of an unavoidable danger or a threatening disaster. And now you contend that God is the ground of your fear? How do you reconcile the two statements? Pupil M.: They cannot be reconciled; the fear of God is something different.—Who is of a different opinion? Pupil C.: They can be reconciled. God, too, can send us disaster.—Explain that more fully! God has the power to do so, and it may be intended as a punishment.—What can be intended as a punishment? The disaster. —What disaster did Adam think of when he hid from God in the garden? He thought of punishment for sin.—In how far can we apply the statement that fear comes from the thought of a threatening danger or disaster, to the fear of God? The fear of God comes from the thought of a threatening danger, because the punishment for our sin is a threatening danger.—What kind of disaster does the godly man consider punishment for sin when he compares it with every other evil? As the greatest evil of all.—Why? Pupil K.: Every other disaster passes; this one lasts forever. Pupil F.: Every other disaster comes upon us in this life, while that one

comes upon us in the other life as well.—Which parable comes to your minds in this connection? The parable of the Rich Man and Poor Lazarus.—Name just one feature of that parable that illustrates the terribleness of the punishment yonder! The rich man said to Abraham: Send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am in anguish in this flame.—If the godly man considers punishment for sin the very greatest evil, what will his fear of God be like? Compare it with every other fear! It is greater than any other fear.—Make that clearer! Pupil J.: The godly man has more fear of God than of men. Pupil K.: The godly man fears God above all things.—Give me some examples! When the Christians were persecuted the demand was made upon them to cast aside their faith; but they refused to do it.—But why? They feared God more than any man.—Other examples! Abraham was willing to sacrifice his own son.—What did he prove by that? That he feared God.—Go on! Luther at the diet of Worms, when he was told to recant his writings.—What did he say? I cannot recant. Here I stand; I cannot do otherwise; God help me. Amen!—What do you seek to prove by that example? That Luther feared God more than he did the emperor.—We have become acquainted with one ground of the fear of God. But we must look at this ground somewhat more closely. In what light does man consider God when he fears His punishment? As the judge.—What do you think of a fear of God in which man thinks of God merely as a judge about to inflict punishment? That is a wrong kind of fear of God.—Can you give me another name of such wrong kind of fear of God? Servile fear.—Why? It is the same kind of fear which a servant has of his master.—What is your opinion of the fear of God felt by the Jews? The fear which the Jews had of God was the servile kind.—Why was that? They thought of God merely as a severe judge.—What do you know of the fear which the heathen have of God? The heathen have no fear of God at all.—How is that? The heathen do not believe in God at all, but only in idols.—That's right; in the same sense as in the case of the Jews we cannot speak of the heathen having fear of God. But they fear their gods and idols. What is your opinion in regard to this fear? It is a servile fear.—Prove that. Pupil B.: The heathen performs sacrifices in order to appease the wrath of their gods. Pupil M.: They even sacrifice their own children.—Quite true. Think of the poem: "The Ring of Polycrates."

There, too, we behold the servile fear of the heathen.—How? The king is to sacrifice his last jewel, lest the gods should do him harm. —Which words of Amasis can we quote as proof of the truth of our statement? The envy of the gods I dread; From birth until he joins the dead, No mortal always lives in glee.—What kind of fear, then, is it which we Christians should feel? A child-like fear.—Assign a reason for it. Pupil C.: God is our father, and we are His children.—What kind of fear this child-like fear is, I want to make plain to you through an example from life. (Here follows an incident taken from life.) The boy had fear. Of what? Of punishment.—That, too. But therewith you have not sufficiently described the ground of his fear. He feared to cause grief to his father.—And why was the thought so painful? He knew that his father loved him.—Now we have brought out two thoughts that we can give as grounds of his fear. Which are they? The boy thinks first of the punishment he has to expect, and, second, of the possibility of grieving his father, who loves him so dearly.—Apply this to the fear of God. But give a complete answer, in this form: The servile fear arises from the thought, etc. The servile fear arises from the thought of the punishment which a person has to expect for his sin; the child-like fear arises from the thought . . . .— Well? Remember that we have given a twofold cause of the child-like fear. The child-like fear arises from the thought of the punishment for our sin and of the grief that we caused a loving God by our sin.—Let us remember this statement (it is put down on the blackboard).

"Let us now repeat the main statements that have been made, by finding answers to the following three questions: 1. How does fear arise? 2. What is fear? and 3. How does the true fear of God arise? Fear arises when we think of some unavoidable danger or threatening disaster. Fear is a crushing feeling arising when we think of some unavoidable danger or threatening disaster. The true fear of God arises when we think, on the one hand, of the punishment that we have merited by reason of our sin, and, on the other hand, of God, the loving father, whom we have grieved by our sins.—We have so far considered only the ground of the true fear of God. Let us view next the **effect** of the true fear of God. What will the servant do who fears the wrath of his master? Pupil G.: He will avoid him. Pupil H.: He will flee from him.—Apply this to the servile fear of God! When a person has a servile fear of God, he will flee from God.—Examples!

When Cain had slain his brother Abel, he fled to another country. Pupil D.: When Adam had sinned against God he hid from Him. —What effect, now, is the child-like fear likely to have? Think of the boy of whom I told you a short time ago. He went to his father and confessed his shortcoming; he thought of it again and again and avoided sin after that.—What effect, accordingly, has the child-like fear of God upon the disposition and conduct of people? It makes them better.—Quite right. The servile fear of God causes us to flee from God; the child-like fear of God, to flee from sin: we may accordingly say that it sanctifies us. What kind of feeling, accordingly, is the true fear of God? It is a feeling that sanctifies.—Give, therefore, a complete answer to the question: What is the true fear of God?, the ground from which it comes into being to be included in the answer. The true fear of God is a sanctifying feeling arising from the thought that we have sinned, and that we grieve the loving God through our sin."

This example of Schmarje's reminds us of von Rohden's comment upon the scientific catechesis: "As, in the game of croquet, the ball is driven by many blows, both direct and auxiliary, to a small goal through narrow arches, immovably fixed at the outset, so the master of the scientific catechization, by means of many chief questions, and, at every sideward leap of the childish fancy, of even more numerous auxiliary questions, drives the thought of the pupil with unwavering determination through the previously fixed iron gates of his own pre-arranged course of thought to the goal before him—the conception formulated by the book or the teacher, a definition or something like it." While this criticism is too pungent, it corroborates most of what has been said on the subject. —**Zezschwitz**, in his model catechesis on the Ninth and the Tenth Commandments, first achieves the following two results by a gradual development: 1. The Ninth and the Tenth Commandments forbid selfishness, the root of every sin against neighborly love; 2. the Ninth and the Tenth Commandment forbid evil lust, the root of every sin. These results achieved, he uses them to establish the final theme: The Ninth and the Tenth Commandments constitute the summit of the whole Law. If, at the same time, he succeeded in influencing the emotions and the will, the effect was due, as in the case with many other catechists, to his personality rather than his method. He himself appears to have felt the insufficiency of his method; for he supplemented his "dialectic-didactic" method by another, which he

called the "teleological-paraenetic" method. The latter was to be employed chiefly in the instruction of confirmands and in *Christenlehre* when the teacher discusses Baptism, Confession, and Communion.

Just when the scientific catechization (*Kunstkatechese*) had attained to dominating influence in catechetical instruction, a new idea began to gain ground. Sponsored by the psychology and pedagogy of Herbart, as developed especially by Ziller (p. 151), the thought gradually gained ascendancy that the way from the "concept" to the "conception" (cf. p. 205) is through the **intuition,** and that therefore a fundamental principle of a correct catechetical method must be first to feed the intuitive faculty of the child, and thus to enable him to make progress by independent thinking and judgment. Another factor making for a change in the method of instruction was the increasingly advocated fundamental idea of religious psychology that specifically religious conceptions can exert vitalizing power upon mind and soul only as there is a beholding—an intuition—of the religious and moral **life,** of which such conceptions are the expression. Thus the view at once was cast aside that linguistic usage or the Bible verse is to constitute the starting-point in the development of the truths of the Catechism. At the same time the scientific catechization (*Kunstkatechese*) could no longer be advocated; for though intuitive material taken from history or the life of the present was employed in that method, the law governing it in all its parts was not the paramountcy of the intuitive faculty. The scientific catechization did not proceed from an appeal to the intuitive faculty; that is to say, it did not, first of all, strive to let the children behold the nature and meaning of the religious life upon the background of the actual life of religious-moral personalities, thus enabling them to recognize it in its worth, significance, and beauty, and thereby in their hearts to arouse interest in it, desire for it, and the determination to lead such a life themselves. And just because this was neglected

by the advocates of the scientific catechization, their efforts were bound to be abstract, doctrinaire, anything but pulsating with life, and, in consequence, anything but vitalizing, unless the defects of the method were atoned for in large measure by the personality of the catechist. Whatever fault one may find with the school of Herbart and Ziller, and the modern religious philosophy, it must be clear from the whole second part of this book (especially pp. 223-226, but also 253, 260, etc.) that the principle: "from the intuition of the religious-moral life to the religious-moral conception" has to be a dominant and indispensable rule of the catechetical method. The catechist has to bring the children face to face with the characters of history, in order to help them to see what truth and Christian life are. This was the method of God the Father when He sent His Son into the world, so that men might behold in Him the Father, the Father's nature and attributes, His holiness and love. While this was not the sole purpose of sending Christ into the world, it was nevertheless, closely related to redemption as it was, one of the reasons of His coming (John 14:9; Matt. 11:27). This was the method of Christ, who said to John and Andrew: "Come and ye shall see!" (John 1:39, compare 46); who told the delegates of the Baptist: "Tell John the things which ye hear and see" (Matt. 11:4); who, in order to lead men to faith, did not formulate definitions or syllogisms concerning God, His own person, and the Kingdom of Heaven, but presented Himself in person, so that, beholding His divine-human life as a Redeemer and perceiving the powerful appeal of His personality, men might obtain a true vision, gain vital experiences, and form wholesome judgments (cf. John 4:42). This was the method of Paul also, who "painted" Christ before the eyes of the Galatians as the crucified (Gal. 3:1).

The catechetical rule here established has indeed been exaggerated, with a twofold error as result. There are

those who think that all that is necessary now in religious instruction is to picture to the children the life experiences of grace-endowed personalities in fascinating concreteness and with "contagious" warmth, so that, coming under the spell of the life so beheld and mysteriously laid hold of by God in the depth of their own souls, they might "meet God". It is evident that, where that view prevails, the emphasis is laid upon feeling, upon patterning one's own feelings and experiences after the life of the personalities beheld; far less interest is evinced in the thoughts and truths uttered by them or shown forth in their lives; still less is it believed to be the object of religious instruction, in co-operation with the children and with the life of such grace-endowed personalities as object-lessons, to develop definite, precise, religious ideas and truths. In that case, the intuitive principle, by reason of gross exaggeration, has led to the complete abandonment of all instruction in the Catechism: the chief parts of the Christian faith would hardly be rated as anything higher than the expressions of the religious life of a Moses, an Athanasius, a Luther, and at best would be incidentally treated in connection with Biblical or Church History. That we cannot join anyone on such a path, is clear from ch. 26.—Others thought that the observance of this fundamental rule led of necessity to the abolition of instruction in the Catechism as an independent branch of religious instruction. The intuitive material for the religious-moral life, it was held, is found in the Bible stories. When, in the process of presentation, by a detailed description of the characters of the story an attractive, alluring picture has been painted of true religion and morality, which has been made even more precise, more clear, and more appealing in the process of penetration (and if need be, of comparison), nothing more remains to be done, it is concluded, than to gather the several features of the religious life that have been set forth, into

a terse classical expression. This is supposed to be most readily accomplished by using for the purpose a hymn stanza, a passage of the Bible, or an appropriate sentence from the Catechism. Thus the conception, it was thought, grows out of the intuitive material. The catechetical thesis would not impress the children as something discovered and dragged in from the outside, to which they must submit at any price; but as something ascertained through their own effort in co-operation with the teacher, to which they cannot refuse to yield without self-disapproval. But, by the side of this "catechetical step" in instruction in Biblical History, it was held, there is neither room nor need nor justification for anything like specific instruction in the Catechism. In contrast to the view previously discussed there is here a recognition of the value to be accorded, also in the religious life, to clear cognitions and sharply defined truths and conceptions; and there is a lively interest in working these out. While this touches a sympathetic cord in one who is bound, with Paul and Luther, to lay stress upon "sound doctrine" (2 Tim. 4:3), we know ourselves to be opposed also to this view (compare ch. 26). We believe that it is possible to hold to that fundamental rule in all its bearings and apply it in practise without the alternative of discarding specific instruction in the Catechism.

Two possibilities have to be considered in this connection: **The first** is that the catechist treats Luther's Catechism as something not yet existing; in every catechesis he proceeds from an intuitive basis; from this he gleans some religious truth or directs the children to glean it, garbs it in the words of the Catechism, and thus builds up the Catechism by a method purely analytical (this word to be understood in the sense of p. 442), until it stands as a unit before the eyes of the children. This process is likely to comprise the following steps in every catechetical lesson: 1. The

Catechism truth is developed from some incident in the life of the child or in history; 2. When the children have received a clear idea of the subject matter, it is summarized and, with the aid of the teacher, first expressed in the child's own words; 3. the teacher garbs such explanation in the form of a statement of Luther's Catechism; 4. in this form it is written on the blackboard, drilled with due attention to proper expression; then—not before—it is looked up in the Catechism, drilled, and memorized. In this way, when, e. g., the Fifth Commandment is treated, with the story of Cain's fratricide to serve as starting-point, the following truths can be established in an ascending line through the didactic conversation: 1. We are not permitted to hurt our neighbor in his body; 2. we are not allowed to harm our neighbor in his body; 3. we should help our neighbor in every bodily need; 4. we should befriend our neighbor in every bodily need; 5. all this we should do or leave undone out of fear and love of God. These sentences written on the blackboard, are then, at the close of the whole conversation, gathered into a whole in the words of the Catechism.—**The second** possibility is that the Catechism is put in the children's hands at the outset; the part to be considered is looked up; where necessary, its structure is set forth by a careful analytical process, in which the children take part; the analysis completed, its clauses are written on the blackboard, whereupon the children are made acquainted with the several sentences or clauses by means of the analytical development (as set forth on p. 442), which always rises from the intuition of religious-moral life to the religious-moral conception. If, for instance, the Fifth Commandment is the subject under consideration, let it be analyzed into its two component parts: 1. We should fear and love God and not hurt or harm our neighbor in his body; 2. we should fear and love God and help and befriend our neighbor in every bodily need. In

connection with each one of the four truths contained in these two sentences, the catechist will make a beginning with the intuitive material offered by a certain Biblical story or the experience of the children, in order thus to lead them by the developing process from that point to a comprehensive understanding of the specific truth to be taught. A detailed picture of the slave labor of the Israelites in Egypt, for instance, may be painted, in order to let the children vividly see and feel the impossibility for anyone who fears and loves God to hurt or harm his neighbor in the body. Or a word-picture of the Good Samaritan, with due attention to detail, is painted, in order to let his noble traits arouse the sympathetic, moral, and religious interest of the pupils and to move them to the definite resolution to follow his example. Or if the Second Article is to be explained, Luther's explanation is first analyzed, whereupon the several clauses may be developed in the way of induction (analytical), with an intuitive basis as starting-point in each case. In order to enable the child really to apprehend the truth "without Christ, man is a lost and condemned sinner", a word-picture of Adam and Eve at the moment when God drove them from Paradise should be painted, or of some heathen from the history of Missions, whose conscience has been awakened, so that the children may read in the outlines of that picture, and in a measure reproduce in their own feelings, what the sentence from the Catechism expresses. —**There** the Catechism, in its several clauses, and finally as a whole, is the result of the discourse; and **here** it is the starting-point; but in both cases the fundamental rule: from the intuition of the religious-moral life to the religious conception, dominates the process. In the first mode it lies at the root of the process as a whole; in the second it is of moment at least in the teaching of some specific truth of the Catechism. In both cases the important element of progress

introduced by the method of rationalism as well as the scientific catechization is given due consideration; we have a real didactic conversation, in which the pupil is led from the unknown to the known, i. e., results are gained through diligent development.

Which of the two modes described deserves preference? The superiority of the first, at first glance, appears so great that there is no room for the second. All learning is based upon apperception (p. 212); for this reason all teaching of new truth, if it is to be correct methodically, is bound to take place in connection with such truth as is already found in the soul. This principle is fully observed in the first mode; for the starting-point is not some foreign quantity, as "Catechism", but a personal experience or a well known story: therewith the cell-wall is supplied, as it were, against which the new cell is built. As a matter of fact, however, the case of the second mode is by no means so bad as might seem at first sight. It should be borne in mind that, for pupils who have been instructed in Biblical History according to the rules laid down above, the Catechism has ceased to be a "foreign quantity". While, so far, it has not been presented to them as a unit or treated as such in special lessons, it is nevertheless true that every Biblical History period had taken up a certain part of the Catechism and garbed the truth gleaned from Biblical History in its language. It is not likely that there are many sentences of the Catechism which have not already been elaborated by the instruction in Biblical History and have not yet become familiar to the pupils. The need hardly exists at that juncture to construct the Catechism independently. On the contrary, the child is prepared for it, and desires to become acquainted with it as a whole. The child has by this time attained to such intellectual maturity that this life manual —intended and qualified to serve as fingerpost and compass

for his whole religious and moral life, by the help of which he is to become more and more familiar with Holy Scripture —can safely be put into his hand as a summary of the faith confessed by the Church, full membership in which is the goal of his present tutelage. The second method is the very expedient calculated to impress upon the child the difference between the instruction in the Catechism now in progress and the instruction in Biblical History which preceded it and still continues as a parallel course. There is no doubt that the pupil will become more firmly grounded in the Catechism; for it is the Catechism which he now has always before him, and which now forms the starting-point for every catechesis and, properly understood, also its aim. Nor is it true that Christian children lose interest when the aim of the catechesis has been announced to them at the outset in the words of the Catechism; as, for instance, when a new general subject is announced in words such as these: "The next lessons shall teach us what Luther's explanation of the First Commandment requires of us Christians". The same holds good when some subordinate point is treated, as, "Today we want to learn how, as Christians, we should trust in God above all things." There is the additional advantage here that the children are enabled at the outset to look upon the intuitive material to which they are introduced from the definite point of view indicated by the statement of aim, and that a close inner relation is at once established in their souls between the truth expressed in the Catechism and the intuitive material laid before them, so that the one cannot awake in the memory without the other. For this reason the second mode should receive preference as a rule, especially in the circumstances prevailing in our country. It adopts all the elements of truth contained in the catechetical methods heretofore employed and presents the correct method in a fusion of all of them. The

catechist here presents the whole Catechism and holds it up to the young as the sum of truth, experienced and proved as such by himself and the whole mature congregation:—this is the element of strength in the method obtaining at the time of the Reformation. At the same time the catechist endeavors to analyze the several parts through questions, and thereby to bring about, or, in any event, facilitate, a rudimentary understanding of them:—this is the truth in the method of pietism. While constantly stimulating the pupil to independent thinking, he makes it his object to effect a real comprehension of the subject by means of the didactic conversation, and thus to put in operation the element of truth found in the scientific catechization as well as the Socratic method. But all this is done only by leading from the intuition of the religious-moral life to the religious-moral conception, whereby the compatibility of this method with the fundamental demands of present-day psychology stands demonstrated.

It remains to add one, final, requisite of correct method: The whole didactic conversation must pursue aims altogether practical. The needs to be satisfied should not merely be of an intellectual nature. While these are by no means to be overlooked, the molding of the life should invariably be the final object. Not this is of moment that the children, on the basis of the intuitive material supplied to them, are able to give a correct definition of "trusting", but that, at the sight of David risking unequal combat with Goliath on the strength of his trust in God, they receive a vivid intuition of living faith; that their hearts are warmed by what they see; that they recognize the great value of trust in God; that they begin to perceive the utter inadequacy, the sinfulness of any other trust; that they recognize the fact that there are situations in their own life where everything depends upon just such trust; and that, if it please God

(p. 238, 278), they leave the room with the resolution, even now as children, ever to trust in no one as they do in God. It is only thus that the personal character of Luther's explanation with its "I", "we", "us", comes into its own (p. 105); it is a direct challenge to the catechist not to content himself with the rôle of a mere preceptor, but by all means to be personal and practical in his instruction, and to keep in mind the individual and the molding of his life. Also here the threefold life of the soul is to be set in motion, which means that the intellect with the emotional and the volitional life must receive harmonious attention. Quite true, clear conceptions are to be achieved; for hazy ideas are seldom effective; but not these conceptions in themselves should be the aim, but only as a power for the practical Christian life. Luther may well serve as our pattern in this respect, who, no matetr what important truths he states, e.g., in the First or Second Article, in conclusion always establishes the connection between them and the practical life.

Accordingly the process of a catechization (especially on the First, Second, and Third Chief Parts) will be as follows: (1) **Statement of aim,** in order that the children collect their thoughts and concentrate them upon one point. The stage of preparation may usually be safely passed over, especially since the new catechesis is ushered in by review and drill questions concerning the substance of the preceding catechesis, whereby the children are led up to the point where a new start is made. The statement of aim should be couched in a single sentence of the Catechism, as, "Today let us learn that Christians should use the name of God for the purpose of praise and thanksgiving"; or, "Today let us learn that no one has ever become a believer in the Lord Jesus by his own reason and strength". (2) **The developing of the specific truth from the intuitive material.** If this truth

is to be of value, result in clear cognitions, and move feelings and will, the intuitive material should not be merely touched upon: all its points should be utilized as far as they may contribute to the feature indicated in the statement of aim. Only thus can an adequate picture of God's or man's conduct be produced. There may be occasions when it will be necessary to bring in a second or a third story, in order to obtain all the features of the catechetical truth under consideration. When, for instance, trust in God, as required by the explanation of the First Commandment, is to be set forth, it will be advisable to adduce not only David's combat with Goliath, but also his conduct under Saul's persecution; for while the former story illustrates trust in action, the latter illustrates trust in suffering. The closer the relations between the story drawn upon, whether from the Bible or life, and the truth of the Catechism, the better: another reason, why nothing has been gained when a story is merely touched upon. (3) **A comparison** with similar or even contrasting stories will often help to bring out more forcefully the truth under consideration. Thus David's trust in God is rendered more conspicuous when compared with Goliath's self-trust. Likewise, the impression made by David's trust is deepened when paralleled with that of Moses which prompted him to pass through the Red Sea. God's faithfulness appears so much greater when viewed against the background of man's unfaithfulness. If the specific truth has been developed from the intuitive material and its true nature been more fully recognized by comparison, there follows, (4) a **valuation** of the action of God or of such persons as have been used for intuitive material, or drawn upon for the purpose of comparison. The children are trained to rate the value and significance of an action in itself and in the light of its results; human acts are to be examined as to whether they are good or bad, worthy of emulation

or of detestation. Thus has already been introduced what need not be emphasized as a special step in every case and must occasionally be omitted altogether, namely, (5) the **application** of the truth to the children's own life. Such application is effectual and in place only when it does not form a mere appendage but forces itself upon the mind as the natural conclusion of what has gone before. If, e.g., the high value of trust in God has been recognized, questions like the following will naturally suggest themselves: What shall you do when you are to solve a difficult problem; when you are to undertake a dangerous trip; when you are alone at night; when a severe thunderstorm is coming up; when you should lose your father; when poverty oppresses you; when you might become rich by leaving the right path, etc.? If the children, in connection with the Second Article, have been made conscious of the fact that Jesus Christ is true God, the question will naturally suggest itself: Who, then, will be your comfort in trouble, even in the greatest trouble; but what, in view of that fact, will you always have to guard against? If the truth has dawned upon the children that their Lord and Redeemer is true man also today —the same man who has gone through every temptation here on earth, they are shown how to apply to themselves the comfort given in the Epistle to the Hebrews, that the Saviour will surely have pity upon our weakness. If a description has been given of the price of our deliverance from sin, death, and devil, namely, Jesus' blood and life, the question will at once occur how God evidently judges of our sin, and what care we should take to guard against it, etc. In connection with the fourth or the fifth step the Bible verse or the hymn may usually be drawn upon with advantage. In connection with the fourth, the Bible passage will usually, though not exclusively, come in as *dictum probans*—in connection with the fifth usually as an admonition for life (p. 379).

It is still indispensable as *dictum probans,* modern objections to the contrary notwithstanding. For instance, when the redemptive value of the work of Christ is under discussion, who is authorized to render a final valuation in the premises save (in addition to the prophets) Jesus and the apostles? Who can be relied upon for a thorough and trustworthy disclosure of human sin and helplessness and of saving grace as well, man himself, ever ready to deceive himself and to trust in his own power for help, or God; the patient who believes himself much sounder than he is, or the physician, who understands the disease and is aware of the healing power of his remedies? To be sure, the Bible verse can be applied in a manner so mechanical that the children are led to feel that the Bible is merely a code of doctrine, to whose injunctions and statements they must blindly submit. But when, again and again, the truth is emphasized that, in a history of over two thousand years, the Bible has shown itself as truth and life; that it is the **grace** of God which has given it; that true association with it has never yet brought forth slaves but always free children of God—happy and cheerful in every trouble, joyous and bold even when face to face with death; when the children are made to feel that it is holy and precious to the catechist himself; that it is the true book of life, such thoughts will not arise. What the children need here, as in connection with instruction of children in general, is a little confidence in the greater experience of the teacher. Often it may be advisable already in connection with the fourth step, and, still more, with the fifth, to introduce passages from the Bible as testimonies expressing the experience of those holy men, provided only that there is no encroachment upon its absolute correctness and universal application. Cases in point are Ps. 23 in connection with the First Commandment and the First Article; Rom. 8:31 ff. when the blessed state of God's children is under

discussion; Ps. 145:18. 19 in connection with the Second Commandment. Whatever Bible passages are called for under point five, should bear a practical character throughout, with Ps. 119:9 and Ps. 19:8—12 governing the perspective. When the time has come for the class to form a valuation of the act under discussion or to apply the truths derived, it may be appropriate to read lengthier sections from Scripture, as, Isa. 53 in connection with "purchased, redeemed, and won . . . with His holy precious blood, etc."; Heb. 11 in connection with the treatment of the nature and the fundamental character of faith; 1 Cor. 13 in connection with the subject of Christian love of the brethren, etc. (p. 371). The hymn takes its place by the side of the Bible passage as the expression of the experience of the later generations and, at the same time, as evidence of the fact that also today men may have the same experiences which those ancient men of God experienced and expressed, under singular divine guidance, in Holy Scripture. There are occasions when whole hymns may be aptly quoted. —The final requirement is (6) the **drill.** If a catechism with explanation be the textbook, the section dealing with the subject is looked up when application is finished. It goes without saying that it will be of service only when it is the result or thesis of the catechization that had been conducted in the class-room. This section should then be read by the pupils at the close of the catechization. At home it should be studied. The next day, before the new subject is taken up, a number of questions are asked for the purpose or reviewing and drilling. The questions should not require answers that literally reproduce memorized material. It is better that merely the essential facts be recapitulated, as has been emphasized on p. 447, nor should they be restricted to intellectual features alone; see Practical Examples at the end of this section. If the catechism in use contains no

explanation, a notebook should be procured by the pupils. In that the drill questions asked by the teacher should be entered and studied until the next lesson, when they are to be answered in writing or orally. For light upon this point, as well as for information how to give the catechization a practical trend, we refer to Practical Examples. At the same place is to be found a catechetical "excursus", such as may be undertaken at the end of a Chief Part or after completing the Catechism in all its parts.

It has been emphasized above (p. 320) that the subject for catechization is not the Catechism text together with Luther's explanation, but only the latter. In connection with the Ten Commandments it may possibly be necessary to enter briefly, and in a preliminary manner merely, upon the Old Testament significance in order subsequently to ascend to the lessons they contain for us Christians according to Luther. In connection with the Second Chief Part a verbal explanation of the text together with an outline will suffice; at most a few historic remarks are needed, so that afterward all available strength may be devoted to the setting forth of what we Lutheran Christians mean to confess in the Apostolic Creed, which is so often upon our lips. When, in the Third Chief Part, which requires but brief treatment, and in the Fourth and Fifth, which require a lengthier and somewhat different treatment from that of the first three, the biblical text is made the starting-point, the whole exposition will issue in Luther's explanation.—When, finally, the requirement is made that the explanation of the Catechism should be **Christo-centric,** all that is needed is to follow the trend of Luther's explanation and the Christo-centric character of the explanation will take care of itself. Cf. especially pp. 312 f., 324 ff., 351, but also 346.

§ 36. METHOD OF TEACHING THE REMAINING MATERIAL

Compare the literature in chapters 26, 29, and 30.

The **hymn** cannot generally be accorded independent treatment while our school system remains subject to present conditions. We shall have to be content with illuminating it, as occasion may require, now as a whole now in part, in connection with instruction in Biblical History, the Catechism, and Church History. When it is there brought in at the right moment, read by the teacher in an impressive manner, and the pupils are then drilled in it in order to read it well and with expression, and, moreover, are given a short explanation of those words that need an explanation, all is virtually done that is necessary for its comprehension (p. 379). When a festival approaches, selection is made of some striking festive hymn; festive feelings are aroused in the children's minds; they are shown how those festive feelings are given expression in the hymn, everything unintelligible meanwhile being explained as briefly as possible; it is then read in an impressive manner, at first as a whole, then the first stanza; the class is thereupon taught to read the first stanza with due attention to expression; last of all, the teacher sings or plays the melody and then practices it with the class. By this time the children almost remember the words, so that it will soon be possible, perhaps in the next lesson already, to have a few stanzas sung from memory. Frequent reviews, especially through singing, will make the children's knowledge of it secure. That no hymns should be assigned for memorizing without having been treated in the manner here set forth, should appear self-evident. Should there be time (cf. also p. 431) to devote more attention to

a hymn, let care be taken to avoid the superabundance of other material under which teachers are wont to bury it. Even where more time is available, it will be sufficient to treat the hymn according to Schueren's suggestions (pp. 119 ff.), whom we quote in the Practical Examples given at the end of this section.

In what manner **the reading** of the Bible is to be connected with the instruction in Biblical History and in Catechism, has already been shown (pp. 371 f., 416, 532 f.). Where Bible reading is treated as an independent branch, the following order will be found to answer the purpose best: 1. The teacher, using the acroamatic or erotematic method, establishes the context to the extent that is desirable and practicable, with frequent recapitulations covering the whole Gospel or Epistle; 2. when such review does not suffice, he prepares the ground for the new section by pointing out the fundamental thoughts and reading the whole with due expression; 3. he lets the children read the section (those rather intelligent are called upon first, then the backward ones; the more important parts are read in unison); he intersperses the reading with the necessary explanations (only such), by paraphrasing difficult expressions, dissolving involved sentences, explaining geographical, archeological features, etc.; 4. he has the class trace the fundamental thought, connects it with something already known, etc., and concludes with the question: "What does this section teach you, children?" Especially when the Epistles are read, one must guard against losing oneself in details, but try to discover and pursue the thread of the discourse; when the Gospels are read, it is advisable occasionally to read the parallel sections, or to have the brief account in the section read supplemented by additional features gleaned elsewhere in Biblical History, and thus to explain Scripture by itself (cf. Schueren, p. 47 ff.).

In regard to **Church History** we generally have to confine ourselves to a rousing narration of epochal events, with special emphasis upon educative features, and to drill-questions. Where the requisite amount of time is available, one may readily accomodate himself to the "formal steps", among which presentation and association require the greater amount of care.—In the **Young People's Society** more freedom is naturally vouchsafed. While the acroamatic form of instruction is bound to preponderate here, the need for self-activity should not be overlooked. Where a City Library or a Young People's Library renders the requisite literature available, historic sections, delineations of characters, etc., may be read, followed by brief essays on the subject, which, in turn, can be made the starting-point of discussion. This applies especially to such questions regarding church and religion which are at the time being of general interest (p. 432). Also questions relating to church usage and discipline (p. 433), difficult passages of Scripture, etc., can be illuminated in the manner suggested. It falls to the leader to remain in control of the discussion and, at the end, to give a lucid, concise, and impressive generalization. But the converse rule, too, will be found available: the leader delivers a lecture, and the discussion follows. When, for instance, in connection with the biography of Athanasius, the Nicene Creed becomes the topic for discussion, the young people may be invited to show at the next meeting in how far inalienable elements of the Christian faith were at stake; in how far the testimony of Scripture favored Athanasius; in what churches views akin to those of Arius are found today. Or, the origin of the Papacy is pictured along purely historic lines, without anticipating a verdict, whereupon attention is directed to such Scripture passages as Matt. 16 and others and the proof furnished why these can in no wise support the papal idea. Or, the origin of monasticism has been made the subject of

a lecture; this is followed by a discussion in which the fundamental traits of a truly Christian ideal of life, with its stress upon the duties of the secular calling, are substituted for the monastic ideal. The fact that, under Constantine, the Church becomes a State Church, supplies an opportunity to exchange opinions upon the relation between State and Church. A description of the ruin of the Medieval Church may issue in a series of questions regarding the scripturalness of the distinctive doctrines of the Catholic Church or of the legitimacy of the charge made against the Reformation that moral life did not decline until after its advent. A study of the life of Luther may give rise to a discussion of the fundamental difference between the Lutheran and the Roman Church, of the meaning and the bearings of the doctrine of justification by faith alone, of the relation of Luther to Paul, of the difference in the conception of faith in the Lutheran and the Roman camp respectively (cp. especially Reu, *Luther's Life, Sketched for Young People's Societies, and the Necessary Directions for General Discussion Appended,* 1917). A lecture on the Thirty-years' War will furnish an opportunity to discuss the ultimate aims of Rome in regard to our country, etc.

§ 37. METHOD AND PERIOD

F. Zange, *Schulagende,* 1893. O. Zuck, *Schulandachten fuer das ganze Jahr,* 1861. Knaudt, *Schulandachten,* 1910.

There must be careful preparation for every catechetical period. That the catechist is constantly occupied with the study of catechetical material and will not ignore new facts as to method (cf. ch. 38), is a self-evident postulate; but each individual period, too, requires preparation. The catechist must have clearness regarding the ground to be covered, not only in general but down to the last detail; regarding the aim to be fixed, both the outer and the inner aim; and the way to reach it. While for the beginner, it is advisable, under certain circumstances necessary, to write down his catechesis in minutest detail, it will later be sufficient to draft a sketch; eventually a careful mental survey of the subject matter will prove adequate. The catechist will do well by providing a notebook both for his instruction in Biblical History and the Catechism, in which should be entered whatever he has found valuable for the several steps of preparation, statement of aim, presentation, penetration, application (Biblical History) and, likewise, for the intuitional basis, comparison, valuation, application (Catechism). Entering the class-room thus equipped, he will also recall what the next paragraph has to say about his personal relation to the children and the Word he is to offer them; then he will invoke the blessing of God and address himself to his task.

Every religious period is to be opened with prayer. Whether the class speaks in unison with the catechist or the catechist speaks the prayer alone, it should always be a real prayer, brought before God with a concentration of all the energies of the soul. The example of the teacher is of

great importance here, the more so as many children are under no constraint at home in this respect, often even without opportunity of hearing prayer. Prayer, therefore, is not the least part of the education to be imparted. It is, furthermore, often advisable to connect a hymn with the opening prayer, which should be sung with vim and vigor; while it may bear in point of content upon the character of the lesson, this is by no means essential. Often one may simply sing a few stanzas of a morning hymn and read the morning prayer contained in the Catechism. Our fathers knew why they instituted this practise; often, when the lesson took place in the afternoon, it was brought to a close with the evening prayer.

In the **partial parish** or **catechumen school,** the opening prayer will at once be followed by Biblical History, when the new story should be presented and afterward read by the class several times from the textbook; an opportunity will thus be presented for a brief explanation of an occasional obscure word. After a Penmanship period or the like, arranged for the purpose of resting the children's minds, there follows the penetration and application of the story which was presented on the day before, and meanwhile has been studied by the children at home. A period as provided by the curriculum of the Grammar school, and the singing of a hymn, brings the forenoon to a close. The afternoon is entirely devoted to branches of study prescribed by the curriculum of the public school. On the next day instruction in the Catechism takes the place of Biblical History. The opening with song and prayer is followed by a recitation in unison of the whole Chief Part of which a part is to be treated in detail on that day. In this the teacher will insist upon scrupulously exact, precisely articulated, but at the same time euphonious, speaking. Then comes the drill in the lesson of the previous Catechism period, to be followed

at once by the new catechization. The rehearsal of the material to be memorized is connected with penetration and application (Biblical History), or with the drill (Catechism). The preparation for the new material to be memorized is connected with presentation (Biblical History), or with the new catechization (Catechism). Should one say, This arrangement does not allow a successful covering of the secular studies prescribed by the regular curriculum of the public school, we answer from our own experience and that of many others that this objection is not valid. In rural districts parents often are satisfied if their children finish Grammar school a year or so later. In this case instruction in Biblical History and Catechism can be given on each school-day—the one in the forenoon, the other in the afternoon, and the remaining hours can successfully be devoted to written work based upon the religious lesson, to Bible reading, Bible Geography, Church History, hymn drill and explanation.

The curriculum for the **Saturday** and **summer school** has already been determined (p. 429 f.). In the **regular parish school** instruction will follow the same general lines as in the partial parish or catechumen school. For the **Sunday school** the following order is recommended: 1. Liturgical opening; 2. the leader tells the whole Sunday school or, at least, the whole Second Course (children from 7—12 years of age), the new story as clearly as possible, brings in at the proper place the material to be memorized, and lets the presentation distinctly issue in the golden text or the principal hymn stanza. 3. Thereupon the pupils retire with their teachers into their respective class-rooms, where the story that had been presented by the leader is read from the Biblical History and the material to be committed to memory repeatedly rehearsed (speaking in unison!); thereupon the teachers review the lesson of the previous Sunday by means of the review questions appended to the lesson. 4. Finally,

the whole school with all its teachers assembles again, and the service is concluded according to the liturgy.—The **Young People's Society** has an order of services as fixed by its constitution: a hymn, prayer, the Bible lesson with informal discussion, hymn, lecture with discussion, closing hymn—these are the fundamental features generally observed.

§ 38. METHOD AND MAN

Augustine, *De catechizandis rudibus,* comp. ch. 7. G. v. Zezschwitz ii 2, 1, § 30 and 31, 1869. Th. Harnack, *Katechetik,* pp. 114-118. F. Zange, pp. 46-57. A. Eckert, pp. 175-195. J. Berndt, pp. 73-78. E. Chr. Achelis, pp. 345-356.

But what kind of man should the catechist be, if he shall succeed in imbedding and anchoring the catechetical material in the intellectual life of the catechumen, in arousing his interest, and in guiding him in the paths in which the Spirit, in due time, shall lead him to personal faith? While much of what has been said in the second part of this book might be resumed here, some features of superlative importance remain to be pointed out. What has been said in regard to method finds its suppleemnt in what is here said about the person of the catechist.

The first requirement of the catechist is a good **education.** Theological education first of all. That he knows better and more accurately than the young what things are to be taught, is not sufficient; there must be mastery of the material; that is, it should be known in its organic connection and be a real mental possession, so that all details may be given in their central bearings. Only one who has a systematic comprehension of Christian doctrine is able to recognize the relative unimportance or importance of any doctrine; only he is conversant with the threads that connect the individual doctrine with the sum of truth; nothing is viewed by him singly, but always as a part of the whole. Where systematic training is absent the catechist will lose himself in the mass of detail; will not know how to ask questions properly; nor shall he be able to rate the answers according to their content. He stumbles from one embarrassment into the other, and impresses one as a man who has

no sure ground under his feet. He who would be an efficient catechist should accordingly study dogmatics. While it is perfectly true that catechetical instruction should never bear a dogmatical complexion, it is just as true that the safe foundation required for instruction is an outgrowth of a diligent study of dogmatics: what the spine is to the human body, dogmatics is to catechetical instruction. But inasmuch as all his teaching material should be based upon Scripture, and catechetical material has been taken from Scripture, the continued study of dogmatics should be accompanied by a pursuit of exegesis. Only as he goes down, again and again, into the ocean of redemptive truth gathered in the Bible, does his instruction possess the required vigor and, with all freedom, the stamp of noble dependence. Alongside of theological education dialectic versatility is required. The development and the drill particularly are dialectic exercises. But the dialectic process has to be learned and practiced. The laws that control thinking have to be understood if one wishes to think logically himself and teach others to do likewise; the mind has to acquire the necessary agility and alertness. Attentive hearing of model catecheses, and, wherever that is possible, diligent study of good printed catecheses is, in addition to the study of logic, the best aid in the acquisition of dialectic skill. The beginner had best put down his catecheses in writing; even the mature catechist should not shrink from mentally fixing the outline of the catechization—according to its major and minor points. While this is desirable from the viewpoint of dialectic clearness and skill, it is even more so from that of the importance and responsibility of such instruction. Finally, the main results of the psychological science should not be foreign to the catechist; by constantly taking into consideration the psychic life of the children he will make his task easier for himself and more successful.

The second requirement to be met by the catechist is **love to the children.** The heart of the child, and that of the adult catechumen likewise, is hungry for love; and love is what the catechist owes his pupil as a Christian, still more as a trainer. Without love, the training effort is without a soul. To be sure, the love here spoken of cannot be that earthly, effeminate, spineless love which rates the children according to their several degrees of endowment and rank, becomes extremely partial in consequence, and, for this reason, arouses in the pupils envy, jealousy, and a feeling of being slighted. The love of which we speak is rather that which is brought to bear upon all alike and which has its ground in the thought that they are children of God that have been entrusted to him. Such love is not blind to the sins and evil propensities of a child; it rather clears one's vision to see them, and generates the power to fight them with irrepressible determination. Such love can inflict punishment—painful punishment; but the punishment is inflicted for the purpose of correction, and the child feels that love has inspired it. Though the severest reproof be administered, and even corporal punishment be resorted to—a penalty never to be inflicted except in extreme cases, the child searches for love in the eye of its monitor nevertheless; and when it is beheld, together with sadness over the necessity of administering punishment, he will not only willingly submit to it but permanently benefit by it. Such love finds the tone that reaches the heart; from it flows that *hilaritas* already demanded by Augustine, the counterpart of all acerbity and melancholy—a ray of vernal sunshine in the schoolroom. Such love will never weary of descending to the intelectual status of the child and becoming a child among children. From such love flows that faithfulness which does not cease improving one's methods and raising the instruction to a higher level of efficiency; which does not despise

the task of teaching children; which works with gentleness and humility in the field of catechization, though the opportunity to shine before men is utterly absent and one's efforts are seldom controlled by any one, knowing that the Church is blessed by one's labors; which does not permit itself to be embittered or to be turned aside from its care for the young by thoughtless men; which always bears in mind the future of the Church and the welfare of the children, and conscientiously "redeems" the time of youth, when the spirit can be molded like wax (Eph. 5:16). Such love will not forget prayer for the catechumens, least of all for the frivolous and obstinate.

The third requirement is a **believing personality, sanctified by the Holy Spirit.** If the souls of the children are to yield a real anchorage to those sacred truths; if the will also is to be moved by them, the influence brought to bear upon the intellect through a clear and intelligible presentation and a lucid and logically correct development must be supplemented by a stir of the feelings; for the way to the will is found only through the intellect **and the feelings.** Not only interest in the truth, but also the sympathetic, ethical, and religious interests, for which the feelings serve as bearer, require cultivation. This, to be sure, is already in a measure accomplished when the catechist, during the process of instruction, brings out how one ought to share in the joy and the grief of his fellow-men, how goodness invariably finds its reward, and wickedness its punishment; when he makes the souls of the catechumens acquainted with the characters of the Bible and of Church History—men and women morally holy, meek in the presence of God, upheld by faith: but most powerfully such feelings and interests are aroused, and most enduringly the will is prompted to similar conduct when all this is surmounted by the example of the teacher as of a man intent upon the truth alone, full

of sympathy for whatever of grief or glee befalls his fellowmen, a champion of the right and quickened by sincere godliness. There is a movement with which the world of pedagogy is now astir, which advocates the axiom: Religion is taught, not by word, but by example. That is a dangerously one-sided truism, an undervalutaion of the Word and of knowledge, a slighting of the historic side of the Christian religion; but the element of truth in this movement, that, in the achievement of enduring effects, felt also by the will, the living example of the teacher whose life is an embodiment of Christianity, is necessary—this is a fact hardly capable of exaggeration. All strictness of discipline, all didactic accuracy and punctiliousness, all dialectic skill and faithfulness in preparation, will prove utterly inadequate where such personal influence is lacking; where the children are not made to feel that what the teacher offers to them appears precious, holy, important also to him—is, in truth, the greatest treasure and the highest norm of his life. The instruction imparted by such a catechist is never dry: it is ever fresh and vivid; for everything said by him is constantly born afresh, as it were, from his life of faith; a grasping of truth constantly renewed; a subjection to the Word willing and incessant. They are not empty formulae which he handles like lifeless tools; facts and verities they are to which the soul draws near for sustenance! Many a thing once upon a time ushered into the soul of the child through careful development may be forgotten when the graciously earnest and genuinely godly form of the old teacher and shepherd still abides in the memory as a vital force. Such a teacher cannot fail to secure and maintain that degree of authority over the children which is his due. Little need will he have for pains and penalties to enforce authority: his very presence and attitude will fascinate the obedient children and impel the obedience of the others. Without exception they will all feel: Here

stands one who has the right to teach us; for he does not teach what he himself fails to believe and to practice: a Johannine personality is he; to lead us to Christ is his aim.

Finally, the catechist as well as the homilist should have **a living faith in the creative power of the Word of God,** which is the merchandise and tool of his trade (Matt. 13:33; Rom. 1:16; 2 Cor. 2:15—17). Likewise he should possess that patience and perseverance which can wait until the Word of God imbedded in the heart begins to stir and reveals its vital power, saving or judging (Mark 4:26—29). It is this thought of the divine power in the Gospel; of the receptivity of the chatechumens in the time of their youth; of Baptism, through which those children objectively became children of God; and of the transcendent importance of his labors for the future of the Church, which, again and again, fills the catechist with strength and cheer for his calling. And the same thought tides him over the failure which, upon more occasions than one, confronts him.

This is the ideal. A zealous suppliant at the heavenly Father's feet shall reach it more and more. He shall be enabled rightly to anchor in the whole inner life of the young those holy truths which sustain the life of the mature congregation, to arouse an interest therein and desire for participation in the divine services, so that, when the Holy Spirit, in His own time and hour, arouses them to faith by means of those sacred truths or of a renewed presentation of the Word, they shall be able to exercise their rights and duties as members of the mature congregation.

PRACTICAL EXAMPLES*)

1. Instruction in Biblical History

1. PREPARATION: (a) Aim: We would learn today how God made the world and all that is in it.

Children, how beautiful is this world in which we live! Which season of the year do you like best? Yes, springtime is the most beautiful. Why do we like this season best? Certainly, because everything again becomes fresh and green. The snow melts, the grass grows in the meadows, the trees shoot out their leaves, the flowers blossom, and the birds return again with their songs. How did nature appear in winter? Yes, and the snow was like the white cover which is placed over a dead person. Then what happened to all nature that seemed to be dead? It was as though born again, made new all over. What do we hate to do when everything outside looks so fresh and inviting? The house seems too small, and we eagerly hasten out of doors, breathe deeply the fresh air, and try to outdo the birds in their joyful song. Who makes everything so new and fresh and beautiful in springtime? Correct, Frank; we could never have caused snow and ice to disappear. But the almighty Lord has done this. He let the sun shine more warmly, which caused the ice to break, the snow to melt, the grass to grow, the flowers to bloom, and all things to become like new. God does this every year, but there was once a time when He did much more. He created this great, beautiful world out of nothing. Think of it! What a wonderful deed! We could not cause the smallest blade of grass to grow or even make the tiniest grain of sand, but God made heaven and earth—this entire world, out of nothing. We would learn about this today—how God made heaven and earth and everything that is in it.

(b) **Aim: How the Saviour once helped His disciples on Lake Gennesaret.**

Who of you has ever seen a big lake? Well, you have certainly seen a small lake or a pond. The Lake of Gennesaret is eleven or

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*) Where the name of the writer is not given, the examples are written by the author of this book.—We purposely give not only models after which to pattern, but also some which are designed to evoke criticism.

twelve miles long (that is about as far as from here to . . . .), and about six miles wide (about as far as . . .?. That's a lot of water, is it not? And it is very deep; and it has a wonderful deep blue color. If one wished to go from one shore to the other, one had to take a boat. Who of you has ever had a boat-ride? Tell the others about it. At the time of which our lesson speaks there were no steamships or gasoline boats, but only sailing vessels. A large cloth was raised on a mast (i. e., a large pole), and the wind blowing against the cloth moved the boat. Picture of a boat on the Lake of Gennesaret. Today we shall hear how Jesus was once on the Lake of Gennesaret, and helped His disciples out of a very great trouble.—Fankhauser, page 55.

(c) **Aim: How the Lord Jesus was brought to a child sick unto death.**

A child "sick unto death"—what does that mean? You have seen a sick child. But have you ever seen a child "sick unto death"? It is a child so sick that he must die. Is that not terrible? I have known children who were so sick that they could not get well, but had to die. Have you ever seen or heard of such? What was the matter? "One had scarlet fever." What did the poor parents do? (Sent for the doctor.) What did the doctor do? (Watched the child, examined him, and wrote a prescription.) Why did he do all that? Would that make the child better? (Sometimes—but not always.) The poor parents! Why do I call the parents poor? (They are in great trouble and very sad.) What does the mother do? (She sits at the child's bedside.) And when the father comes home, he, too, is worried, and softly asks mother whether the child feels better. Then father and mother look sadly at each other; and as the child grows worse, they think more of the only one who can help when even the doctor's skill is helpless. Who is that? And what will father and mother then do? (They will fold their hands and pray to the dear Lord.) "Let our dear child live, make him well"—so will they pray. They want to bring God, Jesus Christ the Saviour to their child that is sick unto death. Today we would hear how a father brought the Lord Jesus to the child which was at death's door.—H. Spanuth, *Praeparationen fuer den Religionsunterricht. Unterstufe.* [2]1910 (according to the method of "construction").

(d) **Aim: How Jesus raised His friend Lazarus from the dead.**

Two weeks ago a member of our congregation died, whom all of you knew. Who was it? Body and soul were separated from each other, and that is what we call death. Where do the souls of pious

persons go? Where is the body placed? Yes, it is placed in a coffin and then taken to the church where the person when alive so often worshipped; after that it is taken to the cemetery. What is then done? Oh, that is a small, narrow room! It makes no difference how rich or how poor, how high or how low, all—all must go to the grave. Death is like a heartless reaper who with his keen sickle mows down everything in his way. He lays all into the grave. How do we make graves? In eastern lands caves were used as burial places; sometimes these were natural caves, formed by nature, but, more often, they were cut out of the solid rock. The dead were laid into these underground rooms. Grandfather, father and son, besides many others were buried there side by side. Who once upon a time bought such a family tomb? Who was the first one whom Abraham buried there? Who was the next? And the next, etc.? We learned a short while ago of another man who bought such a tomb for himself and his family. Whom do I mean? Who was the first to be laid in this cave? Among us the dead are laid in the earth, and covered with earth; that is why we use a casket with a cover or lid. What is done with the lid before the casket is lowered into the grave? Of course, we have another protection for the casket, which likewise has a lid. Why? We do not wish to bury a human being like a beast, which one simply throws into a hole and covers with soil. We do everything possible to keep the body as long as we can, especially if the departed was near and dear to us. In the East no coffins were used. The corpse was wrapped in a large white cloth with sweet smelling spices, in order that any odor from the corpse might be killed; the body was placed upon a bier, or a stretcher, and so carried to the tomb. What was done in order that wild beasts might not find their way to the body? Where is it plainly stated that a great stone was rolled in front of the cave? We also do something that no animals get into the place where our dead lie. What is it? We put a fence around our cemeteries that our departed ones may rest in peace, undisturbed. What should you therefore not do when you go into the cemetery? It is a place of rest and peace, which should not be disturbed by loud talking or noise. When you go to the cemetery, then think of your grandfather or grandmother, of father or mother, or of others who lie there. Their bodies sleep beneath the sod and wait for the great resurrection day. What do we believe as Christians? Do we know when that shall happen? But this we know, that Christ will some time come again and all the dead shall arise. Then our graveyards will be as full of life as they now are full of the stillness of death. Can the Lord Jesus really call the dead to life? He can do so because He is almighty.

We would hear today how Jesus raised His friend Lazarus from the dead.

(e) **Aim: We learn how the most furious persecutor of the Christians is overcome.** (In abbreviated form.)

The Sanhedrin resolved to persecute the Christians. Stephen is accused by Saul and stoned to death. The Christians flee from Jerusalem, for Saul rages against them. Will their life or, at least, their freedom be in danger outside the capital city? Will their persecutors follow them into Samaria, Galilee, Syria, Damascus? Saul, the most violent of all their enemies, will seek them there. He thinks especially of Damascus; for that is the place where many of those have gone who believe that Jesus Christ, crucified and risen, is the only way to salvation. But how shall Saul find entrance into Damascus, and who will give him the right to work against the Christians? He has provided for that; for he has letters to the authorities of Damascus which tell who he is, whence he comes, what he wants, that he comes in the name of Sanhedrin, and that the authorities should help him against the Christians. These letters will open all the doors of Damascus to him. Thus equipped, he goes there. Will he be successful? If so, Christianity shall soon be no more. Or will God hinder and overcome the evil intentions of His enemies? He will; for His name shall be made holy and His kingdom shall come. How shall this be done? We hear how He overcomes Saul, the most furious persecutor of the Christians, on his way to Damascus.

2. **PRESENTATION.** (a) **The Stilling of the Storm** (narrated in sections for small children).

1. **The Pleasant Voyage.** The Lord Jesus often sailed with His disciples upon the Sea of Gennesaret, not for pleasure, but so that He could preach to the people on the other side of the sea. (Show map.) Sailing over the waters is far more pleasant than travelling by automobile or railroad. There is no jolting or bumping. Gently and smoothly one glides along. Sometimes the boat rocks gently as a cradle, and one is easily lulled to sleep. The Lord Jesus had worked hard all day. What had He done? Walked much, preached, healed the sick. When you have walked to school and have studied hard there, you are tired when evening comes and easily fall asleep. Jesus was tired, and as the boat went gently gliding through the water and the cool breeze fanned His cheeks, He soon fell asleep. He lay in the back part of the ship with His head upon a pillow. What do you do when you come into the house and see your little brother or your grandmother peacefully sleeping? You walk lightly and close the door

gently, because you love the sleeping one and do not wish to disturb his slumbers. The disciples acted in the same way. They loved the Lord Jesus and wanted Him to have His rest. They were careful and did not talk loudly or laugh, lest they should awaken Him. Thus they sailed on through the golden sunshine. It was a delightful voyage. Now I shall briefly tell you the story just as it stands in the Bible, and you may repeat it to me. Narrate according to Matt. 8:23.24; Luke 8:22.23.

2. The Storm and the Danger. Now I want to tell you how the Lord Jesus helped His disciples. Do you need help when you are playing? No, but if you have fallen into the river then you need help. When things go wrong help is necessary. But how could matters have gone wrong with the disciples? This morning before Sunday school I showed you the watering trough. The water was smooth as a mirror, but when you blew upon it, it became rough with waves. On the Lake of Gennesaret the wind came suddenly and blew strongly, much worse than if all of you would blow together. Besides, the Lake of Gennesaret is many thousand times larger than a watering trough. The waves rolled high—as high as a house. What happened to the little ship? It was tossed to and fro like the nut-shell in the watering trough. It was no longer pleasant in the boat. Perhaps you have been sitting in a wagon when the horse was frightened and ran away. So the disciples became fearful. It seemed as if their boat must be upset and they must drown. They let the sail down and dipped the water out. They had to hold fast to keep from being thrown into the angry sea. Dark clouds, thunder and lightning, the raging sea,—all threatened death every minute. That was an hour of great need. Narrate according to Matt. 8:24; Mark 4:37; Luke 8:23. Repetition by the children as in first part.

3. The mighty Helper. What do you think? I wonder that the Saviour did not wake up. But He slept peacefully. The disciples saw only the storm and the waves, and in their fear they forgot that Jesus was with them, else they would have thought: He can help us, for He has done many other wonderful things, healed the leper, the man with the dropsy and the like. But they did not think of that. They did not believe that Jesus would certainly see to it that they would not perish. Their faith was weak; they had only a little faith in the Saviour. Finally they awakened Him. What should they have said? They cried: Master, Master, we perish! The Saviour arose and rebuked them, saying: "Why are ye fearful, O ye of little faith!" If you had only believed that so long as I

am with you the ship could not sink, you would not have been so fearful. And now the Saviour helps. How? By dipping out water? By steering to the shore? Oh, no! Listen: "Then He arose and rebuked the winds and the sea, and there was a great calm." Could any one else have done that? No one, no teacher, no king, no emperor. Had we been there, we should have looked at him in wonder and surprise. "But the men marvelled, saying, What manner of man is this that even the winds and the sea obey Him? Narrate according to Matt. 8:25-27; Mark 4:38-41; Luke 8:24. 25, and repetition by class.—Recital and repetition by class of the entire story in the words of Scripture.—Fankhauser, page 55 ff.

(b) **Zaccheus the Publican.** It was a week before Easter, and the streets of Jericho were filled all the day long with people coming from the North to go to Jerusalem to celebrate the festival of Easter. Naturally, the people of the town did not stay in their houses, but went out on the street; and if they had time, they walked as far as the city gates in order to see the pilgrims and talk to them. In his booth by the city gate sat Zaccheus, the chief tax-collector of the town. During these busy days he had to be at the gate constantly and have his eyes everywhere. He was a small man, well-fed and well-dressed. The tax-collectors under him worked in silence; they did not like him at all. He was a rich man; and he was hated by the people because he made the taxes too high and loaned out money at too high rates of interest. But for some time he had acted as though he cared but little for his fine business and had to force himself to attend to it. He hung his head as if he were really upon the publicans. It was not pleasant when he was about.

Zaccheus also worked in silence, but he was not so much taken up ashamed before the Pharisees and other people who looked down with his accounts as in former times. Again and again he stopped to listen to the talk of the passers-by; and he seemed to be frightened. Why did they all mention one name that caused his heart to stand still? He heard it again: "The Prophet of Nazareth", "Jesus the Nazarene". Was He coming to the Easter festival, and did they expect Him at the gates of Jericho? Zaccheus was worried, for he had suffered for quite a while because of that name. A wanderer from Galilee had once come while he was dealing with a poor debtor, and had spoken to him so earnestly and scornfully: Have you never heard what the Prophet of Nazareth teaches: "What shall it profit a man if he gain the whole world and lose his own soul?" That

word had struck deep into his soul, and since that time he had asked more than one traveller about the Prophet, so that by this time he had a good idea of Him and knew much about His teachings and miracles. So it came that, more and more, he felt himself to be hateful and filthy and mean in comparison with Jesus; he had begun to hate his calling, which made him rich through its dishonest dealings. But he could not give up his fine clothing, expensive furniture, soft bed, rich wines and luxurious meals. And besides, what would his wife and children say if they suddenly found themselves without all their luxuries and compelled to live like ordinary working people. It would simply not do:—such had been his difficulties for quite a while. The pencil trembled in his hand:—a little while ago he had ceased writing; his thoughts were far from his work. Then from out the jabbering multitude he heard once more the name of Jesus. He listened intently. Oh, if he might only see Him once—the good, the pure One! Perhaps it would help him! Then he heard a newcomer greeted with the words: "Have you heard, Matthew, that the famous Nazarene is coming?" "What—the Prophet?" Then they whispered, but Zaccheus caught a word that made him tremble. Did they not speak of the Messiah? The mocking words and laughter of another man came to him: "Messiah! Well, I tell you, I expect a different Messiah; my Messiah will wear the finest clothes and command a hundred thousand soldiers! But this Galilean prophet with His few disciples—fishermen and women, yes, even publicans and sinners!" Zacchaeus listened more intently. They had said of the Messiah that His followers were publicans and sinners—publicans and sinners like he! Then he must see Him! Breathing deeply, he closed his book and left the gate, while his clerks sneered and scoffed as they watched him depart.

He passed through the crowd as quickly as possible, stopping to listen only when he heard the name of Jesus mentioned. He learned that Jesus was expected toward evening. Reaching his home, he walked restless to and fro. He felt that the greatest hour of his life had come. His wife became worried as she watched him, and finally laid her hand upon his shoulder and asked: "What troubles you?" Then he told her as well as he could what he knew of Jesus, and his desire to see Him. She trembled and folded her hands, and perhaps she imagined that this day might bring a great change into her life. After a little while, Zaccheus went out. He had clothed himself in his finest garments, not for show, but in honor of the Prophet. The

streets were crowded, and with difficulty he made his way to the gate. There the multitude was greater. All Jericho was there, and besides, many of the Jerusalem pilgrims had remained to see the Prophet. So closely were they crowded that one might think a king was coming. Doubtfully Zaccheus looked about. He was hemmed in by the crowd and jostled by many elbows. He reached only to their shoulders. His costly clothing was already torn, and it was impossible for him to force his way through and to see anything. Should it all be in vain? Then he looked up and saw a nut-tree which stood on the side of the street and stretched its branches wide over the crowd. He was only a few steps away from it, but it caused him much effort to reach it. He looked at the slender trunk; he was not used to climbing; but, perhaps, he could make it. Quickly he gathered his garments about him, grasped the trunk of the tree, and began to climb.

The onlookers laughed loudly at the sight of the fat little man with the gold bracelets tearing his shimmering yellow and red clothes on the twigs of the nut-tree. One of them recognized him. "Look at the fat publican Zaccheus," he cried, and the crowd joined with him in his jeering laughter. With flushed and sweating face Zaccheus reached a place from where he could see. His long hair clung to his face, his clothing was dirty and torn; his white hands scratched and bleeding. The people mocked him, but he cared not, for he had reached his goal and could see the One whom he so much desired to see. From the distance came a murmur which grew to a subdued roar: "He comes! He comes" Zaccheus quivered with excitement. He pushed back his long hair from his forehead, and felt how wet and dirty he was. But what mattered that! There they came—a company of Galileans, easily recognized by their dress. Three men went in advance, and the one in the middle—it must be He! Such eyes full of spirit and power, so much goodness and love in the lines about the mouth—there could not be another such in the whole wide world. He walked so modestly and humbly; He did not look about Him; and yet He moved like a king; every one had to think: If He should command, all would hasten to serve Him. They had drawn near. With a smile one of the men with Jesus touched His arm and pointed out the strange little man who looked down upon them with burning gaze. Those about Him laughed, and a fresh little boy cried: "Yes, yes, that is the rich publican Zaccheus." Zaccheus flushed hot with shame, and his eyes grew wet with tears. Jesus looked up at him and stopped. He stood there and looked straight into the eyes of the

trembling man. Then He said in friendly tones: "Come down quickly, Zaccheus, for I would sup with you." Then He turned and went on. All regarded Zaccheus, but none of them laughed. They stared with wonder, envy, astonishment and anger, and many murmured: "So, He will eat with that sinner!" Zaccheus reached his home, but he did not know what had happened to him or how he had climbed down the tree or how he had made his way through the throng. Breathless he entered his house; his eyes gleamed like stars in his flushed and dirty face. His wife hardly recognized him. She regarded him with mixed fear and wonder as he embraced her and stammered: "He—is—coming.—He—is—coming!" "Who?—Who?" "The Prophet—Jesus of Nazareth is coming to us!" "Then let me go. I must get things in readiness," cried his wife as she broke from him. Should she not prepare the finest of food and decorate her home with the most costly of her possessions? But—no! Such display suddenly seemed shameful. Should she not rather hide all those things, gained by so much wrong? She hurried about the house, while Zaccheus looked about him in bewilderment. Then some one rapped, and Jesus entered. He stepped quickly to Zaccheus and took him by the hand. Forgotten were the beauty of the room, the torn clothes, the soiled hands. Everything—everything was forgotten; for beneath the gaze of those eyes he could feel but one thing—his tremendous debt,—the great penalty which he had loaded upon himself during all these years. And now Jesus had come to him—He did not despise him: No—he saw it all clearly—Jesus had forgiven him. He felt small and poor and rich and free at the same time—so free—so free! Jesus had forgiven him! Jesus had come to him! The burden of his life fell from him like heavy chains torn in two. No, he could no longer live as in the past. That was impossible. Then he began with stammering words: "Jesus—Master—the half of all my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." Then Jesus pressed his hand and said: "This day is salvation come to this house." "Salvation," yes, truly. That which had tormented,—had seemed so impossible to him, was now all so easy, so beautiful. He was freed from his burden, because Jesus had come to him.—From E. and O. Zurhellen, *Wie erzaehlen wir den Kindern die biblischen Geschichten*, pp. 322 ff—N. B.! We are by no means of the opinion that Zurhellen's example should be followed without modification; He takes so much for granted at which one may only guess; and he is not always simple and chaste enough; but, on the

other hand, one can plainly see from the example what we (p. 474) said above about the motivation, the revealing of the acting person's thoughts, and portrayal of the origin of the deed.

3. **PENETRATION. Zaccheus the Publican.** (Recapitulation, comparison, and application are here combined with penetration.)

Of whom have we spoken in this story? Of Jesus and Zaccheus. We wish to pay the chief publican two imaginary visits. First we would visit Zaccheus before he knew Christ. We go to Jericho and ask for the house of Zaccheus. All know him, and any one can show the way. His house is larger and finer than the majority of houses in the town. The floors are covered with costly rugs. Along the walls are low, soft couches. Many servants come and go. All this costs money—much money. But money is plentiful with the chief publican. In a private room stands a large chest full of gold. Where did he get all this? We shall see that presently. Those under him, the publicans, come to him and he gives them his orders. "You must get money for me," he commands, "much money. For every hundredweight of grain that goes to Jerusalem I want a dollar, for every bushel of raisins, twenty cents, and for every yard of purple half a dollar." He knew well that it was from two to four times as much as the emperor demanded; but he wanted to get ever more money, and therefore he did not care how much he demanded. And when the people complained and asked: "Is the tax really so much?", his tax gatherers were instructed to answer, "Yes, so much." What do you think of that? It was not right. That was lying and cheating. He took the people's money in an unrighteous manner. Deception is as wrong as theft. The publicans, however, knew that they must obey; for if they brought their master too little money, they lost their job. So they oppressed the people, for in addition to what their master demanded, they took a little for themselves. How much scolding and cursing must have been done at the counter of the publicans. The people knew that they were being robbed. But what did Zaccheus care for their scolding if he got their money! He wanted to be rich.

Matters went favorably for the chief publican, and he became richer from day to day. But how was it with his heart? Certainly, not well. When he saw the poor little traders creep by with their thin, heavily laden asses, his conscience must surely have said: "Listen! It is not right that you oppress the poor in order to enrich yourself from the little that they have." And when the pious Pharisees went by with looks of contempt, as if to say: "Miserable publican and sin-

ner",—that also hurt. So he had no true pleasure in his riches. Perhaps he could not even sleep in peace, because those whom he had robbed walked like ghosts before him. Thus you see that riches do not make one happy. What would be far better? A good conscience. But who could help him to get that? The Scribes and Pharisees despised and scorned him. If he had gone to their schools on the Sabbath to hear God's word, he would have been thrown out. He would have been told: "You publican and sinner, cheat and rogue, enemy of your people and friend of the Romans,—get away from here! You have no business among good people, and our God has rejected you." The Scribes and Pharisees were proud and hard and had no mercy. Poor rich Zaccheus! This is what we see on our first visit.

After a while we pay Zaccheus another visit. How different are things now! He is not the same man. His body has not grown; for he is the same little, fat fellow. But things have changed in his heart. One can see that in his face. The lines of care are gone from his brow and the sad look has disappeared. He looks calm and peaceful. He is friendly toward his servants. He sends for all who have ever been cheated by him or by his clerks. Ere long a brown camel driver comes to him. "Have my men ever taken too much money from you?" "They certainly have,—many a time." "How much would the entire amount be?" "Hm, I think about fifty dollars." Then the chief publican opens his desk and counts two hundred dollars before the wondering man. Why so much? That is four times as much as has been taken. "Is that satisfactory?" The man hardly knows what has happened to him. Thus one after the other comes and goes. The chest of gold has grown considerably lighter. Better look out, Zaccheus, else all your plans to become rich will fail. But Zaccheus acts as if he did not hear.

In the evening we behold a strange gathering before the house of Zaccheus. It is composed of unfortunates of all kinds, poor, lame, blind, cripples, etc. The chief publican who a while ago would scarcely have noticed them, now goes to each with kind words and gives them liberal gifts of money. In this way he distributes half of all his wealth. But will he not again force the money into his coffers? O no! He has strongly impressed upon his assistants that they are to exact not a penny more than the law demands. And with it all he is happier than he has ever been, and his happiness is written upon his face. What has happened to cause this wonderful change? is the question his fellow townsmen are unable to answer.

We know the answer. The Lord Jesus alone has wrought the change. We have already told how kindly the Saviour treated him when He came to his house. He, the good, holy man in his, the sinner's house; the love that shone forth from His eyes and never a word of censure or blame! It softened the publican's heart. He knew that he had not deserved so much kindness and love. From all that the Saviour said and did, it became clear to him that He was holy, sinless. In the presence of Jesus Zaccheus saw himself for the first time as a great sinner, and all his deception and seeking after riches loomed before his eyes as evil. "What shall I do that I may become clean?" he asks. "I will do what I can; perhaps the Lord will forgive." And then he said what we have already learned, "The half of my goods", etc. You have seen that he was in earnest, and it happened as he desired. Certainly the Saviour forgave him: "This day is salvation come to this house." Now the page has been turned. To be rich is no longer the greatest thing in his eyes; but his desire is to please the Saviour, to do what He wishes, and to hate what He hates. This the Saviour wrought by His love. Tell me the Scripture passage you have learned about His love. "Oh, taste and see that the Lord is good." Zaccheus tasted that. "The Son of Man is come to seek and to save that which was lost." Who else of his time experienced that? The publican Matthew.—And now we hardly recognize Zaccheus. He is a different man, a new creature. Old things have passed away. What, for example is past and gone? All things are become new. What do we see in him that is new?

The Old:	**The New:**
Seeking after riches,	Seeking to please the Saviour,
Love of gold,	Love to the Saviour,
Cheating,	Making good,
Hoarding,	Distributing to the poor,
Unfriendliness,	Friendliness,
Bad conscience	Forgiveness, a good conscience,
Sadness, discontent	Happiness and peace
is past.	**have taken its place.**

In Zaccheus has this word of Holy Writ been fulfilled: Therefore if any man be in Christ, he is a new creature (2 Cor. 5:17). Let us learn this passage.

You can doubtless recall another man with whom all things became new. It was Saul, or Paul. What things became old with him? Hatred against Christ, persecution of the Christians. And what be-

came new? Love to the Saviour and all believers, obedience to Him, consecration and work for Him. Who caused this change? Tell me what more you know about Saul's conversion. Thus Paul learned the truth by his own experience—the truth which he so beautifully expressed in his letter to the Corinthians.—Even now Jesus makes new creatures of all who receive Him into their heart and home. There is much in our hearts also which does not please the Saviour. Our heart is by nature like a dark, dreary room. One does not know how ugly the room is until a light is brought in. So we do not understand the condition of our hearts until Jesus reveals it to us. Then we see all kinds of evil thoughts: Envy and hatred like Cain and Joseph's brethren, and covetousness; for we constantly desire the best for ourselves. There are hateful creatures in the room of our hearts—spiders, insects, worms. The Lord shows us this by means of His word and the Holy Ghost. A pious man once said to two bad boys: "Pray for the Holy Spirit as often as the hour strikes." They obeyed, and ere long saw what bad boys they had been. They continued to pray, and received hearts that loved the Saviour. We can not see the Saviour and can not, like Zaccheus, give Him our hand and say: "Welcome to our house, Lord Jesus". But He is nevertheless here and sees and hears us if we mean it. But we must be in earnest. How did Zaccheus show that he was in earnest? He not only promised Jesus that he would be different, but he also kept his word. He did not do like many children who say: "I am sorry and will not do it again," and within an hour forget their promise. They do not mean what they say.—If there is anyone here who has secretly taken something from someone else, or at home, he should do as Zaccheus did. He should at least confess, and if possible, give back that which he took, and not steal again. Otherwise he is not in earnest. How different things become in the home of a sinner, a drunkard, for instance, when Jesus enters there! Father, mother, and children are different in spirit and in outward appearance. There is even a change in the furniture, the walls and the windows. The heathen leopard becomes a lamb when Jesus works in the heart through the preaching of the Gospel. There is a wonderful change in a country when the people become Christians. A shipwrecked sailor was cast upon an island where cannibals used to live. In fear and trembling he climbed a hill and saw—a chapel. Then his fear fled, for he knew that where the cross is planted, he need not fear. Behold, I make all things new!—Fankhauser, page 141 ff. Naturally, the conversational form should here be made prominent.

4. APPLICATION. The anointing of David. Because God looks upon the heart, we can do nothing wiser than to strive for a clean, beautiful heart that pleases Him. It pleases Him best when we, like David, think much of Him and love Him. If you do not know how to do this, pray to the dear Lord. He will gladly give you that which He gave David—the Holy Spirit. He will teach you to love God and the Saviour aright. He will make you pleasing to God.—Certainly now and then evil thoughts will slink into your heart,—a hateful word, hateful thoughts against your companions, a foolish trick. But the Spirit of God tells your conscience kindly and gently that you did wrong. Would you remain pleasing to God? Then follow David's example. How? Sing a hymn, repeat the passages of Scripture you have learned, or think of David the shepherd boy, or of Joseph. What did Joseph do when he was tempted to wrong? How did Joshua admonish his people? Therefore keep watch over your hearts, that you may please the Lord, your God.—You liked David's courage, boys, did you not? I will tell you a story of a boy who had the right kind of courage. Story—The Proper Courage. Little Edward lacked courage to do wrong, to lie, to steal; but he was brave enough to save a child's life at the risk of his own.—Above all, we want to equal David in one point more. Do not feel proud if you have been good and obedient, and do not boast how much you read your Bible or pray: only think, it is enough that the good Lord knows it. Many small and large children are like hens. If they have given a poor child some little thing, or if, for a change, they have obeyed their parents, or perhaps have not talked in school, they cackle loudly about it like a hen when she has laid an egg; or they look around to see if some one will not praise them. Do not do so. Rather think of the dear Lord. Rejoice if you can please Him. He sees it, and at the proper time it will be revealed.

The Lord no longer needs kings—yet He will make of us something finer than kings. He watches to see whom He can make His child and take into heaven, where each one will have far more glory than David ever possessed. But He will first conduct an examination. Each one must stand before Him to be tried, as the children of Jesse were tried by Samuel. But God will not only look upon us. He will look us through and through. On that great examination day all things will come to light that were hidden and secret, the good as well as the bad. Then perhaps a child will stand before Him and say: "Behold, dear Lord, here am I, Mary, the daughter of the

rich miller. My father has much, much money, and all people say, You dear child, you pretty Mary! Dear Lord, do you not know me?" But God will sadly say: "I know you well, but I cannot use you. You have constantly thought of your pretty clothes and have forgotten Me entirely. You have kept yourself clean and nice, but you have not kept your heart and mind clear of evil thoughts. I look at the heart. Depart from Me".—Or big John will say: "Dear Lord, I have always been the strongest in our school, and all have praised my strength and agility". But God will perhaps say: "Yes, you have overcome others, but you have not conquered your pride and anger and the evil in your heart. Your heart is not good and you have never prayed to Me to cleanse it. Depart from Me!" Then will come clever Lydia, and say: "Dear Lord, do you not know that I have always been the first in my class? You will certainly give me first place in heaven, will you not?" But God will say: "Lydia, I not only take into account the Scripture passages and Bible stories they all can tell, but also this, that they practice what they have learned. But you have not obeyed your parents, and much less have you obeyed Me."—Perhaps a small, shy boy will come and stand silently before the Lord. He was not strong, and the others often teased him. He was poor and had no shining shoes or warm cap, and was often cold in winter. But the good Lord will regard him kindly and say: "Come to Me, dear child. I have seen how you have thought of Me and loved Me. I know well how often you have shared your bread with other poor children and how you have overcome the temptation to lie or steal because you did not wish to make Me sad. I know you. You are My dear child. Enter into the eternal joy which I have prepared for you".—See how differently God looks at things! How easily could rich Mary, big John and clever Lydia have pleased God, if only they had kept watch over their hearts! Despise not the poor child in torn clothes. Perhaps God will be pleased with his heart rather than with yours. The Lord looks upon the heart. "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."—Fankhauser, page 130 ff. The catechist would do better to confine himself to what Fankhauser says of the examination.

5. **A complete example: How God made the first people happy.**

Preparation. From whom does everything that we see on earth come?—Correct. It all comes from the dear Lord who made it in six days and still preserves it. Therefore we call God the Creator of all

things and say on Sunday in church: "I believe in God the Father, Maker of heaven and earth." But for whom has God made this world with all its beauty? What do you think, Anna, for whom has God made this earth with its mountains and valleys, rivers and seas, fields and meadows, birds and animals? Indeed, God made it all for us; we should live here; it should be our home and give us all that is necessary for our life. Therefore we should be glad and happy. How rich is our God, who made everything so beautiful; and how good and kind He is for calling all this into being for our sakes. And yet we have not heard the best that God made in the beginning, in order that we might be perfectly happy. What could that have been? We shall hear about it today, for we shall hear how God made the first people happy.

Presentation. When God created the world, He made a most beautiful garden. You have perhaps seen pretty gardens, but none so beautiful as that. It was called Paradise, that is, Garden of Pleasure, because it was a pleasure to be in it and to live in it. There were beautiful trees of all kinds—forest trees which gave cool shade and fruit trees which yielded the finest of fruits. And Oh, the many, many flowers that grew there! They bloomed and gave out perfume as flowers never since have done. There were also all kinds of animals, large and small, from the little mouse to the lion, the king of beasts. Happy birds fluttered from twig to twig or flew high into the air and sang until the heavens resounded. There was plenty of water, for there were many springs, clear as crystal, flowing from the rocks. These flowed down the mountain-side and became brooks, and the brooks grew into rivers and streams. Four such streams flowed through Paradise and watered it, keeping the grass and trees and flowers green and fresh. Rich people, kings and emperors have made themselves fine gardens, but believe me, children, none of them, however large and beautiful, could compare with the pleasure garden which God made when He created the world. And think of it!—Adam was permitted to live in this beautiful garden of Paradise. Oh, how happy did God make our first parent!

He could go through the garden, rejoice over the flowers, eat the fruit and lie in the cool shadow of the trees. He could see all the animals and play with them. But with all this, something was yet lacking. What was it? He had no one to speak with. The animals followed him when he called them by the names he gave them and let him stroke them. The birds came and perched upon his shoulders

or rested on his hand. But when Adam spoke to them they could not reply and they understood nothing of his thoughts. Then Adam wished for some one who would be his equal, with whom he could speak, and who could be a companion in his joy; for his heart was full to overflowing when he beheld all the beauty that surrounded him. The good Lord, understanding Adam's wishes, let him fall into a deep sleep. Then He took one of Adam's ribs and out of it made a woman, Eve. When Adam awoke, he saw her stand before him. He beheld her with wonder and shouted with joy: "This is now bone of my bones and flesh of my flesh: she is a fitting companion and just what I have wished for. I can speak to her and she to me. I can tell her all my thoughts." How happy was Adam then! He went about the garden with Eve and showed her a pretty spot here and another there. They sat beside the brook and listened to the babbling water, or enjoyed the sweet songs of the birds. And when they became hungry, they plucked berries or apples and pears from the trees. But many a time they must have stood still and said to each other: "Oh, how much our God must love us since He has made everything so beautiful and placed us in this lovely garden." They worked, too, for God had told them to take care of the garden. They watered the tiny plants, making little ditches, so that the water could flow to them; they lifted up a branch of the grape-vine here one and there one and fastened them so that they could climb up the tree. But their work was not hard, it did not make them tired. It was a pleasure and a joy and only increased their happiness.

God had made Adam and Eve masters not only over the garden, but also over all animals that were in it, the small as well as the great. "Be fruitful and multiply," He had said, "and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth". In our picture the artist has shown us the Lord God pointing to the animals with one hand, while He raises the other before Adam and Eve and speaks these words to them. See, here is a mightly elephant with his big ears and long trunk. Above him sit two mighty birds. Farther down is a proud horse with high head and flowing mane. And near by—what is that just showing its little head? —Sure, it is a lamb. And that other is a deer, which can run so swiftly and flees when it sees human beings. What comes next? Correct—that is a lion. The lion is a powerful animal, and therefore he is called the king of beasts. Beside him a cow is peacefully lying,

while between her legs a serpent crawls. Could we today put all the animals together as the painter has done? Why not? Certainly. They would kill and eat each other and the people, too. We would have to put some of them behind iron bars. But then it was different, for when God created them the animals were not enemies to each other. It was easy, too, for Adam and Eve to be their masters, and it was a part of their happiness when God said to them: "You shall rule over all these creatures and over the whole earth and subdue them". So God made the first people kings over the earth.

But, my dear children, I have not yet mentioned the best and greatest happiness of Adam and Eve. What could that be? It was when the Lord God came to them in the garden and spoke with them as a father with his children. Oh, how they rejoiced when He entered the garden, and how they hastened to meet Him, as children do when their parents return from a journey. How bright their eyes!—They had so much to show Him and so many questions to ask. Today we can not see God, but then He came to them in the form of a human being, so that they could see Him and feel Him. What delightful conversations those must have been between God and them! He would explain to them what they did not understand, how He had made the world, that it was all for them for their enjoyment and happiness and that they should rule over it. "Yes," said God to them one day, "everything you see is yours and you may eat of every tree in the garden, but of this tree here, the tree of knowledge of good and evil, you shall not eat. For the day you eat thereof, you shall surely die." What a kind God, who, with this one exception, placed everything into their hands. How He must have loved these first people, and how happy they must have been!

Penetration (association, comparison, and abstraction). Where did the first people live? Where was Paradise? What—you do not know? Neither do I. Many learned men have thought that it was in Asia Minor, between the Euphrates and Tigris rivers. (Show map.) They may be right, but no one knows for sure, and we can not seek it, for it is no longer upon earth. Since when has it disappeared from the earth?—At any rate, since our first parents fell into sin there has been no Paradise here below. Much more important is another question, namely, how Paradise looked and what it was like. And to this the name "Paradise" gives the answer. What is the meaning of the word Paradise? Who has

noted it? Paradise, or Garden of Eden, means garden of pleasure. There are pleasure gardens today, for many a rich man has one made for himself and many cities have parks which could be called pleasure gardens. But why call them pleasure gardens? Because the people find pleasure and enjoyment in them. When they become weary, they can rest there. When the sun is hot, what can they find there? Especially who can play and have a good time there? You children, of course. But all the pretty parks and gardens, with which one can they not compare? Now tell me all that was to be found in the pleasure garden called Paradise. What was there besides the beautiful flowers and the trees? What can you tell about the streams that flowed through and watered the garden? Because of this, what was the condition of the grass and all plants and trees in this garden? It is often so different now. What happens so often in summer to the grass and plants? Yes, sometimes the trees lose their leaves in summer when it has been hot and dry and no rain or dew falls. It was not so in Paradise. Everything was as fresh and green as in spring-time. And just think of it, children, there was no hot summer to make everything dry; no autumn when the leaves fall from the trees; and no winter, when all nature seems dead and snow and ice cover all the earth. To be more correct, these four seasons existed also in Paradise, but none of them brought those disadvantages they bring now. Oh, then, what pleasure and joy to live in that garden! Therefore, how do we rightly call it? And whom did God place in that garden to live? What should Adam according to God's will have there? Surely, pleasure, satisfaction and joy. Truly happy did God want to make Adam, therefore He placed him into this garden. Let us all say this together: **God wanted to make the first human being happy, therefore He placed him into Paradise.** (Write on blackboard.)

Was Adam happy in Paradise? Tell us about his happiness. What, besides the trees and the flowers gave him the most pleasure? To be sure, the birds and the other animals; they had life and could look at him. Tell me how trustful they were toward him. What did he give to each bird and animal? Adam had closely noted their way of living, everything was so new to him, and God had given him keen understanding. If we now knew the names which Adam gave to the animals we would certainly wonder at their fitness. The animals in time learned the names Adam gave them.

How is this shown? But when the dog came at Adam's call, and the lion lay at his feet, so that Adam could fondle his mane, and when he spoke to them and called them pet names, what could they not do? How do we feel without some one to whom we can speak? Yes, we feel lonesome and forsaken. Just fancy yourself alone, with no one to speak to. How unhappy you would be. How would Adam therefore have felt in spite of the beautiful garden in which he lived? He would certainly have been without something very necessary to his happiness. Man is happy only when he can express himself and finds that his thoughts are understood and answered. The reason why it is so hard in prison is not, because one must work, but because one must be alone and dare not speak to others. What, then, did Adam soon wish for? To whom was his wish satisfactory? What did God say to Himself? What did God immediately do with Adam's wish? Why would He act upon it immediately? Certainly, He wanted Adam to be happy. Could He not have given Eve to him at the very beginning? He could have done so, but why did He not do it? If no one knows, I shall have to tell you. The Lord wanted Adam to learn what he yet needed. If we have something from the beginning, then we do not yearn for it or value it highly. On the other hand, if we receive something which we need and for which we have long wished, we are much happier when we get it. So it should be with Adam. Tell me how God gave him some one to whom he could speak. How did Adam feel when he awoke from his sleep and suddenly saw Eve before him? How did he express his wonder? He said with these words that here at last was a suitable companion. Where, so far, had he found no suitable companion? It was immediately clear to him that man and woman belong together. With what wonderful words did he show this? What do we say of a man and woman when they leave father and mother and live together? And by what name do we call that life when a man and woman are united? You do not know it, and therefore I will tell you: They are married, and such living together we call married life. Who gave Adam his wife? God Himself thereby instituted the marriage relation and showed that it is pleasing to Him when man and woman enter into the same. If God Himself instituted marriage, what should husband or wife not do?—What is done with the marriage relation when husband or wife separate or do not love each other and are not true to each other?—Yes, they break the marriage tie,

for they break the word, or promise, they have given to each other. That is a great sin. Tell me the Sixth Commandment.— But we must return to our story! Did God make Adam happy when He gave Eve to him? And now Adam had some one with whom he could do what? And what could Eve do when Adam spoke to her? Tell me in a few words how happy they were. Adam and Eve could then say what King David later declared. When he thought of all that God had given him to make him happy, he rejoiced in these words: "The Lord is my shepherd; I shall not want", etc. Did Adam and Eve have to work? But why did this work not disturb their happiness? Correct. Joyful work is a pleasure and no burden. Now, who gave Eve to Adam, thereby making him happy? Let us repeat together: **God made Adam happy, because He gave Eve to him, with whom he could speak and rejoice.** (Write this on the blackboard.) Mary, you may tell us this. Now Frank may repeat it. John, what was the first thing we heard that God did to make Adam happy? Yes, God made Adam happy when He placed him in the pleasure garden. Louise, what did we hear further?

However, we know still more about the happiness of the first people. God not only placed Adam in Paradise, gave him Eve to be his playmate and companion, but also made them rulers over the animals in the garden and over the whole earth. Who can repeat the words with which God gave them this right? Yes, those are the words. Many people should come from Adam and Eve, so that the entire earth should be filled. And wherever these people should go, they should rule over all the animals, and all the powers of the earth should serve them. Tell me, Louis, how do you think the people should make the beasts serve them? How do we today compel the horse to serve us? How does the cow serve us? The chickens? So should all animals, even the lion and the elephant, serve Adam and Eve, each one according to his powers. I have also spoken of the powers of nature. What had I in mind? Is there none who knows? I was thinking of the air, the wind, gas, electricity. Are not those great powers with which man accomplishes wonders? How do we today see that we control the air? How do we use the wind? For what purposes do we use gas and electricity? And now think of the treasures beneath the earth. Can you mention some of them? Certainly, coal, iron, and the other metals, silver and gold. The good Lord set Adam and Eve

over all these. They should use them all for their comfort, good, and pleasure. How rich God made them! The lords and kings of the earth also have control over many animals, powers and hidden treasures, but they rule over only one land, while Adam and Eve were rulers over the entire earth. What title then can we rightly give them? Perfectly correct. We can call them kings, for they were kings and rulers over the whole earth, with all that was in or upon it. People often follow an earthly king because they must and because they will be punished if they do not. How did the animals and the powers of nature obey Adam? And what made it easier for him to control the animals? Recall the picture you saw the last time. Which beasts did we see peacefully lying side by side? Could that be done today? Why not? What must be done with the lion or the serpent? They would not only hurt the other animals, but whom also would they attack? Yes, man's life would not be secure. Then what was not present among the animals of that time? And between whom also was there no enmity? That is right. As the flowers, large and small, did not wither or fade, so was there no enmity, no death among the animals. They did not prey on each other, but all lived together in peace and harmony. It was good to be king and ruler there. Who made the first people rulers over the whole earth? How did He want to make them? Yes, He desired to make them happy. Let us say together: **God made the first people happy, because He made them rulers over the whole earth.** (Write on the blackboard.) In how many ways have we thus far learned that God made the first people happy? Tell me the three ways.

Was there anything more that God could do to make the first people happy? One might think that they had all that was necessary to make them happy, and yet the most important thing was lacking. Picture yourselves living in the most beautiful garden there ever was, where you had brothers and sisters to speak and play with; where you were rich and ruled over all things, but where you had no father or mother. Would you be really and truly happy? And how would it be if father and mother were living, but they were angry with you and wanted to have nothing to do with you? How would you then feel? Certainly you would be very unhappy. Of whom would you be constantly thinking? And of what especially would you be thinking? If you were good children, all joy would depart if you had to say: Father and mother

want to have nothing to do with us. They are angry with us. Now, who was Adam's father? Why was God Adam's and Eve's father? How would the first people certainly have been, if their heavenly father, the dear Lord, had never come to them and wanted to have nothing to do with them? What, then, would God have done to make the first people perfectly happy? Correct. God came to them in the garden and spoke to them as a father with his children. Could they see God? Yes, children, I believe they could see Him as we some time shall behold God in heaven. What did God have to do, if Adam and Eve were to see Him with their natural eyes? Of course, God must make Himself visible. God is a spirit, but He can take on human form. And what happiness must have been theirs when Adam and Eve saw God come to them in human form. What do you think they did when they saw Him coming to them? And what do you think they did when He walked through the garden with them? Tell me a few questions which they probably asked Him? There were many wonderful things in this beautiful garden which they could not explain. Which was the first question, in your opinion, they asked? Yes, I too, think that they asked the Lord who made the beautiful garden, the whole earth, and the heavens above. O children, those must have been blessed hours when God spake with them and they told Him all that filled their hearts. Now what could not but be impressed upon them as they talked with God? It was out of love to them that God made everything so beautiful; out of love He came to them and communed with them like a father with his children. And I should greatly wonder if Adam and Eve, when they were alone, did not often say to each other: How dearly God must love us! Oh, we can not do otherwise than love Him in return. Of what Scripture passage does that remind you? Yes, so would they have said to each other: "We love Him, because He first loved us". Now we know what made Adam and Eve happiest. What was it? Let us repeat together: **God made the first people happy, because He came to them and walked with them as a father with his children.** (Write this on the blackboard.) What was the first thing that God did to make Adam and Eve happy? What was the second, the third, the fourth? Yes, God had done so much for them, and it is no wonder that they were happy, perfectly happy. And why did He do so? Right. He did all this purely out of love to them.

And notice, children, this also, that it was because of His love that He gave them only one commandment. He did not wish to plague them with many commandments. They should not constantly have to say: Yes, God has forbidden this and that. What is the commandment God gave them? **You** may tell me—**and you**—**and you.** Why did God call this tree the tree of the knowledge of good and evil? Do you not know? Well, the word "knowledge" comes from the word "know". This tree should help them to know what was good and what was evil. Does it make any difference whether we know what is good and what is evil? Yes, indeed, much depends upon it. You only need to compare yourself with father and mother to see it. They know much better than you what is good and what is bad. They have often enough experienced how bad it is when one does wrong, and how blessed it is when one does right. Hence they do not easily permit themselves to be persuaded to do wrong. And was it not necessary for Adam and Eve also to learn what was good and what was evil, so that they might always choose the good? And what was to be the result if they did the good? Correct. Their happiness was to increase. Are you happy and joyful when you have done wrong? How do you feel? Yes, you feel ashamed and uneasy. It should not be so with Adam and Eve. **They should learn most precisely what was good and what was evil, in order that they might always do good and be happy and blessed.** (Write on the blackboard.) That was what God wanted, and therefore He placed the tree with the forbidden fruit in the garden. What, therefore, were God's intentions in regard to them? His intentions were good because He loved them. Now one should have expected that Adam and Eve would have done what? Yes, they should have loved God. They said many times that they loved God; however, they should not only say it, but also prove it by their deeds. How could they have best proved that they loved God? Perfectly correct. That is the best proof of our love to God, that we keep His commandments. In which Scripture passage did you learn that? We shall see if Adam and Eve loved God so well that they kept His commandments. That would surely have been the best thanksgiving to God for having made them so happy.

Application. Children, does God love you and has He made you happy? At any rate, where has He not placed you, that you might live there? Why would that not do? But is not this world in which

you are permitted to live a beautiful one? When do you notice most that this world is beautiful and glorious? In spring-time, of course, when everything blossoms and grows. It is sometimes so lovely that we hear the people say: "It is like heaven." And as Paradise once was the most beautiful spot on the earth, so, I think, God has also assigned to you a place upon this wide earth where you have it best. Which place do I mean? I am thinking of your home. That is for good children the best place. Ask the grown-ups, who have been among strangers for a while, or those who have no home, if there is a better place on earth than home. It is true, one can be richer and freer elsewhere; but, as a rule, it is nowhere better than where father and mother are. Think of the prodigal son. What did he think at first? What did he learn afterwards? And after what did he finally yearn with his whole heart? Yes, father's hand holds closest, mother's eyes beam kindliest, and mother's heart understands best. Now, who placed you in this beautiful world and gave you father and mother and home? What state of mind should this work in you? Did He leave you without any one to speak to? You certainly would be unhappy children if you had no one with whom you could talk, for it is very difficult for you to sit quiet and silent for but an hour. But whom did God give you to speak to at your pleasure? And who is it that always listens to you and never becomes weary of your prattle? See there, how happy God has made you! and when you become older, you will more and more understand that something of that kingly position which God once bestowed upon Adam and Eve, still remains for you. And if you had no home, no father, no mother, no brothers and sisters or friends, why would you still not be forsaken? Yes, indeed, God in heaven would still be your father and you would be His children; and that is the greatest happiness that one can have. Through what has God become your father and you His children? In which passage of Holy Writ have you learned this? Correct. The great thing in Baptism is that it makes us God's children. What does a true father do for his child? What does God therefore do for you, because He is your father and you are His children? How does He care for you? In what other ways? And still others? We would not forget the most important thing. The dear Lord sees to it that you hear His word and that therein you are shown the way to true happiness. He therefore provides not only for your body, but also for what? He would make you

happy in body and soul. I know a hymn in which it is beautifully told how good we have it with the good God, with our dear Saviour Jesus Christ. All of you know it; we have sung it often together. It speaks of the Lord Jesus as the shepherd and of us as His lambs. Now you know it; repeat it, John. But the finest thing is that you as baptized children can also speak with God like children speak with their father. How may you call God? Who has taught us that we can call God by the name—father? Where? What are the opening words of the prayer Jesus taught us? How does our Catechism explain these words? God would give us encouragement and pleasure in praying. That is why He tells us especially to call Him father, for His words are a tender invitation to pray to Him. How should we pray to Him? How do children ask their father? Yes, they are not timid and fearful, but what confidence do they place in him? Now is it not something unspeakably great to be able to pray to God in heaven with all confidence and assurance as dear children ask of their dear father? We must call that true happiness. Who has given you the right to speak to God at all times and tell Him all you think and need? How has God then also made you? Let us say it together. **God has made also us happy, for He has made us His children through Baptism**, who can entreat Him as dear children entreat their dear father. And, children, whatever may be lacking to make our happiness complete, He will give us above in heaven; for if we die His children, He will take us home into the heavenly paradise. There our happiness will be full. The last stanza of a certain hymn learned by us recently, fits in here. Will you say it? How must God be disposed toward you if He showers so many blessings upon you? How should you feel in your hearts since God has made you so happy? What kind of children would you be, if you did not feel so? Yes, indeed, you would be ungrateful to God, you would be thankless, evil children. And how must you show that you love God? Yes, that is love to God when we keep His commandments; and the better we keep them the greater will our happiness be.

6. Presentation of the Bible History in the Sunday School. (Here the most important parts of the penetration and application must be combined with presentation): **How the first people sinned.**

Preparation. How happy God made the first people! He let Adam live in Paradise, and Paradise was the most beautiful garden the earth has ever seen. Here Adam could have all that his heart

desired. Here God created Eve for him, that he might have some one with whom he could speak and share his joy. Oh, how happy both of them were when they wandered through the garden hand in hand and called each other's attention to the beautiful nooks they had found. I wish that I, too, might have been there. Then, besides, they were masters over all that was in the garden—over the beautiful flowers, which they might pluck as they wished; over all the sweet fruits, which they might eat as they desired; over the birds of the air, which fluttered about them and showed no sign of fear; over all the beasts of the field, even the mighty lions and giant elephants, which obeyed their slightest word. Yes, God made Adam and Eve rulers over the entire earth. Indeed, they were happy people. And yet, you know that their greatest happiness consisted in something higher, much higher. It consisted in this that God came to them in the garden and spoke with them as a father with his children. What blessed hours those must have been when they so freely and joyfully associated with God as you children do with your parents, and when without fear of the almighty and holy One they could look into His eyes and walk at His side! He did not burden them with many commands, so that they had to watch every step, lest they transgress one of His commandments. He gave them a single command, and that was for their good. What was that commandment, Frank? That is correct. They might eat of all the trees in the garden save one. It should be both church and school for them, for from it they should learn what was good and evil, that they might always do the good and thereby grow in happiness and blessedness. For what was God's purpose in all that He did for them? That they might be truly happy.

What should these first people have done with this command of God, Mary? Yes, they should have gladly kept it. And if they had kept it, their happiness would never have ended—it would have lasted for ever. But they did not keep it. Today we shall learn how the first people disobeyed God's command, how they sinned.

Presentation. How may it have happened that the first people transgressed God's command and sinned against Him when He had nothing in mind but their happiness? One would think that it could not have been possible for them to sin against God, so well had He arranged all for them. At first, Adam and Eve did keep God's command. How long that lasted, we do not know; but it

could not have been such a very short time. More than once they thought of the command and said to one another: Of that tree yonder we may not eat, lest we die. I think that when they looked at the forbidden tree, a sort of horror stole over them. I should not wonder but that they came after a while to call the tree "the tree of death" and passed it at a distance rather than go near and touch its fruit. They evidently thought not only of God's command and the death penalty that would follow disobedience, but also of His love. And they probably said to one another: Since God loves us so, and has made us so happy, we will love Him in return and try our best to keep His command. But how did it come that they finally transgressed and ate of the forbidden tree?

The evil thought did not spring from their hearts. But there was one who could not bear to see them love God and obey His command. That was the devil. He is the great enemy and adversary of God who is always striving to destroy God's works. As often as he saw these people, so pure and holy and obedient to God's will, he became angry and planned how to destroy this beautiful work of God, rob the pair of their happiness, make them impure and unholy,—yes, as evil as he himself was. There are boys who, when they are dirty, like nothing better than to make others unclean also. It is just so with the devil. He wanted to make these first people as evil and unclean as himself, so that God could no longer use them, could no longer be their Father, but would have to cast them out of Paradise. He said to himself: If I have once torn them from God, then they are mine and will serve me all their lives; then I shall always be their master and they shall ever be my slaves.

The devil evidently considered long how he might accomplish his purpose. He asked himself: How shall I begin? How can I lead Adam and Eve astray, so that they disobey God and become mine forever? It was clear to him that he could gain his end more easily and surely if he tried Eve instead of Adam; for the woman, being weaker than the man, could more easily be led astray. He also told himself: As I am, I may not show myself. I dare in no way betray that I am the enemy of God and their enemy. I must appear to be their friend who is seeking their best interests. Finally his plan was perfected. The devil knew what he would do.

Craftily and cunningly he began. How craftily and cunningly, the Bible tells us at length. In Paradise there were all kinds of

serpents, large and small. They glided swiftly upon the ground, they coiled themselves in the bushes or wound themselves about the trunks of the trees and so made their way to the branches. Adam and Eve were not afraid of them; for they could not and dared not harm them. They had frequently watched them as they played with the other animals, and wondered at their cunning, in which they surpassed the others by far. It was one of these serpents that the devil used. It should be his mouthpiece, the agent through whom he would deceive Eve and bring her to transgress God's command.

Eve generally avoided the forbidden tree, but one day, as she drew near to it, she saw an especially pretty serpent coiled about the trunk of the tree and looking in her direction. It seemed to Eve that the serpent was looking directly and steadily at her. She stood there and gazed at the serpent and the tree. And as she looked, the serpent suddenly began to speak. Eve was filled with wonderment, for though she had often before seen the serpent, she had never heard it speak. She thought that no one could speak like she, her husband and the good Lord. Can serpents speak, Mary? That is right; they can not speak. Then how did it happen that the serpent on the forbidden tree could speak, Louise? We know the answer: it was really not the serpent, but the devil who spoke through it. Eve should not know who was speaking to her, therefore the devil spoke through the serpent. And what did he want to do? Who remembers? You are right, John. The devil wanted to deceive Eve and induce her to transgress God's command.

And now hear what the devil said to Eve: "Did God really say, You shall not eat of every tree of the garden?" He knew well that God had said something different, namely, that God had given Adam and Eve permission to eat of all the trees with but one exception; but he wanted to find out if Eve still remembered God's command. He wanted to make her uncertain about it. He said to himself: If she is no longer sure of what God told her, I can the more easily get her to disobey and sin against God. We already begin to see how cunningly he started to carry out his plans. But this time his trickerey did not help him; for Eve knew what God had commanded, and was not in the least deceived. She replied: "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." She evidently meant. What kind of foolishness are you speaking; the very opposite is true. God has by no means

said that we may eat of none of the trees of the garden. He is not so cruel that He would put us in this garden with all the many fine fruit trees, and then tell us that we should not eat of them. He is too loving and good for that. He plainly told us that we might eat of all the trees of the garden except this tree about which you have coiled yourself. The dear Lord has His good reasons for making an exception of this tree. Whoever touches the tree or eats of its fruit must die. God does not want us to die. He wants us to go on living and to remain in this beautiful garden forever. What is the matter with you, you foolish serpent? You are generally so clever and know more than all the other animals.

In this manner Eve answered the serpent and the devil who spoke through it. The devil might then have left, for he had lost his case. In spite of all his craftiness, Eve had put him to shame. She not only knew the command exactly, but she also knew that God had given it for her good. But the devil did not consider himself beaten. If he cannot accomplish his purpose one way, he tries another. So he thought quickly and formed another plan by which he could gain his end and bring Eve to disobey. Stop, he said to himself, Eve thinks that God gave the command out of love, because He is seeking her highest good. This faith I must take from her. I must induce her to think that God gave this command out of envy and not out of love—not because He means well with her, but because He does not wish her to have the best. Therefore he quickly replied to the woman: "You shall surely not die if you eat of the fruit of this tree. God has lied. He well knows that the day you eat of it, you shall become like God, knowing good and evil. God does not want you to be like Him, therefore He gave that command. He did so not out of love, but out of envy and jealousy." What the devil told her was a big lie, and he knew that he lied. But he did not care for that, if only he could bring the woman to believe him and eat of the forbidden fruit.

Did she see the lie? She should have done so; for she knew God; she had been with Him long enough, and had often enough beheld how holy and truthful He was and how He loved her with all His heart. She should have replied to the devil: Depart from me. I will not listen to you. God is not as you say. Would He have placed Adam and me in this beautiful garden and have made us so happy if He had been envious and jealous of us instead of wishing us well? Thus she should have answered and thereby have smitten the devil a second time and have remained God's dear child. Such thoughts evidently arose in her mind, but other thoughts were now becoming

active. The serpent had told her something she could not forget. It was this: You shall be as God. She thought that must be something great, to be like God and to know both good and evil. And the more she thought of this the more her present happiness did not seem worthwhile. It was with her as sometimes occurs with you children. Bread and butter tastes very good to you until you see a nice, fresh cake on the table; then you suddenly become dissatisfied with the bread and you want the cake. Or, how satisfied you are to be in the house with mother, until you see the children play outside! Then the room suddenly becomes too narrow and small, and you think: We should be really happy if we could play outside. It was something like that in the case of Eve. Paradise was suddenly not good enough. She wanted more—to be like God, and like Him to know good and evil. She forgot entirely to ask if Satan was telling the truth or if he was lying again. She forgot that God is certainly not envious and that He cannot lie. She heard and thought only one thing: to be like God. Her whole heart was suddenly full of that desire. But that was an evil desire; it came into her heart from the devil and not from God. But she did not ask about good and evil, she yearned after but one thing—to be like God. And then, children, Eve lifted up her eyes and looked at the fruit of the forbidden tree. Oh, if she had only not looked, she might still have considered the right and not have given her will over to evil desire. But she looked up and examined the fruit on all sides, and because it looked so good and sweet and promised to taste so good; because she believed the devil's word that it would make her like God, think, O children! she finally stretched forth her hand, took the forbidden fruit, ate of it, and gave of it to her husband. O children, the angels in heaven must certainly have wept, and it must have cut God to the heart; for now the first people had believed the devil more than God! Now the command was transgressed and the first sin committed upon earth! Now were come upon earth death and all manner of misfortune. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The devil was the cause, for he deceived the first people; but they were not blameless, because they believed the devil more than God. If they had resisted the devil, he would have fled, but they listened to him and did his will. Therefore: Be not deceived! Evil communications corrupt good manners. Resist the devil and he will flee from you. Children, when evil companions entice you, follow them not. There are many sad days, but the saddest of all, as dark as midnight, is that day on which the first people sinned.

7. Review and drill at the end of a longer section:

At the conclusion of the history of Abraham's life. A.) Bible story: 1. Headings of main and subordinate divisions of history.—2. Character sketch of Abraham: a) **toward God:** pious, god-fearing, obedient, believing; he fears, loves, trusts God above all things; is grateful and humble. b) **toward men:** peaceable, unselfish, merciful, helpful, courageous, valiant, noble, hospitable, polite, friendly; an interceder, a faithful husband, a providing father, a good, kind master to his servants, a faithful head of the home who teaches God's word to all his household. 3. **The promises given him,** which were already fulfilled; the three great promises, great nation, land, blessing to all people.—4. **Character sketch of Eliezer.** —5. **Character sketch of Sarah and Rebekah.—B) Doctrine:** 1. **God's essence and attributes:** almighty, truthful, faithful, long-suffering, patient, merciful, but also righteous, jealous, holy, impatient of evil. 2. **Human Virtues and Weaknesses.**—Which virtues did Abraham exhibit toward God and men? Which Eliezer; Rebekah? Which did Lot show; which Sarah? On what occasion did they show them? What should a master, the head of a family, a husband, a wife, a servant, be like?—Especially the conceptions of idolatry, unselfishness, magnanimity, worldliness, and immodesty, still largely alien to the child mind, should be diligently reviewed and explained. 3. **Religious concepts:** Altar, covenant, oath. 4. **Parts of Catechism** as derived from the several Bible stories. 5. **Stanzas of hymns.** 6. A review of the **geographical material** and of that pertaining to **cultural history** should not be forgotten.—From F. Zange, *Leitfaden fuer den ev. Religionsunterricht,* vol. i and ii, 1906. A simpler arrangement would be to assign central position to the subject: Abraham the Father of the Faithful, and to group all material around it.

As a basis for a review of the entire history of Israel, Isaiah 5:1-7, is particularly adapted; the class should show in detail 1. What God did for His people since their deliverance out of Egypt; 2. How sour instead of sweet grapes grew on the vine of His planting; 3. How the Israelites incurred His wrath.

8. **Insertion of the geographical element and of that of cultural history** at the proper place for a broader survey. a) Israel entered into Canaan and the Lord gave His people rest from all their enemies and showed them all the kindness He had promised. The teacher adds the following: The Israelites fared very well in their new land. The shepherds in the land east of the Jordan and in the

mountains of Judah lived in tents, but among the rest of the Israelites each family had its own house, and an arbor of grape vines around it. The vines grew rank and luxuriantly, climbing all over the arbor and covering the flat roof of the house. In summer and autumn there was a roof of grapes from the arbor to the house. What advantage was there in that for the people? (Plenty of shade.) It was their delight to spend their time there in the shade. Only when they could not remain outside, did they go into the house. When was that? (At night and when it rained.) Of course, their houses were not so comfortably arranged as ours; for they had only one room, with one door and no windows. You already know what kind of roof they had. What kind was it? You would not care to live in such houses, but the Israelites were well satisfied. Why? They knew of no other kind, and they needed nothing different, for they could be outside all day.—Summary, House.

It was delightful out of doors. About the towns and villages stretched the **fields** and **meadows**. What grew on the meadows? What grew in the fields? (Wheat and barley.) On the hillsides were forests of oak and pine trees, groves of palms, orange, and citron gardens. What fruit was there in profusion? Besides, there were fine apples, plums, apricots, peaches, almonds, and the like. There also grew the fruit of which the spies brought samples. Do you recall what they were? Already in January, when we have snow and ice, the almond tree was blooming there, and the fields were covered with violets, tulips, lilies, etc. At the end of April the barley harvest began, and at the end of May, the wheat harvest. Then came the fig harvest, and from August on the grape and olive harvest. You know what olive oil is; for what purpose is it used? This oil is made from olives. Olives grow on trees about the size and color of our plum trees, and are of different shades. There are blue, black, red, white and green olives. They are pressed, and the oil that comes from them is valuable. Olive-trees are also called oil-trees. Upon what mountain to which Jesus often went with His disciples were such trees? From what did this mountain get its name?—Summary, fruits of that land.

The Israelites **worked** diligently in this beautiful land. Seed-time came in October. What did they do then? That was done as soon as the first rain fell. From the end of October until the beginning of March there was much rain. What time of the year is that with us? But there was also plenty to do during the rainy

season, especially when heavy rains damaged the vine-yards. What damage? (Ground washed away, vines washed out, vine-yard walls undermined and thrown down, etc.) What did they then have to do?—The last part of March and the beginning of April was the short rainy period. This they called the late rain. After that the sun shone hot from the cloudless sky, and the grain soon ripened. Which ripened first? Then began a season of continual labor. What had to be done with the ripe grain? Where do we put the sheaves from the field? The Israelites had at that time no barns, and so they threshed the grain upon large flat places in the fields, which they called threshing floors. These floors were circular in shape and were surrounded by a low wall. How do we thresh the grain? With flails and threshing-machines. The Israelites filled the threshing floor with grain and then drove oxen and cows around over it all day. How did the grain get out of the ears? (It was trodden out by the animals.) Then the grain had to be seperated from the straw. In the evening, when the sea wind blew, the men took a shovel and threw the trodden grain in the air. What then happened with the heavy grain? (It fell upon the floor.) And what happened to the lighter straw? (It was blown away.)—Summary, Seed-time and harvest.

Harvesting was joyful work. By what do we know this? (Their singing.) At this season all the people remained in the fields day and night, masters as well as laborers. Why? (To guard against thieves and fire.) They also prepared their meals there; but, naturally, they were very simple. Ears of grain were roasted at the fire, then rubbed out and eaten. Or the grain was ground between stones. What was made of the grain? (Flour, really groats.) The meal was then mixed with water into dough and thin cakes were then baked of it. And how did they quench their thirst? (With water.) They mixed the water with vinegar. Why? (Such a drink quenches thirst much better.) Where did they carry the grain? (Into barns.) There was little wood in the land of Canaan, and to build barns was too costly. So they made great caves in the earth.—Summary, Harvest.

The **grape harvest** was still more joyful. During the grape season, from August to November, the entire family lived in the vineyard. In nearly every vineyard there was a tower. Why? (To stay at night and in case of rain.) Why did the people stay so long in the vineyard? (There was much work to be done there.)

The grapes grew much more luxuriantly there than they do for us. Many a grape-vine was as thick as a tree and bore grapes without number. Such a vine bore as many as a thousand clusters of grapes. What did they make out of so many grapes? (They cooked them into grape honey and prepared them for wine.) The wine they made in the wine-press. That was a place sunk in the ground, or hewn out of a rock, about 2 yards long, 2 yards wide and a half yard deep. (Show the size.) The men tramped upon the grapes in this wine-press. What flowed out of them? (The juice.) Before every wine-press there was a deep place hewn out of the rock, and a trench led from the press to this basin. In the press and at the mouth of the trench there was a grating. Why? (To serve as a sieve and hold back the grape-skins.) What were the Israelites as long as they were in the vineyards? (Vine-dressers or wine-growers.) Why were these wine-growers so happy at their work? (Good harvest, juicy grapes, sweet must.) How did they show their joy? (By song, music with harp and zither, cymbals, dancing.) --Summary, Wine harvest.

b) **Geographical description of a specific place.** Nazareth. The home of Jesus was a small, unimportant place, but beautifully situated in the midst of the province of Galilee. You can see this from the picture of the present-day Nazareth (En Nasira; Picture by Langl). A description of this picture shows the homes of the nearly 7,000 inhabitants scattered over the side of an almost unscalable mountain. Today the majority of the people are Christians. The place is surrounded by gardens of olive trees, fig trees, palms, and cypresses. The houses are of stone and have flat roofs, as is the custom in the East. (Reminder of David.) In the foreground we see a woman carrying a water jar upon her head. She is coming from the tree-shaded Virgin-spring which bubbles in the valley before the town. It is the only spring in Nazareth; and it is here that Mary, the mother of Jesus, may, with the child Jesus, have often drawn water. Farther down, but still on the heights around the town, are the orchards, with cultivated fields between them. Farther in the background are the less fertile heights which serve as pasture for the sheep and the goats. Beyond the height stretches the road to the fruitful Plain of Jezreel, watered by the Kishon (Reminder of Elijah), and surrounded in the blue distance by the ranges of the Carmel mountains. If we could climb to the summit of the mountain with those two Franciscan monks, whose

cloister, however, is not visible on the picture, we should see to the far South the mountains of Gilboa. (Reminder of Saul's death.) We should farther behold the steep heights of Tabor in the East, the mountains of Galilee to the North, and beyond them the peaks of Lebanon and Hermon, snow-covered even in summer, and the Mediterranean Sea in the far distant west.—Bittdorf, *Methodik.*

2. Instruction in the Catechism.

1. A Catechesis with Which to Begin the Instruction of the Catechumens.

The catechist sings with the children the first three stanzas of the hymn, "Little Children Come to Jesus", reads Mark 10:13-16, and says a short prayer. Then he begins his catechization in the following manner:

Aim: Dear Children! **We would hear today that the Saviour wants to have also you children with Him to bless you.**

1. **Developing the truth from the intuitional material.** Among all the stories of the Bible I know one which should be especially dear to you and all children. It is so beautiful that the picture of it should hang in every Christian school. I know of none which shows more clearly that the Lord Jesus dearly loves children. Of what am I thinking? Yes, the story of Jesus blessing the little children. That is a true children's story, and one can imagine nothing more lovely. We want to study it more closely. It was upon a day when many people had again followed Jesus and He had been ceaselessly teaching them and healing their sick. It was, therefore, a day of extreme exertion for the Lord. Finally came the mothers, pressing through the crowd and bringing their children to Jesus. The larger ones they led by the hand; the smaller ones they carried in their arms. What was the Lord Jesus to do for these little ones? He was to touch and bless them. That was a pious wish. Those mothers had seen that the sick were healed; that the blind received their sight, and that the lame walked when Jesus laid His hand upon them. They had also seen that it was good to be in the presence of Jesus, and had beheld how great a blessing came from Jesus upon all whom He touched. For whom did they wish such a blessing? For their children. Was there something lacking, or were they sick? No. Then what kind of blessing did these mothers want for their children if they were not sick? A blessing for their

souls. Such it would have been, even if these mothers had not known what they wished for their children. They surely wished their children to become good, pious children. But Jesus had labored the whole day and was weary. What does one desire when he is weary? He seeks rest. What would Jesus then gladly have done? He would gladly have rested. Yes, we can well think so; for although our Saviour was true God, He was at the same time true man; and, while here on earth, He often became weary like other men. Who else must have thought that the Saviour wished to rest? The disciples. What did they therefore do when they saw these mothers coming with their children? They forbade them. Yes, they motioned to them with their hands that they should stay away. And as that did not keep them back, they spoke to them with hard words. And when that did not stop them, the disciples threatened them with force. What, under the circumstances, did it seem impossible for these mothers to do? To get near to Jesus. It seemed as though they would have to leave without accomplishing their purpose. Who, then, took the matter in hand? The Lord Jesus. How did He feel when He saw what was happening? He was much displeased. With whom? With the mothers who were coming to disturb His rest? Oh, no, with the disciples. Why? Because they would not let the mothers come with their children. What did Jesus say to His disciples? Suffer the little children to come unto Me, and forbid them not. He knew that these mothers were eager to bring their children to Him; and what must He have wished when He rebuked His disciples? He wanted to have the children with Him. But was He not weary in consequence of His preaching and healing of the sick? Certainly He was weary. If He was weary and yet wanted the children to be permitted to come to Him, which was to Him most important, to rest or to have the children with Him and to rejoice with them? To have them with Him and to repoice with them. Yes, children, we have such a Saviour who forgets all weariness when souls come to Him and desire His blessing. Even when it is who that comes? Even when it is a child. Therefore we learn from this history: **Jesus wants the children to be with Him, even when He is weary.** He always has time for them. Let us say that together. Again! Again! Anna, say it alone. Frank, repeat it. Now I shall write it on the blackboard.

The disciples did not wish to let the mothers come to Jesus with their children because He was tired and needed rest. Can you give

another reason why they probably wanted to turn these mothers away? Because they thought that Jesus could do nothing for these children. That He could be a Saviour for grown folk they had learned from His dealings with them and others, but how could He help these little ones, who could not even understand what He said? However, who must have trusted that He could give something to these children? The mothers must have so trusted. Otherwise what would they certainly not have done? They would not have tried so hard to force their way to Him with their children. Upon whose side did Jesus place Himself, that of the disciples or that of the mothers? Upon the side of the mothers. What did He say that He could and would give the children? The Kingdom of Heaven. What are His exact words? For of such is the Kingdom of Heaven. Not only grown folk, but also children can be His disciples and therewith members of the kingdom of heaven. No one—no one will be shut out unless he shuts himself out. The Lord Jesus has expressed Himself emphatically with regard to this, in His words to His disciples. Who knows what these words are? "Verily I say unto you, whosoever shall not receive the kingdom", etc. Like whom must therefore the grown folks become before Jesus can use them in His kingdom? Like the children. The Lord Jesus did not thereby mean that the disciples and all adults must again become small and weak like the children, but He means that the grown-ups must become as open and receptive for the good and heavenly as children are in comparison with their elders before He can use them in His kingdom. The disciples must have opened their eyes wide at these words. They thought that Jesus could do nothing for whom? For the children. And who must have rejoiced at these words of Jesus? The mothers. Yes, indeed, for they perceived that Jesus could give the children much more than they thought. How did Jesus prove before all people that He can be something to the children? What did He do with them? He blessed them. More exactly! He took them up in His arms, put His hands upon them, and blessed them. There you see the true friend of children, who casts no one out, who also presses the smallest and least to His heart and would give them all the blessings of His heavenly kingdom. Let us note: **Jesus can and will give also children His heavenly gifts.** Let us repeat that together a number of times. John, say it alone. Louis, do the same. And now I shall also write this upon the blackboard. How many things have we thus far learned from our history? Two. What is the first? Jesus

wants the children to be with Him, even when He is weary. What is the second? Jesus can and will give also children His heavenly gifts.

2. **Comparison.** The Lord Jesus always showed that He had a place in His heart for the children. Take your New Testaments and turn to the Gospel of Matthew, chapter 18. Read verses 1—4. About what were the disciples at strife? Which one of them was to be greatest in the Kingdom of Heaven. Where did they therefore all expect to be together? In the Kingdom of Heaven. They felt certain of that; but about what did they contend? Which of them was to be the greatest—the chief, in the Kingdom of Heaven? That one or the other of them might never get into heaven was not questioned by any of them. They had forsaken all and had followed Jesus, and how could they be shut out when Jesus should as king set up His kingdom? What did the Lord Jesus do to awaken the disciples from their dream of security? He took a child that happened to be in the house and placed it in the midst of the disciples. And what did He say to them? Read it in verses 3 and 4. "Verily I say unto you . . . . . greatest in the Kingdom of Heaven." About which question should the disciples therefore not argue? Who of them should be greatest in the Kingdom of Heaven. But of what should they strive to be certain? That, above all things, they should enter the Kingdom of Heaven. And on what condition only were they to enter it? That they become converted and become as little children. As small and weak and ignorant as little children? No, as willing, simple, and humble as they. Who, therefore, will go into the Kingdom of God before them, according to Jesus' words? The children. Hence, Jesus must have determined to receive also whom into His kingdom? The children. Certainly. What He here says is the same as when He says: Suffer the little children to come unto Me; for of such is the Kingdom of Heaven.—Later, when Jesus rode into Jerusalem on Palm Sunday, He declared that the children had understood Him better than many grown people, and that they gave Him great cause for joy. Open your Testaments at Matthew the 21st chapter. John, read verses 15 and 16. "And when the chief priests . . . . . perfected praise." You know that when Jesus rode into Jerusalem on Palm Sunday a great procession of people praised Him. And that was so contagious that also who joined in? The children. What did they shout? "Hosanna to the Son of David." They did right, for Jesus desired to set up His kingdom, in which they too should be welcomed and receive all that they needed. Who only

stood by and grudged Jesus this joyous reception? The chief priests and scribes. What, according to their opinion, should Jesus have done? He should have silenced the children. But what did Jesus reply? "Have ye never read . . . . . perfected praise?" Yes, He took the children under His protection and said that they were doing precisely what they should do; and that what the Psalmist once said of the babes and sucklings, they were doing, namely, praising God for setting up His kingdom. Thus we again see how much Jesus loved the children and how He had determined to receive them into His kingdom and to bless them therein. That which we learned from the history of Jesus blessing the little children is entirely correct. What was it? 1. Jesus wants the children to be with Him, even when He is weary. 2. Jesus can and will give also children His heavenly gifts.

3. **Valuation.** In what did Jesus desire to give children a part? In the Kingdom of Heaven. Is that anything so very great and precious? We will consider this more closely. Tell me, is it something great to be the child of a king? Yes, it is something great. The child of a king has everything it needs. There are many servants who wait upon it and fulfil every wish; and when the child has grown up, sooner or later, he will help rule the land. The greater the kingdom, the greater is the glory of such a king. When it was expected that a son would be born to Emperor Napoleon, they had a golden cradle ready, in which they afterward laid the child. Whose kingdom is greater than that of any king or emperor on earth? The Kingdom of God. Who will therefore have it better and more glorious, one who has part in an earthly kingdom or one who has part in the Kingdom of Heaven? He who has part in the Kingdom of Heaven. Where is the Kingdom of Heaven?—You can not tell? The Kingdom of Heaven is where Jesus Christ is. He who has Jesus Christ as his friend and helper is in the Kingdom of Heaven, and he is far better off than the son of the richest king upon earth. Jesus can bless, protect, and comfort, better than any king upon earth. What did Peter say when He saw Jesus upon the Mount of Transfiguration? It is good to be here. Peter was right, children! Nowhere is it better than with Jesus. Therefore we sing in church, "Who is, Jesus blessed, Like to Thee, sweet Rest?" Ask the disciples; ask John, who lay upon His breast; ask the children whom He embraced and kissed; ask Mary the sister of Martha, who knew nothing sweeter than to be with Jesus! The person who is with Jesus is blessed; for he has all that he needs, even when he becomes sick and poor, even in trouble and under the

cross. Instead of saying, The Kingdom of God is where Jesus is, we can also say, The Kingdom of Heaven is there where we have God as our Father and are become His children. When is a child happiest and most blessed,—when it is with whom? When it is with father and mother. Why were Adam and Eve so happy and blessed in Paradise? Because God was a father to them and they could speak to Him as children. When shall we be happiest? When God is our father and we are His children. Yes, children, that is the true blessedness. Even Heaven itself would be of no benefit to us, if God would not be there as our father and we as His children.

4. **Application.** Of those children in the story whose mothers brought them to Jesus, He said: "Of such is the Kingdom of Heaven." and we have just learned that to be in heaven means nothing less than to be with whom? With the Lord Jesus. And to have whom as father? To have God as father. And what is man's condition when he is with Jesus and has God as his father? He is blessed, then and then alone. Have you been brought to Jesus? Yes. When were you brought to Jesus? When I was baptized. Who brought you to Jesus? My parents. What must they have thought of Baptism if they had you baptized? They must have thought that Baptism was good and beneficial. Yes, they knew that, in Baptism, the Lord Jesus would bless you as He blessed those children who were brought to Him. They had learned from the words of Jesus that He wanted also whom with Him? The children. And that He could and would help also whom? The children. They had learned that He wanted to give the children a share in what? In the Kingdom of Heaven. They well knew that to be in the Kingdom of Heaven meant the same as what? As being with Jesus and having God as their father. And it was also known to them that you would be in what condition, too, if you were with Jesus and had God as your father? That we should be happy and blessed. Yes, that is why your parents brought you to Jesus in Holy Baptism. They wanted you to be with Jesus, to have God as your father, and thus to be happy and blessed children. See how well they meant it! But is it really true that, by Baptism, one gets God as his father and becomes His child? Yes. The Apostle Paul was strongly convinced of this truth; for when he writes in his letter to Titus (open New Testament at place): "According to His mercy He saved us by the washing of regeneration, etc.", he means nothing else than this. Before he believed on Jesus and was baptized by Ananias in Damascus, he was not with Jesus, God was not his father, and he cer-

tainly was not blessed. He was very unhappy and had no peace with God. But when he believed and was baptized, he was as if new-born, happy, and blessed; for then he knew that God was his father and he was God's child, and could say: Now, with all my sins and in every need I can go to Him with all assurance and confidence. Paul also thought of this when he wrote to the Galatians (find place in Testament): "Ye are all the children of God, etc." All who believe in Christ and are baptized are God's children, and Jesus surrounds them all with His presence and protection, as the clothing we put on covers the body. Paul's baptism was considered by him to be the great turning-point in his life. Before that, he was without Jesus, without the Father, and therefore, instead of being blessed, lost and condemned; after being baptized, he was with Jesus and the Father, and therefore blessed. So, then, when did Paul's blessedness begin? With his baptism. Not only when, therefore, did he consider himself blessed? After his death and in heaven. Hence he did not write: God shall save us, but; God hath saved us; He has already done so. And as it was with Paul, so, dear children, is it with us, with you. Also you are saved through Baptism and have received full salvation; for you have been brought to Jesus. He bestowed His kingdom upon you in that He became your Saviour and Friend, and in that God became your Father. The salvation which you shall have in heaven grows out of that salvation which was given you in Baptism, as the apple-tree grows from the seed. Whoever is not saved on earth will not be saved in heaven; for to be saved means nothing else than to be with Jesus, to have God as Father and to be His child. Let us repeat that! Again! By what means were you brought to Jesus, get God as your Father and become His children? Through Baptism. Oh, then Baptism is something great and glorious. A certain French king once said: "The three handfuls of water with which I was sprinkled in my baptism are more precious than the royal crown which I now wear upon my head." A baptized child is like the child of a king in its cradle; salvation is just as certain to him as is the crown to the king's son. Nay, he is much more fortunate, for the king's child must wait many years after its birth before it receives the crown, while the child that is baptized receives salvation immediately in Baptism. The Lord Jesus takes it and blesses it, makes of it a child of God, which can always with all confidence go to God as a child to its Father. So you who are baptized are not the losers thereby. You have received in Baptism greater salvation than those children

who were brought to Jesus by their mothers. And if you have been brought to Jesus by Baptism, have God as your Father and are in truth saved, what should, for that reason, be your greatest care? That we hold fast to this salvation and not lose it. That means that you remain what? That we remain God's children. Yes, children, remain with Him, with Jesus, with God your father. And to this end may these hours of religious instruction help—that you remain the children of God!

Now open your catechisms and read, page 27: ("That . . . I may remain a child of God)" (the lesson to be assigned). Also read the three Scripture passages found in that connection. You can all understand this now very well. Memorize the Scripture passages for tomorrow. But we first want to repeat each of them several times together. Read carefully that which is printed in large type. I shall ask you about it tomorrow. And now, since we have been brought to Jesus by Baptism, have God as our Father, and therewith are in possession of salvation, let us sing a hymn on Baptism. I will read the first verses and then you may read them. (Here the catechist should paraphrase the difficult words.) And finally we will sing them together.

2. Second Catechesis (outlined).

Aim: The Holy Scriptures the Book of all Books.

1. **Developing the truth from the intuitional material at hand:** From the Scriptures Jesus shows the sad disciples on the way to Emmaus, who believed everything to be lost and who could nowhere find comfort and new hope, that they have no reason to mourn. He shows them the way God took to redeem mankind and make them His children, and also the ways they now must go. Their hearts rejoice and their eyes become bright. They now understand the ways of God.

2. **Comparison:** Philip also uses the Scriptures when he would show the eunuch of Ethiopia the same, and the latter is thereby led to Baptism and joyfully goes his way.—The Bereans search the Scriptures for themselves; and each new discovery makes them the more certain that Jesus is the Redeemer through whom alone they can become and remain God's children. The grandmother of Timothy instructs him in the Scriptures from childhood, and Paul directs him to them when he has reached manhood, as the book that can make him wise unto salvation.

3. **Valuation:** Therefore the Scriptures are greater and more precious than all other books. Therein we are instructed concerning the highest and most important things. Therein it is not mere men, but God who speaks to us. 2 Pet. 1:21. Ask the psalmist and the prophets (Scripture verses); ask Luther; ask many great ones in the world, and many a humble mother. You will find that they have all learned this: By means of the Bible God Himself speaks to us, instructs, comforts, admonishes as none other. If we would show the heathen the way they can become the children of God, we take the Bible in hand. If we ourselves want to learn this fact anew, we listen to the preaching from the Bible, and also search the Word ourselves. What do our hymns say?

4. **Application.** And now we also want to learn from the Scriptures how we became God's children and how we may remain such.—Search the Scriptures.—Show how that is done.—Compass—if we would go the right way, we must always—give individual cases—examine them.

3. A Catechesis on the First Commandment.

The catechist sings with the class several stanzas of the hymn, "If thou but suffer God to guide thee", etc., reads Exodus 14, and says a brief prayer. Then he reviews the previous lesson, whereby the present one is introduced.

Aim: We would learn that children of God trust in God above all things.

1. **Developing this truth from the intuitional material.**

To what did God call Moses when He appeared to him on Mount Horeb and spoke to him out of the burning bush? Moses was to lead Israel out of Egypt. Yes, he should be their deliverer. That was a difficult task. Why was it a difficult task? Because Pharao did not want to let them go. And why was it for Moses especially a risky matter to return to Egypt and lead Israel out? Because he was once compelled to flee from Pharao. What did Moses say when God assigned him this difficult task? He did not want to go and raised many objections. What did he finally say to God? Send whom Thou wilt. Moses was not altogether wrong. Had he gone to Pharao in his own strength and attempted by his own wisdom to lead Israel out of Egypt, he had better not have undertaken it. He would have failed miserably. When did Moses truly experience this? When,

forty years before, he had tried it by his own wisdom and strength. But now he wanted to do it under God's commission. That was entirely different. What could he rightly expect when he was acting by God's order? That God would help him. Certainly. God also promised him that He would be with him. That was a glorious promise, and Moses could say to himself: Yes, if God will go with me, I will make the venture. He is mightier than Pharao and everything else. He is the creator of heaven and earth. He can show me how to begin and how to accomplish the work. I could have no better companion. If he is for me, who can be against me? When God said to Moses, I will go with thee, He after a manner stretched out His hand and said: I will lead thee. And what did Moses finally do? He laid his hand in God's hand that He might lead him. And of what could Moses be certain when God was leading him? That he would be rightly led. Yes, Moses trusted God; for when one is given a hard task and he places his hand in God's hand and trusts that He will lead him aright, that he will succeed with God's help, we say of him that he trusts God. We will write that on the blackboard: **He who trusts God, places his hand in God's hand that He may lead him, and is certain that with God's help he can accomplish the most difficult task.**

As Moses went to Egypt, which words of the Lord must have been constantly ringing in his ears? The words: I will be with thee. Yes, they were his comfort, and always gave him fresh courage. When his brother Aaron met him on the way he was very glad; but upon whom did he rely more than upon Aaron? Upon God the Lord. When would Moses later especially have relied upon God's assistance? When he had to go to the children of Israel and tell them that God had appeared to him and commissioned him to lead them out of Egypt. But on what occasion to an even greater degree? When he had to appear before Pharao. Yes, all kinds of thoughts must then have arisen in Moses' mind, such as these: Suppose he recognizes you, and still remembers why you fled before, and imprisons you, or has you killed! With such thoughts as these it would not have been surprising if he had lost courage and turned away. Why did he not do so? Why did he go calm and unafraid to Pharao to fulfil his mission? Because he trusted in God. He heard God saying again and again, I will be with thee, and he gripped His hand the tighter. And what did he trust God to do? To help him and lead him aright. At any rate he was sure that as long as God stood by him he could

not fail. He must have said to himself, "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass." Did God stand by him and champion his cause? Yes. True, in the beginning it did not seem so. What reply did Pharao give when Moses demanded of him that he let Israel go? I will not let Israel go. And what did Pharao say when Moses called upon God the Lord? **Who is the Lord** that I should obey his voice? I know nothing of the Lord. And when Pharao refused again and again, and finally forbade Moses to appear before him, it must have been difficult for him to trust God. All seemed to be in vain. Did he then give up his trust in God? No. What rather did he do? He prayed to God. He kept his hand in God's and continued to hope that in the end God would give him success in his undertaking and lead Israel out. Even though he might have to wait long and Pharao might refuse again and again, he said, "Nevertheless I am continually with Thee: Thou hast holden me by my right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory." With such thoughts as these he strengthened his courage and assured himself that since God had bidden him take this way, He would see to it that he did not fail. We note: **To trust God is to put one's hand in God's hand, to leave it there and to hold it ever fast, even though one hindrance come upon the other and make the performance of our duty more and more difficult.** (Blackboard).

After Pharao had let the Children of Israel go, where was Moses trust in God again put to the test? At the Red Sea. Other trials of his trust had not been wanting, but the hardest came at the Red Sea. When God showed him the road he must travel, he had to trust Him. How did God show the road? He sent a pillar of cloud before the Children of Israel. Did He in this way guide them to Canaan by the nearest way? No. At first it seemed as though God would lead them straight to Canaan, but in which direction did He suddenly guide them? Toward Egypt. Correct. He made a sharp turn southward and so led them farther and farther into the country of the enemy. To whom especially must strange thoughts have come? To Moses. It was probably hard for him to understand why they were being led that way, for Moses knew the way to Canaan well. What would he have done if he had followed his own understanding? He would have said, we are being led the wrong way, and he would have let go of God's hand. What would he then, of course, not have done? He would have no longer trusted God. What does it mean to trust God? To

place your hand in God's hand and let Him lead you. Yes, and to be sure of what? That His way is the best. But Moses did not cease trusting God. He could not understand why God was leading them this way; to his mind it was all wrong. But he leaned more upon God than upon his own understanding. And what must Moses, more than ever before, have said to himself? Think of the Scripture passages you have already learned. Commit thy way unto the Lord; trust also in Him and He shall bring it to pass. And if he had been acquainted with our hymnal and learned our hymns, which one would he have thought of? "Commit thy way confiding, When trials here arise." And when the morning revealed the fact that they had travelled southward the whole night and were going farther into the land of the enemy, and his reason was telling him more and more plainly that this was wrong,—what did he then do with God's hand? He still held fast to it. Correct. He clasped it so much the tighter and said, "Nevertheless, nevertheless, I am continually with Thee", etc. But you said before that Moses' trust was given its severest test at the Red Sea. Whither did God finally lead the Israelites? To the Red Sea. Yes, the Red Sea lay before them, and what appeared to the right and left? High mountains. And who came behind them? Pharao and his army. Israel's case seemed desperate, shut in on all sides like a mouse in a trap or a fish in a net. There seemed to be no way of escape. And who was it that had thus led Israel? God himself. And had God led them wrongly and brought them into misfortune? It appeared so. Who began to believe this? Many of the people. What did they say to Moses? "Why did you lead us out of Egypt? Were there not graves in Egypt, that we should perish in the wilderness?" But who could not believe that God had led them wrongly? Moses. He had beheld too many of God's wonderful ways, and could not now cast his trust in Him away. It is true that his spirit was deeply grieved and that he could find no way out of the difficulty, but he did not give up hoping in God. God had called him to deliver the people of Israel out of Egypt; He had led Him in the past, and he could not believe that God would now permit him and his people to perish. He held fast to the belief that God knew the way out of the trouble. And when his soul trembled and feared, he said to it: "Why art thou cast down, O my soul? and why art thou disquieted within me?", etc. Here we first clearly see what true trust in God is. He who in truth trusts God, is also

certain that God's way is the right one even when? Even when it leads into deepest distress and one can find no way of escape. Repeat this a number of times. **Who trusts God is even then entirely sure that God's way is the best even then when it leads into deepest distress and one can find no way of escape.** I will also write it upon the blackboard. Moses had strong trust in God. What did he do in the strength of such confidence? He cried unto God. What did he say? Lord, help us! Certainly, he reminded God of His omnipotence by which He can save us out of every trouble, and of which promise did he undoubtedly remind Him? That He would be with him. He reminded God of His faithfulness, according to which He must now keep His word. "I have trusted in Thee; Thou canst not and wilt not let me be put to shame"—thus he must have called to God. And what was God's reply? "Lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the Children of Israel shall go on dry ground through the midst of the sea. And the Egyptians shall know that I am the Lord." Oh, that was a new trial of his trust. He, a weak human being was to divide the waters of the sea and make a way through for his people. Did his faith stand this test? Yes. What did Moses do? He stretched out his hand over the sea. Behold him standing there by the side of the sea, with his hand holding the rod stretched out over the waters. His reason told him: Moses, you are making yourself ridiculous; never before has a man parted the waters of the sea! But Moses stood firm in this confidence: **He trusted that God could even work a miracle to save His people.** That was the highest point of his trust. (Blackboard.) And see how contagious it was! What did the people do when they saw the parted waters standing like walls on either side and the way open through the midst of the sea? They went through. What trust in God! They, like Moses, laid their hands in God's, that He might lead them. And what did they trust? That God's leading would be the best even though it led through the midst of the sea. Children, that is trusting in God above all things, when we, like Moses, first do what? When we lay our hand in God's hand, that He may lead us and are sure that with God we can perform the most difficult task. In the second place, when we do what? When, like Moses, we leave our hand in God's hand and only hold the tighter when one hindrance comes upon another to make our task more difficult. Thirdly, when we do what? When we are certain that

God is the best guide, even though we come into deepest distress and can find no way out. Yes, and what is now the last thing this trust in God clings to? That God can work a miracle if He will, to save His flock.—It was not strange that God was pleased with Moses; for he trusted God as but few trust Him.

2. **Comparison.** We see, however, that still other men and women trusted God. Name a king of Israel who trusted God above all things. David. When did David show his trust in God? When he went forth against Goliath the giant. What did he, accordingly, say to Goliath? "You come out to me with sword and spear, but I come in the name of the God of Israel." Here also there was a great task to perform. In order to perform it, David laid his hand in God's and trusted that He would help him slay Goliath and so fulfil his duty. When did David trust God in suffering? When Saul persecuted him for years. There he laid his hand in God's hand and was sure that God would do what? That He would lead him aright. Yes, and even though he was forced to wait for years and years before obtaining the throne which had been promised him, and was forced to flee from place to place, what did he still firmly believe? That God was leading him aright. What, therefore, did he sing in the twenty-third Psalm? "He leadeth me in the paths of righteousness." When did Abraham show his trust? When he left his homeland. Yes, when he left his own land to go into a land the name of which he did not even know. Then he laid his hand in God's hand, that He might lead him. And of what was he certain? That God would be the best guide for him. Of what hymn stanza are we very strongly reminded when we see Abraham thus going forth into the strange, unknown land? "Commit thy way confiding", etc. What did Abraham thereby show? His trust in God. Here again we see that it dealt with the performance of a great task, which Abraham undertook, upheld by true faith in God. Which one of Abraham's descendants also trusted God through long, hard trials? Joseph. When did his trials begin? When he was sold into Egypt by his brethren. And when did they end? When he became ruler over Egypt. How many years was that? More than 13 years. Oh, that was a long time of trial. What thoughts must certainly have often come to him? That God had forgotten him. When especially did such thoughts come to him? When Potiphar had him cast into prison. Again when? When the cup-bearer was freed and forgot his promise. But what did Joseph always do with such thoughts? He always overcame them. Yes, he trusted God. Even in the greatest trials he did not let go of God's hand; but what did he do? He held it all the

tighter. What confidence in God did he thereby show? That He had not forgotten him, appearances notwithstanding, and that He was the best guide nevertheless. Thoughts such as Paul expresses in the passage, "We know that all things work together for good to them that love God", must often have passed through his soul. And thus he showed that the true children of God should not throw away their trust even when? Even when the distress is great and long continued. When we now see that Abraham, Joseph, Moses, David trusted in God above all things—and we could mention many others, especially our dear Dr. Martin Luther—who should then trust God? All who would be God's children. Yes, to be God's child and to calmly and trustfully place one's hand in God's that He may lead one, and to be sure that—even in the greatest trials—He is the best guide: these things necessarily belong together. May God's children then trust no one but God? Oh, yes. In whom does the child trust? Its parents. In whom the pupil? His teacher. In whom the king? His people. In whom the sick? The physician. But the true children of God, whom do they trust more than any one else? God. Yes, they trust in God above all things. They regard Him as their only refuge and help. They are certain that others can help them only when who permits? When God permits. Hence, what kind of father do we call God in the First Article, because we Christians trust in Him that He will always lead us aright and help us in every need? The Father Almighty.*)

3. **Valuation.** Did Moses receive any benefit from his trust in God? Yes. Who went with him when he trusted in God's help and went to Egypt? God went with him. How did that show itself? By the signs and wonders which he did before Pharao. By whose power had he forty years before tried to free the Children of Israel? By his own power. What did he then accomplish? Nothing. What was he then forced to do? He was forced to flee. But what was he now able to do, when, trusting God, he undertook the great work? He could lead Israel forth. What effect did his trust in God have upon him? It made him strong. Yes, trust in God makes one strong and

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*) Here it would be better to stop and postpone the Valuation and Application until the next time. Such important fundamental truths as are here dealt with must be thoroughly considered, which may well take half a week. If the catechist has time, he may thoroughly go through the hymns "Commit thy way confinding" and "If thou but suffer God to guide thee". Much else in the explanation of the Commandments can be briefly treated—the negative more briefly than the positive.

courageous. We see this also in David. How large was David, compared with Goliath? He was small and weak and wholly without experience in handling weapons of war. He was so weak that who thought it impossible for him to conquer Goliath? His brethren and King Saul. But with what success did he nevertheless meet? He killed the giant Goliath. How did his trust in God make him? Strong and courageous. And fearless, we may add. Fearlessly Moses went before Pharao, fearlessly David went against Goliath, fearlessly Abraham went forth into the unknown country. When, therefore, can one undertake a task with courage and strength, and without fear? When one trusts God above all things. (Of course, there is one thing we must not forget. Who commanded Abraham to go into that strange land? God. Who sent Moses to Egypt? The Lord God. Who bade David to go forth against Goliath? God told him, for He sent him to the camp at the time when he had to hear how Goliath blasphemed God. By whom, then, must the task be imposed if one would assume it in God's name and be sure that God will make one strong, courageous and fearless? By God. One has no right to push oneself where one is not called and then expect God to help him. To thoughtlessly thrust one's life into danger and then expect God to help, is not trusting God, but tempting Him, and that is sin.) Upon what then does all depend when God gives us a difficult duty to perform? Upon this, that we undertake it trusting in God. When Lincoln sounded the call for troops after the shelling of Fort Sumter, he had to contend not only against the war-like Confederates but also against a strong opposition in his own country. Well might he have trembled. But fearless, strong, and courageous he went to war; for it was not he that had provoked the war. He could trust in God. His good conscience and trust in God made him courageous, fearless, and strong. Now let us repeat together: **Trust in God makes us fearless, courageous and strong.** We will say it again. (Blackboard.) Of this the prophet once spoke, who himself always depended upon God for all things. It was the prophet Isaiah. Read Isaiah 40:31. Anna, read the verse, "But they that wait on the Lord", etc. O children, all good people who trusted in the Lord have experienced how they received new strength. More than once they became so weary that it seemed as though they could not go a step farther; but what did God give those who trusted in Him? New strength. What could they therefore do? They could mount up like an eagle. How does the eagle fly? With power and to a great height. Yes, he seems to be absolutely tireless. And what else can they do? Run without becoming weary, walk without be-

coming faint. We see this in Elijah when he ate the food which God gave him; in Moses, who forgot all his weariness when he heard that he should stretch out the rod in his hand and lead Israel through the sea dry and safe. Who would not gladly trust God when he thereby becomes fearless, courageous and strong?

If we look at Joseph, we shall learn another truth about the blessing of trusting God. How long did Joseph have to suffer trials? More than 13 years. That is a long time, as long, children, as you have lived. And when things go wrong, time passes, oh! so slowly. A single day seems very long, and how long would 13 years seem. Think of a sick person who must lie still for 13 years or more! Joseph might easily have become discouraged if he had not done what? If he had not trusted to God that He would eventually help him and restore him to honor. And because he trusted God, he would think like that other pious man who was also compelled to endure much, but who repeatedly said to himself, "I will trust in Thee", etc. What did Joseph learn because he was sure that the end would be good? He learned to wait until God's hour came. And that was no impatient waiting. When it has rained for a week, we often can not wait until the sun shines again. What kind of waiting is that? That is an impatient waiting. Joseph waited patiently and calmly. What do we generally do when we wait impatiently? We grumble and complain. Yes, sometimes our fault-finding and complaining is very much in evidence. On the other hand, what was Joseph like, since he did not murmur or complain? He was quiet and calm. And why could he be so quiet? Because he trusted in God above all things. Find the 62nd Psalm. John, read the first verse: "Truly, my soul waiteth", etc. Who also could speak like the Psalmist? Joseph. His soul waited upon the Lord, of whom he was certain that He would help him when the proper time was at hand. What, then, does trust in God tend to make us also? It makes us patient and calm. Correct. And it does so because it makes us cheerful. Only that person who is cheerfully confident, who without doubt and fear looks forward to the end, can wait, be patient and still. Let us say that together: **Trusting in God makes us cheerful, patient, and calm.** (Blackboard.) Children, that is one of the greatest virtues, to be cheerful, patient, and calm in trial and suffering. To undertake a difficult task in a strong, courageous, and fearless spirit means much; but to remain cheerful, patient, and calm amid long drawn-out trials—that is much more. And in whom only shall you find both? Only in him who trusts God above all things. What, then, must we learn? True trust in God.

What did God do with Abraham, who trusted in Him? He led him into the Promised Land. What did He do with Joseph? He finally exalted him and made him ruler over all Egypt. What success did Moses have because he trusted in God? He let him lead Israel out of Egypt. What did He let David do? He let him conquer Goliath. Therefore, what did He always do? He always helped. Yes, He has always done all things well, and brought things to a successful end, for whom? For those who trusted Him above all things. Provided they always did what? Provided that they laid their hand in God's hand that He might lead them, and provided they were sure that He is always the best guide. Trust in God, accordingly, makes not only fearless, courageous, and strong when we have to undertake a hard task; likewise, not only cheerful, patient, and calm when we must suffer long and much; but what else does it do? It leads to a successful end. To what does it lead when we have a difficult task? That we may accomplish it. From what does it keep us under long, hard trial? From murmuring and complaining. Yes, from murmuring and complaining against God and man; from doubt of God's help. And to what good end does it lead? That we shall be finally delivered out of all trials and once more have happiness and joy, health and success. Let us say that together! **Trust in God always leads to a good end.** Always? Children, is that not saying too much? Think of Lazarus! He certainly trusted God, and how did matters turn out with him? Badly. How badly? His body was covered with sores. Was there any other misfortune? He was poor and had nothing to eat, but the crumbs from the righ man's table. He was poor and sick; and, children, we should not forget this: he had to see others about him strong and healthy and that one before whose door he lay living in mirth and splendor every day. That made his sickness and poverty all the more bitter for him. You say that Lazarus trusted God, and that trusting God always leads to a successful end. Did it lead to a successful end in the case of Lazarus? Yes. But how long did he remain sick and poor? Until his death. Did he then come to a successful end in this life? Do you call that a successful end when one must remain in sickness and poverty until his death, while others are healthy and rich? No. How can you then say that the trusting of Lazarus led to a successful end? Because this life does not end all. What further happened to Lazarus? His soul was carried up into Abraham's bosom. What was its condition there? Unspeakable happiness. Yes, God so highly honored him and surrounded him with so much happiness that he no longer thought of what? Of

his sickness and poverty on earth. But only when did matters come to a sucessful end? Not until after his death. Then is it correct that trusting in God leads to a successful end? Yes, it is correct. But how should we not understand it? As if God already in this world always lets things turn out well. Oh, no, children. God often does as in the cases of Abraham, Joseph, Moses, and David. When does He often permit the one who trusts Him to enjoy success? Here in this life. And what does He often do with trials if one trusts Him? He brings them to an end and again bestows health or riches or honor. But He does not always do this. Many a one who trusted in Him was not permitted to see the success of his endeavors; more than one pious Christian has died in poverty and wretchedness. But when would He always help him, give him honor and bring things to a successful end? After death. Where does He take those who in this life have trusted Him above all things. To Himself, into everlasting joy and glory. We must therefore add something to the sentence "trusting God leads to a good end", in order that it may not be misunderstood. What words would you add? In this life or in the life to come. Yes, we will so note it and repeat it together a number of times: **Trusting God leads to a good end, if not in this life, then in the life to come.** (Blackboard.) When, especially, will the true children of God have to prove their trust in Him? When God leaves them in distress until the end of their lives. For what especially will they then trust God? That after death He will bring them to honor and lead them to joy and glory. In what words will they thereupon take new comfort? Turn to Psalm 73. Frank, read verse 23. Yes, so they will say, now all the more. And if their spirits become disquieted, they will say to themselves as we read in Psalm 42:11. What do you read there, John? "Why art thou cast down", etc. Or with what the Lord says in Isaiah 49:15. What is said there? "Can a woman forget her suckling child", etc. (Here have the hymns read, "Commit thy way confiding", and "If thou but suffer God to guide thee", discuss them briefly. Also Psalms 23 and 91.) Yes, children, so great and important is trust in God. What does it do in the first place? In the second? In the third? Should you not also trust God above all things, place your hands in His that He may lead you, and trust Him that He is always the best guide? Is His guidance good even when the task He has assigned you is great and hard; when the trials He sends last long; even when He lets you die in wretchedness and poverty? Yes, even then.

4. **Application.** Such great tests of trust in God as we find in the lives of Moses, Abraham, Joseph, of David, are not demanded of you children. You are not required to forsake friends and acquaintances and go alone into a strange land, the name of which you do not know, as did Abraham. You will not be sold into slavery like Joseph and, though innocent, have to lie for years in prison like he; you are not required to deliver a people out of Egypt and to lead them through the sea like Moses; nor need you, like David, go out to fight a giant. Though in later days hard tasks and severe trials may confront you, they are as yet small and insignificant. But, nevertheless, what shall you soon have to show? True trust in God. If you have a difficult problem to solve or an examination is before you, and you are anxious and fearful, what should you do? Trust in God and hope in His help. Here, certainly, also another thing is necessary. What do you first have to do, if you know that an examination will shortly be held? Study diligently and work hard. Of course, for God has no pleasure in lazy people; He will rather let them fail dismally, so that they may finally learn to be diligent. But often, though you had been diligent, not only occasionally but regularly, from day to day, yet, how did you feel when the examination approached? You felt afraid. Yes, your heart beat and leaped violently. How, then, can you quietly and serenely go to the examination? If you say to God: Dear Lord, be with me and help me to give the correct answers. For what does trust in God make one? It makes one fearless, courageous, and strong. A youth was working for a farmer and was sent into the field with the horses and machine. He was only sixteen years old and had just recently come from Germany. He had but little experience with such young, mettlesome horses, and had seen the machine in operation but once. How would that work out? His heart was heavy as he rode out to the field. The young horses were worse than usual, for the flies were plaguing them. And when he tried to set the machine, he could not, for he had forgotten how it was done. He tried again and again, but without success; the horses refused to stand any longer, and he could not discover how to operate the machine. He wished he were back again at the house or with his parents in Germany. Then he happened to remember that in the First Commandment it says that we should trust God above all things. Do you know what he did? Reins in hand, he knelt down beside the machine and prayed: "Lord, help me! Thou hast often helped my mother when she called upon Thee. Help me also!" Then his heart grew calm and

his head clear. The next time he tried it he suceeded, and before the day was over he had accomplished considerable work. See, boys, that is the blessing of trusting God. You will soon be confirmed and more than one of you will be going forth from your homes to the service of others or to another school. That may not be pleasant and your hearts may be troubled and heavy. But what did Abraham do when he left for the strange land? He trusted God. And how did he then feel? He became fearless, courageous, and cheerful. What can you do that you likewise may be of good courage? I can trust God. Yes, you can place your hand in God's hand that He may lead you, and you can be certain that He will lead you aright. Does that mean that it will always go well with you? No. Often people will not be satisfied with you, however much you may strive to please them. Of whom should you then think? Of Joseph. Yes, he did his best and was sent to prison. But what did he not do, despite all this? He did not forget God. Still more. What did he do with God's hand when things went wrong with him? He held it the closer. And of what was he confident? That God was the best guide. And that it would lead to what kind of an end? To a successful end. So you must think when you have done your duty and men are not satisfied with you. Or perhaps your parents become ill and die. Upon whom will you then rely? Upon your wisdom and cleverness, upon your strong, healthy body, upon your friends and acquaintances, or upon God your heavenly Father? Upon my heavenly Father. Why not upon your own wisdom and strength? Because they will not suffice. Why not upon friends and acquaintances? They may die, and even though they live, they can not always help. Who can always help, however great the need? Our heavenly Father. What kind of father is He? An almighty father. If He should let you become ill and even die, while the others about you are healthy and happy, what would be difficult for you? To trust in God. Certainly. But if you pray to Him He will preserve your trust in Him, and you will hold firmly that even then He is guiding you aright. At death pious children of God more than ever lay their hands in God's and say: "Abide with me; fast falls the eventide", etc. Even in the valley of death, accordingly, they are not alone; but who is with them? God is with them. What words of David's Shepherd Psalm may they, accordingly, apply to themselves? "Yea, though I walk through the valley of the shadow of death", etc. Why is, also then, God

the best guide? Because the time to enter heaven has come. Yes, children, that is truly the best guide who leads us to heaven. If God then leads us so well, what should be and shall be our chief care? We will then trust in God above all things.—By all means, children, we will do that!—Open your catechism, page 31. There read what stands under the heading "trust in Him"; and again on page 32. Also read the Scripture passages plainly and with proper emphasis: Frank, No. 15, Anna, No. 16, Emil, No. 17, etc. Now, study the lesson carefully for tomorrow. (Passages which were quoted in the first part of the catechization have already been learned between the First and the Second Parts; Cf. page 598, note.)

4. Outline of a Catechesis on the Nature of Faith.

Aim: We want to learn what it means to believe. 1. **Developing the nature of faith from the intuitional material:** From the story of the departure of Abraham from his fatherland the class is to be shown how faith has to deal with the invisible (unknown land), but only with such invisible things of which God has spoken to us (God spoke with Abraham about the unknown land); that faith clings to these as real and firmly relies upon them—so firmly, indeed, that it will give up everything visible and material for them.—

2. **Comparison.** The martyrs, who gave up the earthly, tangible, perceptible, in order to gain the invisible, everlasting life. Heb. 11.—

3. **Valuation.** Proceeding from Heb. 11, especially the life of Abraham, and terminating in Jer. 5:3; Heb. 11:6; Gen. 15:6; Hab. 2:4.—

4. **Application.** Experiences from the life of youth.

5. Outline of a Catechesis on the First Part of the Third Article.

(For the Juniors and Seniors of the Academic Department of a College.)

Aim: We cannot by our own reason or strength come to faith in the Lord Jesus. 1. **Paul supplies the intuitional basis.** The catechist, with the co-operation of the class, develops a sketch of Paul's life up to the time of his journey to Damascus in a manner in keeping with the age and knowledge of those in the grades mentioned. He leads them to Tarsus into the house of Paul's father, who himself had been a Pharisee; gives them an idea of the instruction on the Law which Paul here received; has them accompany Paul,

the youth, to Jerusalem and sit beside him at the feet of Gamaliel; shows them by particular examples his zeal in the fulfilling of the Law (Phil. 3:1-11 to be read in this connection), making it clear to them, on the basis of Gal. 2:16, how only one thought filled the mind of Paul—his seeking after righteousness. He then presents comprehensively how knowledge and zeal were not wanting; how Paul outstripped the majority; how reason and strength were there, and yet total inability to know Christ in spite of them and to attain righteousness by his natural strength. No wonder he wrote 1 Cor. 2:14 and 1 Cor. 12:3. If Christ Himself had not intervened, and had not called to him on the way to Damascus; if He had not enlightened his mind and spirit while his eyes were blinded; if He had not revealed Himself to him (Gal. 2:11. 17), i.e., removed the scales so that he could see and know Jesus; if He had not let him be baptized by Ananias and thereby become justified and sanctified, he would never have come to know Christ as his Lord, and thus, in spite of all his knowledge and strength, remained a poor, lost soul. But when he arose out of the washing of regeneration he could confess: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord . . . . . sanctified and kept me in the true faith." Now he could write Eph. 2:1 and Titus 3:5 and Rom. 3:28.—

2. For **Comparison** the scene at Caesarea Philippi may be used, where the Master asks the question: "Whom do men say that I the Son of Man am?" and, upon the confession of Peter, rejoins: "Flesh and blood hath not revealed it unto thee, but my father which is in heaven"; the Bible reading and lack of understanding on the part of the eunuch of Ethiopia until Philip opens the Scriptures to him. One may also remind the pupils of Athens, which, with all its wisdom, could not find God, built an altar to the unknown God, and regarded the message of the risen Christ as ridiculous.—

3. **Valuation.** Is it a piece of good fortune to be led to Jesus, to be brought to faith in Him? Ask the Greeks who desired to see Jesus; ask the converted Paul; ask the baptized eunuch who went his way with joy; ask Stephen, face to face with death by stoning; go out into the mission field and ask the converted heathen; listen to the hymns of Jesus which the Church sings!—

4. **Application.** To know Latin and Greek, and to have other knowledge is good, but to know Jesus Christ is better than all knowl-

edge. All wisdom and power do not lead to God; thank God that you have been baptized, thereby sanctified and brought to Christ. Are you still with Him, and can you say with Luther, "and preserved me"?

6. Outline of a Catechesis on the Conclusion of the Third Article.*)

I believe in the resurrection of the body and the life everlasting.

1. With what Christians may comfort themselves at the grave.

a) How did Jesus comfort sorrowing humanity? The son of the widow of Nain, the raising of Lazarus.—b) How did the Lord confirm to them His comfort? "I am the resurrection and the life", etc., certainty of the eternal life of Jesus; His resurrection the pledge of ours. He who is in Jesus has passed through death unto life.—c) How has God written this comfort already in the work of nature? Autumn, Spring, 1 Cor. 15.—d) How did pious Christians comfort themselves? 1 Cor. 15.—Paul (2 Cor. 5)—Ignatius of Antioch and others—The church hymns; Jesus my Redeemer lives, etc.: —Luther at the deathbed of his Lena.—e) How did D. Martin Luther proclaim this comfort? "In which Christian Church He . . . . . at the last day will raise up me and all the dead."—Resurrection of the body = **all people.**

2. In what Christians may rejoice in the hour of death.

a) What does the Lord say about our joy in heaven? Parables. —b) Why is eternal life a great joy for the Christian? Rev. 21:1-7; Communion with Christ, God, all the redeemed, freedom from all inner imperfection and outer restraint.—c) How pious Christians would rejoice in eternal life. Stephen—Paul in his letter to the Philippians—Augustine and Monica (*Confess.* XI, 10)—Jerusalem thou City Fair—and like hymns.—d) How does Luther speak of this joy? "And give unto me and all believers in Christ everlasting life."

3. How Christians conduct themselves on their way to heaven.

a) The earnest sermon preached to us on this subject by Christ. Parable of the Wise and Foolish Virgins, and others.—b) How the faithful disciples followed His admonition. Peter (Legend by Kinkel) —Paul.—c) How Christians proceed to heaven. "Blessed are they that mourn, for they shall be comforted."—Appropriate hymns.

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*) From Berndt, *Methodik des Unterrichts in der evang. Religion,* 1909, page 105 f. According to the analytical method, to which Luther's explanation is the sum of the entire catechization, p. 523 f.

7. Questions for Review and Drill.

What can God demand of us since He has become through Baptism our God? When do we hold Him to be our God?—We should fear Him, i.e., always hold Him before our eyes as whom? We should love Him as who loved Him?—And we shall trust Him as who trusted Him?—When did Moses trust God above all things? When again? And especially when?—What did Moses do when he was commissioned to go to Egypt to save Israel? (He placed his hand in God's that He might lead him.) What trust did he thereby repose in God?—And what did Moses not immediately do with God's hand when Pharao would not let Israel go?—But what did he do all the more?—What did he further trust Him to do? —When did God seem to be an erring guide?—What did Moses then do instead of casting aside his trust in God?—How did he speak to his disquieted soul? Recall the Scripture passages you have learned! Frank, you, too, may repeat them.—By what can we see that Moses was right when he refused to cast aside his trust in God?—Was Moses ever sorry that he had laid his hand in God's that God might lead him?—Show how David trusted God.—Show how Abraham trusted God.—From whose life especially have we seen that we should trust God even amid trials?—How long did Joseph's humiliation last?—How did he comfort himself when it seemed as though God had forgotten him?—In what passage of Scripture has God Himself said that He will not forget His children? —What did Joseph say to himself when all evidence seemed lacking that God was thinking of him? Think again of your Scripture passages!—When, therefore, should we not let go of God's hand, but hold it the closer?—And what trust shall we have in Him even in the longest trials?—For these two things belong to true trust in God: 1. Place our hand in God's hand that He may lead us; 2. Be confident that He is the best guide, even when we have a hard task to perform or when long and severe trials rest upon us. In which Scripture passage are we admonished to commit all our ways unto Him and to trust in Him?—Which hymn also contains the same admonition?—We should trust God above all things also because a great blessing accompanies such trust. How did Moses practice this?—What did David do when he went out against Goliath?— Or Abraham, when he was told to go out into the unknown land? —In which Scripture passage are we told that trust in God makes one strong, courageous, and fearless?—Peter, you also may repeat

it. Anna, likewise!—What effect did Joseph's trust in God have upon him in his long trial?—But I know of another thing which should make it easy for us to trust in God. Who can tell it to me?—But does trust in God always lead to a successful end?—Even if we must die in poverty and misery?—From whose life have we seen that one may be pious and trust God and still have to suffer in wretchedness until death?—But why can we say that Lazarus' trust in God led to a successful end?—What should we therefore add to the sentence: Trust in God leads to a successful end?—What must we truly do if trust in God is to make us fearless, strong, and courageous to fulfil our task; if it makes us patient and cheerful in trial, and if it always, in this or at least in the life to come, leads to a successful end?—In which psalm has David declared that God has always led him aright?—In which psalm would Moses help us to find joy in trusting God?—Which two hymns especially are calls upon us to trust in God? (When they have been learned and explained, other questions regarding them are in order). Show me how also you can exhibit true trust in God. —Louis, you also may show this.—Emil, likewise.—Yes, children, to trust God in all things is one of the main points in Christianity. It makes us courageous in life, cheerful, calm, and patient in trial, confident in death. May God Himself awaken this within our hearts and preserve it until our end!

8. An Excursus Through the Catechism.

Thanking and serving. According to L. Schultze, *Katechet. Bausteine.**)

It is a good thing to give thanks unto the Lord, dear children! Therefore we find so much about thanksgiving in our Catechism. Where do we find the word "thank" for the first time? In the First Chief Part, in the Second Comamndment: Call upon His name... and worship Him with.... thanksgiving.—For what shall we thank God? For everything.—Where is that written? In the First Article of the Christian Creed. In which words? "For all of which I am in duty bound to thank and praise .... obey him." Tell what that "all" comprises which is here mentioned. That God has made me and all my goods.—How can that "all" with which God preserves body and life, be expressed in two words?—Daily bread.—Who has taught us so to call it? Jesus in the Lord's Prayer.—In which

*) There is much to be improved before it is really fit to be used.

petition? In the fourth.—What do we therefore, according to this petition, owe Him also for our daily bread? That we receive our daily bread with thanksgiving.—We have already had three Chief Parts in which the giving of thanks is dealt with. Why is thanksgiving nevertheless so often lacking? Give me the entire explanation of the Fourth Petition. "God gives daily bread . . . . to know and to receive our daily bread with thanksgiving." What, according to this, should precede the giving of thanks? "That He would lead us to know it."—That is the point. Therefore a thankful person is one who sees and knows.—Who never forgot to give thanks? The Lord Jesus.—Prove this from the Catechism. "Our Lord Jesus Christ . . . took bread, gave thanks, brake it," etc.—So we have another Chief Part that mentions the giving of thanks! Which one is it? The Fifth.—Did Jesus thank only for the bread? No; "after the same manner also He took the cup, when He had supped, gave thanks," etc.—For what did Jesus give thanks? For everything.—But to thank with words or with the tongue is not all of thanksgiving. How should our gratitude express itself? Think of the First Article. For all of which I am in duty bound to thank and praise, to serve and obey Him. —Service! That is what you owe also to the Savior. For what purpose has He purchased you? "That I might be His own and live under Him in His kingdom and serve Him."—You also owe this to men. The two parts, "serve and obey," stand beside each other elsewhere in the Catechism. Where? In the Fourth Commandment. "Serve and obey them, hold them in love and esteem."—Should you obey everybody? No; only parents and masters. But "serve"? Does that only apply to parents? No; to all men. We should also be of service to our neighbor. Where are we told this? In the Ninth Commandment: "But help and serve him in keeping it."—To what does this here refer? To his inheritance or house.—Which other Commandment emphasizes this duty? The Seventh: "But help him to improve and protect his property and living."—When especially are you bound to help him? In every need.—Where is that written? In the Fifth Commandment: "but help and befriend", etc.—But what if the person be your enemy? "So we on our part will heartily forgive and readily do good to those who sin against us."—Now we have learned something about thanking and serving from four Chief Parts. Which is lacking? The Fourth Chief Part—of Holy Baptism.—You will not find the word "thank" there, but the idea and thought is there of the very best thanksgiving, which is at the same time a daily serving. Which is that? "That the old Adam in us by . . . . . purity forever."

3. Instruction in Hymns.

The hymn: **"Wake, arise! The voice is calling."** (According to Schueren, page 119 ff.)

Twice this week the bell in the tower was tolled. Our fathers experienced times when the death knell was sounded every day in the year. Every day the bell tolled its message of death. In the century in which Luther lived, three times a fearful pestilence stalked through the German land—a pestilence so dreadful that in one visitation more than half of the inhabitants in many places died. Those were the unfortunate years 1529, 1572, and 1597. When the last pestilence swept through, there lived in Unna, a small city in the province of Westphalia, a pious Lutheran preacher named Nicolai. He had already suffered much in many places at the hands of the enemies of the followers of Luther. Then came the great pest. Daily he saw from 20 to 30 corpses carried past his house. He spent his time from early morning until late night among the dead and dying. In a short time 1400 persons were buried. Of what could he think but of death and the grave? It was midnight also for his congregation. The Bridegroom was near at hand to lead the wise virgins to the heavenly courts. All things indicated this. He himself was a watchman placed by God upon the towers to remind the congregation of the Bridegroom's coming. And he was faithful to his trust. He admonished to repentance and then comforted the suffering with the prospect of the heavenly Jerusalem, the city of God with the pearly gates, and put it all in the form of a beautiful hymn. (Teacher recites the hymn.) Now open your books. Sing the first verse. How beautiful the melody and how appropriate to the words! Let us study the words of this hymn!

I will read the first verse of the hymn once more. A capable child then reads it, and then all in chorus. Of which parable does this verse remind you? It reminds of the Parable of the Ten Virgins.—Repeat this parable!—To what are the virgins in this verse admonished? They are admonished to be ready.—For what should they be ready? To meet the bridegroom.—How must the virgins be in order to meet the bridegroom? They must be awake. —What, then, do the watchmen do who are placed by God upon the towers? They call: Awake!—To whom do they thus call in this verse? They call to the city of Jerusalem.—Who is meant thereby? The people are meant thereby.—We shall see what people are meant. Who is the bridegroom? Christ is the bridegroom.—Whom does He wish to lead to the heavenly palace? Those who believe in Him and follow Him.—How do we call

those people who do this? We call them Christians.—What are we therefore to understand by Jerusalem? The Christian congregation.—What is said to it? To awake and be ready.—Why? Because the bridegroom is coming.—When will He come? He will come at midnight.—When will that be? When may the Lord call you away? He may call me away at any hour.—Which hour, then, is the midnight hour? Every hour is the midnight hour.—When should I, therefore, be ready? I should always be ready.—What is meant by being ready and having one's lamp filled and burning, you have already learned.

I shall read the first stanza again.—You read it!—And you!—And you!—Now the soprano! The alto! Right; now the second stanza should be easier. Treatment of the two following stanzas as before, but more briefly. In the second stanza attention must be called to the fact that the second part is a joyful response to the first part; and in the middle of the third stanza the teacher reads the corresponding Scripture verse from Revelation 21.—At the close the teacher reads the whole. Then the children read it together. The singing of the third stanza closes the lesson. It will hardly be necessary to tell the children to learn the hymn at home. Many already know it by memory, others will learn it without being commanded. During the review one can tell of the blessings which the hymn has brought into the life of many a person.

IV

The Close of Religious Instruction

§ 39. THE PRELIMINARY CLOSE BY CONFIRMATION

J. W. Hoefling, *Sakr. d. Taufe,* 2 vols., 1859. G. v. Zezschwitz i, pp. 580-726. Th. Harnack, *Katechetik,* pp. 177-196. K. Buchrucker, pp. 96-103. E. Sachsse, pp. 401-418. O. Baumgarten, pp. 81-85. J. Gottschick, pp. 119-124. E. Chr. Achelis, pp. 303-335. J. Steinbeck, pp. 238-249. *W. Caspari, *Die evangelische Konfirmation, vornehmlich i. d. luth. Kirche,* 1890. W. Diehl, *Zur Geschichte d. Konfirmation,* 1897. Ernst and Adam, *Die katechetische Geschichte d. Elsasses,* 1897. E. Simons, *Konfirmation und Konfirmandenunterricht,* 1900. *G. Kawerau, *Bedarf d. gegenwaertige Konfirmationsordnung einer Aenderung?* in *Halte, was du hast,* 1901. E. Chr. Achelis, *Offener Brief an Prof. Kawerau, ibid.,* 1901. E. Chr. Achelis, *Die Bestrebungen zur Reform d. Konfirmationspraxis* in *Theol. Rundschau,* 1901 and 1904. G. Beelitz, *Unsere Konfirmationsordnung i. Licht d. Hl. Schrift,* 1901. *E. Hansen, *Die Geschichte d. Konfirmation in Schleswig-Holstein,* 1906. Freie kirchl.-soziale Konferenz, *Heft 11. 12. 15. 16. 23. 24.* K. Bonhoff, *Die Unhaltbarkeit d. Forderung d. Konfirmationsgeluebdes,* 1908. E. Simons, *Die Konfirmation,* 1908. G. Rietschel, *Lehrbuch d. Liturgik* ii, 1909. *F. Rendtorff, *Das Problem d. Konfirmation,* 1910. *E. Sehling, *Evang. Kirchenordnungen d. 16. Jahrhunderts,* 1903 ff. *M. Reu, *Quellen z. Geschichte d. kirchl. Unterrichts,* 1904 ff.

If the Church, by the educational agencies above mentioned, by the use of the material indicated, and in pursuance of a method adapted both to the inner life of the child and to the character of the teaching material, has done everything that pastoral fidelity may suggest, it is likely that she has accomplished everything laid down by us as the aim of her teaching and training, unless the pupil's soul has been actually barred against her efforts (pp. 238 f., 279 f.). True, a life of personal faith may have been aroused only in rare instances; but the sacred truths, upon which the life of the mature congregation is fundamentally based, and by which it is constantly renewed, have been imbedded and anchored in the intellect of the adolescent youth; their emotional life has been stirred to a

vital interest in these truths, and the will has been habituated to the pursuit of those paths in which, soon or late, the Spirit can and will arouse the soul to personal faith. So far as men are a factor in the premises, a general participation in the life of the mature congregation has thus been rendered possible: the member of the Church, having "become of age" (p. 275), is henceforth able to take part in the counsels and activities of the adult congregation, and thus the specific period of teaching and training has come to a close. Before the formal close of this period, however, another important step has been taken, when the congregation, in so far as that is in her power, has passed upon the ripeness of her children for Communion, and thus fully received them into her fellowship of worship. We distinguish accordingly between the preliminary and the final close of religious instruction.

We discuss first **confirmation** since the preliminary close of religious teaching in the Lutheran Church generally coincides with this act. Through Baptism the children have become members of the Church and, therewith, of the Kingdom of Christ on earth. The prevenient grace of God has, objectively, imparted everything to them which the grace of Christ has acquired. They have become children of God, and He has become their father. This covenant of grace being perpetual, it requires on the part of God neither repetition nor amplification. Notwithstanding we do not admit infants and children to Holy Communion, a refusal which implies rejection on our part of the *communio infantium*, which was in general vogue in the Early Church and, here and there, also in the Medieval Church until the twelfth century, later to be adopted once more by the Bohemian Brethren (pp. 53, 75, 79; compare Luther's letter of 1523 to Hausmann, and the injunction by the Fourth Lateran Council, of 1215, to grant communion to children who have passed the seventh year). We reject infant communion because Holy Communion is not in

the same sense essential to salvation as the Word and Baptism, and because of the clear direction of Paul in 1 Cor. 11:28. Inasmuch as participation in Communion is conditioned by self-examination, the mature congregation and the divinely instituted office for the administration of the means of grace are enjoined from admitting those to the Holy Supper who lack the ability to examine themselves. The Church, however, has the duty to train her immature members for such self-examination and subsequent participation also in that part of her worship in which, as yet, they have no part. It is accordingly one of the functions of the training given by the Church to the young of her fold, not only to point back again and again to the divine act of Baptism, but also to direct their eyes to the blessed gift upon the altar, and to prepare them for its reception. This is true of catechumenal instruction in particular, which, more than all other teaching, should bear the character of preparation and training for the Sacrament (cp. pp. 22 ff., 89 f., 430); which should make the training of heart and mind its aim, and in which the mature catechist discloses to his youthful friends the importance of each truth for the Christian life more than before. If the required knowledge of sin and salvation, that is to say, the capacity for self-examination, has been attained, the mature congregation has no longer the right to withhold Holy Communion from those hitherto immature. They now join the number of those whose title to Holy Communion and full participation in the worship of the Church must be conceded. With confirmation, the instruction of the young has found its preliminary close. The age at which that is done is in itself irrelevant; but the general (although by no means universal) practise of fixing the transition period from childhood to youth as the time for confirmation, has the strongest arguments in its favor (p. 263). Much can be said in favor of the time from the sixteenth to the seventeenth year (p. 268); in many regions of Germany it has

been given the preference, and some want to see this made a general rule; but who gives the Church the right to withhold Holy Communion longer than necessary from many of her members; and who gives us the assurance that we can reach at this later age the same high percentage of those baptized in infancy?

Should the close of instruction be signalized and authenticated also outwardly by a specific rite to be performed before and by the adult congregation? No absolute necessity for such a rite exists: what we call confirmation is merely an institution of the Church; and the laying on of hands (Acts 8:19; Heb. 6; 1 Tim. 4; 2 Tim. 1, etc.), which has been used as argument is not at all spoken of by Scripture as connected with the close of religious instruction and apart from Baptism. In the very homeland of the Reformation, Electoral Saxony, there existed, down to the eighteenth century, no special solemnity whatever in connection with the close of catechetical instruction. Yet we have this opinion by Luther: *"Confirmatio, ut volunt episcopi, non curanda; sed tamen quisque pastor posse scrutari a pueris fidem, quae si bona et germana esset, ut imponeret manus et confirmaret, non improbamus"* (Sermon for Laetare, Luther's Works, Weimar Edition xi, 66). And in the *Reformatio Wittembergensis* of 1545 (German in Sehling, *Kirchenordnungen des 16. Jahrhunderts* i, 211), composed by Melanchthon and signed by Luther, we read: *"Ad hanc consuetudinem (catechismi) sanciendam prodesset ritus confirmationis, cum, videlicet exacta pueritia, jam firmior aetas seu adolescentia accederet, palam in ecclesia, audienda esset integra doctrinae confessio, et cum interrogatus promitteret constantiam in hac ipsa sententia recitata et in huius ecclesiae suae confessione, manus pastoris ei imponendae essent, et publica precatione petenda mentis et cordis in hoc confitente confirmatio et gubernatio. Haec ceremonia non esset inane spectaculum, ut nunc est episcoporum*

ritus, sed profutura esset ad retinendam doctrinae puritatem et propagationem sententiae ecclesiasticae, ad concordiam et disciplinam." The fear was prevalent that, by the introduction of such a solemn act something of the leaven of the rightly disesteemed Roman confirmation might be domesticated in Lutheran regions. The whole process of instruction is designated as the true biblical confirmation; wherefore, then, a special rite? This is the unmistakable trend of the Order for Churches in Electoral Saxony of 1580. We read: "Let the pastors diligently instruct the people that catechetical instruction is the true Christian confirmation, that is, a confirming of the faith in which the infant had been baptized. Upon this the stress should be laid in these examinations, and the young should be exhorted throughout life to conform to the teaching which they have received. Instead of doing likewise, the Papists substitute a show for confirmation, which by all Christians is avoided and shunned as a mass of superstition and error" (Reu i 2, p. 143). The word "examination" used in this quotation does not by any means refer to some concluding ceremony but merely to the review of the Catechism during Lent, which the young people and the servants were enjoined to attend year after year. And even where, in addition to the general instruction, a specific course was arranged for the benefit of the candidates for the First Communion, a particular closing solemnity was by no means generally deemed necessary. In 1564 we find the following arrangement in force in the Ansbach region: "It is highly commendable that children about twelve years of age, before being accorded the privilege of Holy Communion, should be enrolled as catechumens at a convenient time of the year, for the purpose of receiving, as a substitute for papal confirmation, and in addition to the usual catechization, for several consecutive days or weeks special instruction in doctrine, so that they may have the requisite intelligence (*Verstandeshalber*) for a worthy reception of the

Holy Sacrament of the body and blood of our Lord and Saviour. Such examination and exercise takes place here at Onolzbach for the city children on week-days at twelve o'clock between Easter and Pentecost for one hour each day, and for the village children who belong to this parish on Sundays and festivals during the period between Reminiscere and Exaudi at one o'clock, so that they all may receive the Holy Supper together on Pentecost, after each one shall have made his confession privately on the day previous" Reu, i 1, p. 580).

Notwithstanding, it is readily seen why, already in the century of the Reformation, there developed in many places a specific rite for concluding the period of religious instruction. In the last analysis it is not the pastor alone, but the mature congregation to which the decision is left whether the children, "as far as the intelligence is concerned", as G. Karg of Ansbach fitly expresses it, are worthy to receive the Holy Communion or not. At all events, the congregation has a vital interest in the new accessions that, in any particular year, "as far as their intelligence is concerned", are declared ready to be added to the number of those already entitled to Communion; and so a public act for the declaration of such readiness seems to be desirable. But it is of the utmost importance that nothing be incorporated in this act which might be looked upon as a factor supplementary to Baptism, or whereby the reception of Holy Communion becomes a matter of constraint, or whereby violence is done to the children's veracity, or which would tend to bring about a "holy" congregation in the sense of the Donatists,—errors of which abundant traces are found in the history of confirmation.

Inasmuch as the decision whether the knowledge of sin and salvation necessary to self-examination has been acquired is a prerogative of the mature congregation, it is desirable that the children who have been prepared for their First Communion should be presented and publicly examined. This

should be done at a time when a good attendance can be expected, that is, on some Sunday in the forenoon. Timely notice should be given; all should be urged to attend, the church officers, parents, sponsors particularly. The latter should be invited to be present at the opening of the period of instruction as well, in order to have their attention called to its importance, and to solicit their co-operation in making it a time of blessing. This should not be a mere recitation of the chief parts of the Catechism; nor should it lose itself in a mass of unimportant detail, but rather focus itself upon the great fundamental truths confessed by the Evangelical Lutheran Church as they have been combined in the Catechism and, in the form of an unaffected colloquy, furnish the evidence that the children are conversant with the same. It will, of course, be necessary that now some Bible passage, now some hymn stanza, now some section of the Catechism should be called for and recited by the children; but the public examination dare not degenerate to a mere test of the child's ability and willingness to memorize: the chief fact to be established is that the fundamental truths of Christian doctrine and life have been mastered. While the bashfulness of many children explains the practise of catechist and examiner to go over the material that is to form the subject of the examination, it is clear that a practise which makes the children beforehand acquainted with the questions to be answered defeats the very purpose of the act, and lowers it to the status of a farce.—When the congregation has recognized that the catechumens possess the requisite knowledge of sin and grace, could it do otherwise than remember them in **prayer** at the throne of grace? They have been remembered during the time of instruction in the general prayer (cf. p. 35); now it is proper that God should be praised for having led them so far; prayer should be made to Him to still further bless them with knowledge and with the true saving faith, as well; that He should therefore strengthen

such faith as they already have and thus make them real and useful members of His body.—The examination and prayer, then, constitute the chief elements of this rite. The examination should be preceded by a discourse—free or read from the liturgy—on the whole act of confirmation or on the meaning, appropriateness, and sanction of the examination. The prayer should be preceded by an exhortation to sincere thanksgiving and earnest supplications. The prayer may be immediately followed by the imposition of hands and the words of blessing accompanying it (*Einsegnung*). The imposition of hands, in the nature of the case, is nothing but an outward symbol of the impartation to the individual of the blessings that had been invoked in the preceding prayer upon all alike. The blessings invoked by the congregation, and the words of blessing spoken by the pastor over the individual, in which he sums up the prayer of the congregation, are by the laying on of hands made a subject of his bodily perception, as it were. In point of form, these words of blessing accompanying the laying on of hands should be a request, or petition, addressed to God.

The order of the act of confirmation, as here outlined, we find in the Pomeranian Liturgy (the confirmation was introduced in Pomerania as early as 1544). The words are: "The usage of Christian confirmation is observed in the Church for the sake of the **Catechism** and of **prayer,** so that the beloved youth may be instructed in Christianity, and be tested in regard to their knowledge of the Catechism. They shall not be admitted to the Holy Sacrament without knowing what they do, which would constitute a peril for them and an offense to others; but only after they shall have learned the Catechism, so that prayers may be said over them by the whole congregation in connection with the imposition of hands, and the blessing be pronounced upon them, whereby they will be so confirmed in their Christianity that their Baptism shall be a comfort to them against the very devil, and they be reminded

of the duty to live before God in the true faith, in holiness, and righteousness". (Sehling, *Kirchenordnungen des 16. Jahrhunderts,* iv, 1911, p. 443). While in the *forma confirmationis* the examination is not expressly dwelt upon, it is pre-supposed, and a clear reference to it as something already performed is made to it. We read: "And inasmuch as there are some children here who have recited their Catechism, let us present them to the Lord Jesus Christ and pray with all our heart that He keep and confirm them in the truth through the Holy Spirit, so that they become immovable in their Christianity and bear abundant fruit." Also an **address** or exhortation to the children, which is even liturgically fixed, is already in existence. This form of confirmation is so appropriate as to arouse the desire in us that, if there was to be a rite of confirmation for bringing the period of instruction to a close at all, this particular form might have gained universal vogue.

But is not, in addition to examination and prayer, the **confession of faith** an integral part of the concluding solemnity? Is it not even the most important element? We meet this view in the sixteenth century mainly where the Church was in conflict with the Ana-baptists and the Schwenckfeldians. Occasionally it found expression in such a way that nothing was required save the bare confession of faith. As a case in point, we read in the Order for the Duchy of Liegnitz and Brieg of 1535: "When the children grow in age and grace, they shall be presented by their parents and sponsors to the ministers before the assembled congregation, so that they may make a public confession of their faith, which is to take the place of confirmation" (Sehling, *op. cit.*, iii, p. 436). Then again the confession of faith was followed by a promise willingly to subject oneself to the discipline of the congregation. Butzer succeeded in incorporating this latter feature in the confirmation act; thus in Hesse in 1538 or 1539; in Strassburg not later than 1543, at least in his own church, though only

for a limited period. From these places the practise spread to other regions. Schwenckfeld and the Ana-baptists had reproached the State Churches, which began to be organized since about 1530, that they had no assurance of the subjective holiness of their members since their membership was linked altogether to infant baptism, "all difference between those without and those within thus being eliminated". This was indeed a great offense to them; for they did not, like Luther, base the holiness of the Church upon the existence and administration in her midst of the Word and Sacraments, but upon the subjective holiness of her members—a view clearly Donatistic, which induced them to see the real task of the Church in disciplining her members into holiness. From those premises but two conclusions were possible: either substitution of adult baptism for that of infants, to be administered only when subjective holiness and membership in the body of Christ have been attained; or amplification of infant baptism by a ceremony in which the children, upon attaining to mental maturity and an actual surrender to Christ, become subject to the discipline of the Church (the latter is expressly recommended by Schwenckfeld as a way out of the difficulty in case the first step does not find favor, *Epistolarium* ii, p. 126). Either of these ways, it was urged, would lead to a separation of men and thus to the establishment of a "pure" congregation. Butzer, who stood quite as much under the influence of Zwingli, this enthusiast and spiritual kinsman of the Baptists, as under that of Luther, was deeply impressed with Schwenckfeld's contention. Accordingly, when he was called to Hesse in 1538, in order to check the Baptist movement, which had found there an extremely fertile field, he saw his surest way to success in recommending for adoption a form for confirmation which contained these two features: surrender to Christ, in the form of a confession of faith, on the part of those baptized

in infancy, and subjection to the discipline of the Church. We do not know his views on this matter: it may be that he did not perceive the implication that only such should have part in confirmation as had surrendered to Christ not with the lip alone but also with the heart; or he may have been of the opinion that everyone has surrendered to Christ who has learned his Catechism; or, finally, that he went back to the popish notion that the Church imparts the Holy Spirit to everyone who submits to the imposition of hands; whatever his view, so much is certain that a foreign element was foisted upon confirmation when he incorporated in it the Creed as a surrender to Jesus Christ or to the Triune God, subjection to the discipline of the Church, and the gift of the Holy Spirit through the laying on of hands. It is an element which has grown neither upon the soil of Scripture nor upon that of the Lutheran doctrine concerning the Church and the means of grace, nor upon that of catechetical expediency, but upon that of postulates extremely dubious; it entered, as a foreign body, the Lutheran Church from without.

In the **Ziegenhain Order of Church Discipline,** completed in 1538 and published in 1539, which is mainly the work of Butzer, we read: "Children who, through catechization, are far enough advanced in Christian knowledge to be permitted to go to the Lord's Table, shall, at the instance of the elders and ministers, be presented by their parents and sponsors to the pastors, on the occasion of some great festival such as Christmas, Easter, or Pentecost, and at a place appointed for the purpose. There the elders and all other ministers of the Word shall surround the pastor. Then the pastor shall examine the children in regard to the chief articles of the Christian faith and, when they shall have made reply **and publicly surrendered themselves to the Lord Jesus Christ,** the pastor shall admonish the congregation to ask the Lord of those children for perseverance in their behalf and for an increase of the Holy Spirit, such prayer to be concluded by a collect. Last of all, the pastor shall put his hands upon the children, thus confirming them in the name of the Lord and receiving them into Christian

fellowship. He should also admit them to the Table of the Lord, but not without an admonition to continue in the obedience of faith, and always to receive in good part and to heed faithfully **Christian discipline** and reproof from each and every Christian, especially **from the pastors"** (Reu I, 2^1, p. 411).—In the **Church Regulations of Cassel** of 1539, in close agreement with the regulations of Ziegenhain, we find an "Order of Confirmation and the Laying on of Hands". Here we read in the introduction: "The ministers of the Word shall prepare the children to be received into full membership during the week before that event; and the children themselves shall severally, each one with his own lips, before the ministers of the Word and the elders, **confess** their faith and **surrender** to Christ." **The rite proper** thereupon begins with the examination of the catechumens, which has been fixed in liturgical form. However, this examination does not purport to be primarily a test, but rather a confession of the state of the children's hearts and of their surrender to Christ. For we read in the conclusion: "Do you intend to do and observe all this as you have confessed? Answer: Yes, by the help of our Lord Jesus Christ.—When, thereupon, one of the children shall have made his confession in good, clear language, as here prescribed, this question shall be put to the others one by one: **Do you believe and confess; and will you enter the fellowship and obedience of the Church of Christ just as, at this moment, this child has confessed his faith within your hearing and has entered the fellowship of the Church?** It shall be deemed sufficient when the other children shall answer: Yes, by the help of our Lord Jesus Christ. But they should always be earnestly reminded that they stand before the Lord, whom they cannot deceive, so that their yes is yes indeed. And, some time during the week of preparation, each child shall personally make the prescribed confession before the elders and ministers of the Word. However, the test should not consist in mere words smoothly uttered, since even godly and spiritually mature children may not be capable of fluent answers. What should be insisted on is that the faith is comprehended, not that words are smoothly uttered, which is possible for those very ones who understand them least in the true spirit." What was meant by surrender to the obedience of the Church, may be seen from the answer to the question: "What does such fellowship of the Church imply?" The answer is: "That I practice strict obedience to the Word of God, by hearing it at stated times, when proclaimed by the

appointed servants or ministers of the Church, on Sundays particularly; also, by submitting with due humility to the reproof administered by the elders and any other Christians for sin on my part and making proper amends; moreover, by instructing and restoring my fellow-Christians whom I find on the wrong way, or informing such other good Christans of the matter who in my judgment are competent to help those in error; but, should these, too, prove powerless in the matter, by laying the matter before the common pastors and elders for adjustment; but, if those in error shall refuse to hear the Church in the persons of said pastors and elders, and are put in the ban in consequence, by likewise treating them as excommunicated, or heathen people". Such surrender to Christ and passing into the fellowship of the Church is followed by the **prayer** of the congregation (that prescribed in the Cassel liturgy later passed into many other liturgies, for instance, Loehe's, although usually somewhat altered). Then follows **the laying on of hands:** "Thereupon the pastor shall lay his hands upon them and say: **Receive the Holy Spirit,** as a protection and shield against all evil, as a power and help for all good, from the gracious hand of the Father and of the Son and of Holy Spirit. Amen". This order of confirmation passed later, in all its fundamental features, into the Church Regulations of 1566 and also those of 1574, which were in force all over the landgraviate of Hesse (Reu, I, 2^1, pp. 1078—1083). In the enlarged edition of his Catechism of 1537 (issued in 1543, if not earlier) "for the pupils and other children of Strassburg", Butzer inserted a special section on "Confirmation in the Christian Faith". Here, after the "Explanation of the Divine Services" and the "Explanation of the Sacraments", we come upon the following series of questions: "Teacher: What other usages and rites are found in the Christian congregation? Answer: In the first place, the public confirmation of the Christian faith of those baptized in infancy. Teacher: How is that to take place? Ans.: When we children have been instructed in the Christian faith, we are to make confession of it before the whole Christian congregation with our own heart and lips, and thus enter into the covenant with the Lord, and the fellowship and obedience of the Church; having been unable to do this at Holy Baptism, we are confirmed in these things by the Church. Teacher: Whence have you learned this? Ans.: The Scriptures teach that all believers shall enter into the covenant of the Lord by their own faith and confession; and Saint Paul says, Rom. 10:

He that believeth with the heart, etc. Teacher: How shall you be confirmed by the Church in the faith and covenant of the Lord? Ans.: Through the joint blessing and intercession of the Church and the laying on of hands. Teacher: Where do you find authority for these things? Ans.: In the invitation of the Lord Jesus: Suffer the little children to come unto me, etc. Teacher: What does the sign of the laying on of hands signify? Ans.: That the children therewith have been placed under the almighty hand of Almighty God, whose care, protection, and gracious guidance have thus been promised and pledged to them. Teacher: Who is to put his hands upon the children and bless them? Ans.: The regular minister of the Church in behalf of the whole congregation, which is to be a witness to this. Teacher: But the Lord has not enjoined the use of this sign? Ans.: Inasmuch as He and the holy apostles have used this sign for such purposes with great blessing, it behooves us likewise to use it in His name; the Lord will be present with His Spirit and work, and, according to the prayer of the Church, uttered in obedience to the Word, He will graciously confirm such children as members of His kingdom. Teacher.: What is all this to lead to, so far as you are concerned? Ans.: To this that I diligently attend the children's class, and properly learn the Christian faith, confess it in due time and be confirmed therein to my salvation. Teacher: What else? Ans.: To this that I may be assured of the protection and guidance of the divine hand for the purpose of a Christian life in every respect, and for my protection against the old wicked foe, and that I eternally praise and bless God my heavenly Father, through our Lord Jesus Christ. Teacher: In the third place? Ans.: To this that I make every effort to keep the covenant of the Lord, remain in constant touch with His Church, and faihfully receive and use the divine doctrine, the Holy Sacraments, and church discipline". Butzer's meaning of penitential discipline (*Busszucht*) is then explained in a special voluminous section in the sense of "obedience of the Church" spoken of by the Cassel Church Order of 1539; an explanation of "covenant with God and true fellowship of the Church of Christ" is afterwards also given in the same Catechism (Reu I, 1, p. 7. 93 ff, 104 f.).

It is to be regretted that, in deference to this precedent, also in other districts those two parts—surrender to Jesus Christ by the confession of faith and submission to the discipline of the Church—were incorporated in the confirmation

rite (cp. especially Sarcerius, who, during his sojourn in Nassau, had probably become conversant with the Church Regulations of Cassel; Reu, I, 2[1], p. 100 ff.). If the lattter element was disregarded, at least the confession of faith was appropriated. This resulted in the assembling of the following three constituent parts of the concluding rite of religious instruction: *exploratio,* or *examinatio; confessio; oratio.* These three elements are met with again, for instance, in the Church Regulations for Brunswick-Wolfenbuettel of 1569, where, however, they are less weighted down by Butzer's notions than is generally the case elsewhere.

Here we read: "When a number of children are found who have become thoroughly acquainted with the chief parts of the Christian faith through their Catechism, a list of them shall be prepared by the pastor of each place and laid before the superintendent at his appearance for the annual visitation, in order that they may be publicly confirmed and strengthened in their faith on some particular Sunday, or on whatever occasion may prove expedient. While the superintendent is present, the bells shall be rung according to custom and the people be summoned together. But the children that have been presented to the superintendent, together with their parents and sponsors, shall stand apart by themselves, preferably before the front altar, where they may be seen by everyone." After a discourse by the superintendent upon the special purpose of the service "the superintendent shall **examine the children on the chief parts of the Christian faith,** requiring them to recite the whole Catechism without the explanations, whereupon he shall question them on the chief articles as expressed in Dr. Luther's Catechism. When he has found that the answers and confession of faith made are creditable to children of their age, he shall commend their diligence before the whole congregation; he shall dwell at length upon the great treasure possessed by the children in such knowledge, that God has joined Himself to them as their father, and would never, whatever their distress, permit them to perish, as long as they shall persevere in such knowledge, faith, and confession. Then the superintendent shall ask the children whether they will persevere in such knowledge, **faith, and confession,** and whether, having renounced the devil and all his works and all his ways, they are determined henceforth to abide in this godly endeavor to the end. And they shall answer: Yes, by the grace of almighty God, which we

desire and pray for with all our hearts. Then the superintendent shall once more address words of instruction and exhortation to the congregation assembled, after having given thanks to God for giving to these children His Holy Spirit, by whose grace they have come to a saving knowledge of His dear Son, a fact which should prompt the whole congregation to walk before those children blameless and without offense, and be preserved in such godly conversation unto eternal life". The superintendent's exhortation is followed by a prayer of the congregation in behalf of the children ("and wherever the laying on of hands is in favor as a free adiaphoron, there shall be no impediment thereto"), whereupon the superintendent shall conclude the whole ceremony with the blessing of Aaron, and the congregation shall sing "Come, Holy Ghost", etc. This shall be followed by Holy Communion. It would not only be highly proper, but a further encouragement of the children in their godly endeavor if the parents and sponsors should join them at once in the reception of the Holy Communion" (Richter, *Kirchenordnungen* ii, p. 320 f.).

By no means on a level with these orders of confirmation is Luther's explanation of 1523 (p. 618); for, while there a confession of the faith of the heart is dealt with, Luther speaks of the *fides quae creditur,* as we see from the added clause: *"quae si bona et germana esset"*. He confesses his readiness to favor the adoption of a rite which brings out that those baptized in infancy have obtained the knowledge of the true way of salvation, and in which the hands are laid upon those who give evidence of this. What Luther calls *scrutatio* is simply the examination. A similar examination is also suggested in the *Reformatio Wittembergensis* of 1545 (cf. p. 618), as may be seen from its definition of confirmation as *integra doctrinae confessio,* and by its statement of aim: *"Profutura esset ad retinendam doctrinae puritatem et propagationem sententiae ecclesiasticae, ad concordiam et disciplinam"*. The promise, also, which is to be exacted according to Luther's recommendation, embraces nothing but a statement of purpose to adhere to the doctrine here confessed. A similar promise appears to have been in the mind of those responsible for the Church Regulations for Pomerania of 1569

(p. 622), where at the end of the exhortation (there is no hint of a question) the assembled children are told: "To this, all say, yes" (Sehling, iv, p. 444). Such a close, indeed, would not be out of keeping with our postulates. As we have no evidence that God, during the time of instruction, intends to work saving faith in all the children entrusted to us and as experience proves, that in many cases he actually does not work it during that period, we absolutely refused to set the aim of catechetical instruction in the establishment of saving faith (p. 279); how could we now expect at the time of confirmation from all catechized children alike the confession of their saving faith, the faith of their hearts, and require all to go to Holy Communion? Should we not, in that case, do violence to our own better judgment and put a falsehood upon the lips of those children in whom saving faith has not been aroused as yet? No doubt, congregational conditions in a free Church are much better than those in a State Church, and many reasons which require in the latter the abolition of a confession of an inner faith either do not exist among us at all or they do not have the weight which they have elsewhere; but this much is true of the free Church as well that we have no absolute assurance that all the children instructed by us are in a state of saving faith at the end of the period of instruction. For this reason the Church—for the individual cannot simply set aside church order—should no longer hesitate to place the question as to the utility of the present form of confirmation upon the order of the day, and to eliminate from her liturgic forms the confession of an inner faith, especially in view of the fact that she is neither able nor willing to investigate the inner condition of her children and to reject from confirmation all those in whose hearts, in her opinion, saving faith has not yet been enkindled, and thus to create, among the number of the baptized, a communion of souls truly sanctified. Everything that cannot be expected

of all participants should be eliminated from the rite. Quite another thing than the confession of an inner faith is the assent to the correctness of the evangelical way of salvation, especially as formulated in Luther's Catechism. Such assent, in normal conditions, particularly in a free Church, can be looked upon as a fruit of religious instruction within the reach of all children. If it were solemnly proclaimed in the rite of confirmation, it would virtually be the solemn climax of the examination. With that the promise could quite properly be connected to remain true to the way of salvation recognized as right and to the Church that points it out.* We could, however, refrain from supplying confirmation with this solemn double climax and confine ourselves simply to examination and prayer. But the complete abolition of such a concluding solemnity and, therewith, a return to early usage, as in Electoral Saxony especially (p. 619), would hardly be advisable at this late day. For many a code of Church Regulations has said in truth that it is much easier to convince both children and parents of the necessity of faithfully submitting to instruction when young, if it be made to issue in a solemn rite connected with the solemn presentation and examination of the catechumens before the assembled congregation—a rite in which also the public declaration of the child's intellectual readiness for the Holy Supper and admission to full participation in the worship of the mature congregation, inclusive of the privilege of sponsorship, may be made,—than if such concluding solemnity should be dispensed with.

When **the privilege of participation in Holy Communion** is given in connection with the rite of confirmation, it can, of

*This dare not be confounded with the pledge peculiar to the confirmation of the Pietists, which arises from different premises, and has a different meaning. Infringing upon Baptism (confirmation = completion of regeneration; renewal of the baptismal covenant on the part of God, etc.) it shows rather an inner affinity to the Hessian Church Regulations. It should be remembered that it was a village in Hesse in which Spener, for the first time, witnessed confirmation (p. 134 f.).

course, have no other force than that of the declaration that the children are now possessed of the intellectual maturity for self-examination ("intellectually prepared" worthily to receive the Holy Supper, George Karg, 1565, p. 620). In no wise should it be construed as affirming the inward worthiness of the catechumens. Much as the catechist should endeavor to impress upon his catechumens throughout the period of instruction, during the last weeks particularly, the blessing of the Holy Supper, and, so far as that is in his power, to arouse a desire for it, he will now, instead of simply declaring his catechumens prepared for the Holy Supper, emphasize very strenuously that this is the case only when repentance for sin, faith in the grace of God, desire for the assurance of forgiveness, dwell in their hearts. He will, furthermore, carefully refrain from anything that might be felt as constraint. For this reason the first communion will not be set for the day of confirmation but for a day a week or two afterward, preferably for a day on which the congregation has been wont to celebrate the sacrament and on which rather a large than a small number of communicants is likely to appear at the altar. He will assign to the catechumens no particular place which would make it easy for the congregation to determine the number of catechumens participating in the sacrament, or even to challenge such investigation. He will rather, whenever the occasion calls for it, make it plain that confirmation does not under all circumstances require participation in Communion. As long as the order of worship observed in the congregation provides for a confession of an inner faith, he will endeavor to impart to children as well as parents the information that no confession of saving faith is forced from anyone on the ground of his submission to the examination. Much as he will endeavor in his capacity as a faithful pastor to guard his catechumens against a false profession and participation in the Sacrament by constraint, he will subsequently be impelled by

the same pastoral fidelity to continue his solicitude for those who have stayed away from the Table of the Lord. He knows who they are; for, if at any time, it is in connection with the first participation in the Holy Sacrament that personal announcement should be insisted upon, and therefore pastoral fidelity will impel him to keep an eye upon them in connection with the various educational channels that continue to flow after confirmation. He trusts in God for the arrival of "time and hour" also for these; but he will beware of dragging it in artificially. If he can only succeed in maintaining the connection of such as these with the Word as means of grace, he awaits further developments in patience and confidence. And should even this connection be torn apart, he still knows that the power of God is not diminished, but that, even in that case, He can lead them back again to the fold. Nor will he forget that such a passage as 2 Cor. 2: 15. 16 is found in the Bible.

It is the duty of the pastor performing the confirmation rite to give to those confirmed a certificate of their confirmation, which, should they change their domicile, would serve for identification. It is advisable that this certificate should be adorned with a Bible passage throbbing with life and power, light and warning—a message from on high whenever and wherever beheld.

§ 40. THE FINAL CLOSE OF RELIGIOUS INSTRUCTION

E. Sachsse, p. 423. *K. Knoke, *Recht und Pflicht der evangelischen Kirche hinsichtlich der relig. Unterweisung ihrer heranwachsenden Jugend,* 1912.

That religious instruction cannot have come to a final close with confirmation, performed at an age of 13 or 14 years, has already been shown in the preceding chapters. We have seen that religious instruction must continue because its aim is not (intellectual) maturity for the participation in the Sacrament, but maturity for full participation in all privileges and duties of the congregation. The educational agencies at our command for such further religious education, and the material available for the purpose have likewise been dealt with. The only question remaining is whether the instruction given after confirmation is to be concluded by a special ceremony. It has been proposed that when the pupil passes from the Junior, or obligatory, branch of the Luther League to the Senior branch, which is optional, that is, at the age of sixteen or seventeen, dismissal from these institutions should be signalized in the form of a special service, accompanied by a certificate showing completion of the post-confirmation course in religious instruction—something like a confirmation certificate —and by conferring upon him at this time, not at confirmation, the privilege of sponsorship. The history of confirmation proves that such a concluding ceremony would tend to make a post-confirmation course in religious training and discipline more general. That children of thirteen are not usually competent to fulfil the obligations assumed in connection with sponsorship, is self-evident; the question whether the privilege of sponsorship might not well be detached from confirmation,

should be seriously considered. So far as the Senior League is concerned, there is less need for a concluding solemnity after several years of membership since identification with it is optional in any event, and a definite time for membership cannot be fixed. However, in the case of men, such a concluding solemnity might coincide with the attainment of their majority and simultaneous reception to voting membership; in the case of women, generally with entrance upon matrimonial life. No other features would be necessary than the gift of a Bible, a prayer, and the benediction. More important, of course, than any concluding solemnity is the further care for all the confirmed. A close of religions instruction and training in the sense of perfect spiritual maturity does not exist here below. While particular forms of the care for souls have come to an end, the general care through the Word and Holy Sacrament is to continue.

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